THE NOBLE QUR'AN

Tafseer-E-Usmani

by

Allama Shabbir Ahmad Usmani

English Translation by

Mohammad Ashfaq Ahmad

M A M.Sc.

DARUL-ISHA'AT

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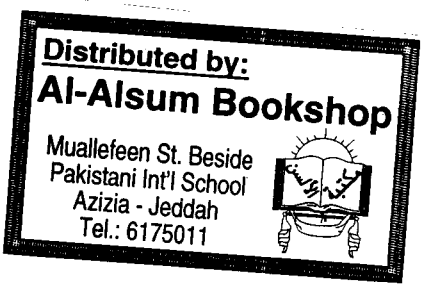

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List of Some Important Subjects

Part XXI - XXX

Sura Ankaboot (29)

V. 48 The Holy Prophet Mohammad neither read any book nor held the pen, before Prophethood.

V. 49 Quran is alive by memorising only, writing is in addition to it.

Sura Room (30)

V. 1—17 A wonderous prophecy of the Quran about the Romans—a mighty reason of the Quran's truthfulness.

V. 17, 18 Different attributes of God reflect at different times.

V. 22 Difference in the colours and languages of nations is a manifest sign of the mighty nature.

V. 27 Divine attributes resemble not with the terrestrial and heavenly creatures. He is Pure Holy Self.

V. 30 - 34 (*a*) The religion of Islam is a religion of nature.

(*b*) If the works of religion are done for the world, religion would not be upright.

V. 41 Universal peace is inconceivable unless mankind returns to the religion of nature i.e. Islam.

V. 51 On achieving the desired goal a servant should not become fearless, His power multifarious.

Sura Luqman (31)

V. 6 Dancing, singing and other diverting engagements are not a part of Islamic culture.

V. 15 Right of the Messenger or Spiritual guide or the Murshid, comes under the right of God.

V. 33 (*a*) Satan deceives in the name of God also.

(*b*) Transient enjoyments also delude man.

(See also Fatir V. 5, 6, 10 ; Hadeed V. 14 ; Luqman V. 33.)

Sura Sajda (32)

V. 4 The heavens and the earth and what is between them were created in six days.

V. 5 (*a*) The order of all affairs on earth descends from the heavens, for whose accomplishment, external causes are created.

(*b*) The measure of one thousand years is One day with God.

V. 7—9 God originated the creation of man from a clay and his children from extracted water. A complete negation of the theory of Evolution.

V. 24 (*a*) When religious guides came after the past prophets why not after the last prophet ?

(*b*) Such guides guide by the command of God.

Sura Ahzab (33)

V. 1—3 "The unbelievers wanted to soften the Prophet towards them, the hypocrites desired to teach him their own cheating, and the Prophet has full trust in God, who is more wise than He ?"

V. 6 (*a*) The Prophet is nearer to the believers than their own selves.

(*b*) Casting oneself into burning fire is not permitted, if prophet orders, it becomes obligatory.

V. 33 Ahle-Bait are not innocent otherwise the word (cleanliness) would not have been used.

V. 40 Finality of the Prophethood of the Holy Prophet Mohammad (S.M.) (See also Aal-e-Imran V. 55, Mominoon V. 50, Nisa V. 159).

V. 50 Piety in youth and purity in the married life of the Holy Prophet Mohammad

V. 56 The meaning and method of sending Mercy upon the Holy Prophet Mohammad

V. 72 The meaning of Trust as offered by God.

Sura Saba (34)

V. 3—5 Resurrection will surely come. It is the logical result of this world.

V. 7—9 The disbelievers in resurrection are in great error and calamity.

V. 19 Ingratitude on blessing is disastrous. People of Saba ran amuck in comfort and demanded harship, as Jews demanded garlic and onion in place of Mann and Salva.

V. 21 Satan has no force to bar from truth, he simply allures and deceives.

Sura Fatir (35)

V. 10 Divine Remembrance and good deeds ascend up. When they will reach their limit, kufr will be dominated and Islam will attain to glory.

V. 12 Muslims shall attain benefit from both: the sweet water (Islam) and saline water (infidelity).

V. 22 The spirit of the deceased hears; in grave lies the skeleton, it hears not.

V. 32 (*a*) "Our sinner is forgiven, the middle one is secure and the one who moves forward, advances ahead of all." (Hadith)

(*b*) Categories of Divine enjoinments. (Comments)

Sura Yasin (36)

V. 3, 4 Prophet Mohammad (be peace upon him) is verily of the messengers.

V. 18, 19 The prophets are not inauspicious; denying them brings misfortune.

V. 36 God has created pairs in creatures. (See also Sura Naba)

V. 38 The sun goes on its fixed way.

V. 39, 40 Moon has determined stations. Sun overtakes not the moon, nor does the night advance the day.

V. 47 "Why should we feed the one whom God has not!" An absurd logic of capital worshippers.

V. 69 Poetic works bear no relavance with Prophetic works.

Sura Saffat (37)

V. 4 The Sovereign of whole creation is only ONE.

V. 7 - 10 The High Council is safeguarded; no hauty satan can reach there or listen to it.

V. 106 God tests the selected servants by difficult trials, keeps them steadfast and raises them in degrees.

V. 180-182 (*a*) There is a great excellence (فضیلت) in reciting the last three verses of Saffat after Salat and at the end of a meeting.

(*b*) On all Prophets decends 'Salam' from God which is a proof of their greatness, innocence, blessedness and helped.

Note :—One who says that the prophets committed mistakes and were even punished, is ignorant from Quran. Shah Sahib says, "One on whom God sends Salam means he is free from seizure."

Sura Saad (38)

V. 9, 10 Would man be able to conquer the Universe ?

V. 23 Capitalists want to devour even the meagre money of the poor.

V. 27 Not even the creation of a particle in the Universe is invain.

V. 28 Believers and corruption mongers can not be equal nor can the God-fearing and the dauntless be so.

V. 34 The significance of saying Insha Allah (See Comments).

V. 35 The prayer of Solomon: ".....and confer upon me a kingdom such as may behove not any one after me."

Note :—Whatever Maudoodi has commented under V. 34 and 35 is a pile of absurdities. He has injured the glorious state of the Prophets and the lofty status of Sahaba as the narrators of Tradition, in a most vilifying manner. His comments upon them contain indecency and shamelessnes.

V. 71-85 How Iblees got accursed. His challange to God and God's reply.

Sura Zumar (39)

V. 4 God has no son, He is Pure (Holy) of this need; He is One and Omnipotent.

V. 6 The origin of creation—men and cattle.

V. 9 The worshippers of God are the men of understanding. Senseless and negligent can not equal them.

V. 15, 16 Who are the big losers ! Those who lose themselves and their families on the day of resurrection.

V. 23 (*a*) No word in the world is better than the words of this Book (the Quran).
(*b*) The Quran—the some of it interprets the some of it.

V. 29 This is the similitude of those who are the servants of One Lord and those who are the servants of many lords.

V. 32 Who is the most unjust ?

V. 41 The Quran has been sent for the whole mankind.

V. 42 Allah draws the souls at the time of death and in sleep; a sign of resurrection.

V. 52 (*a*) Classless society can never come into existence.
(*b*) Provision (livlihood) is not connected with wisdom. (See also Zukruf, V. 32).

V. 53 - 57 Do not despair of God's mercy and turn to God before its too late.

Sura Momin (40)

V. 8 The children and the followers of the perfect souls shall be joined with them in the paradise if they are on their way, otherwise they are like others. (See also Tor, V. 21).

V. 28 "If Moses is a liar his lying shall fall on him, if he is truthful, misery shall befall you."

V. 29 Even Pharaoh said to his people ; "I tell you the right way."

V. 35 Great hatred of God is for those who dispute in His words without authority. (See also V. 56 ; also Haj , V. 3 and V. 9)

V. 40 Good deeds of only the believers are acceptable.

V. 46 Pharaoh and his men are shown the fire of hell every morning and evening.

V. 51 God's help is with His messengers and believers, here and hereafter.

V. 56 Evil worshipper wants to live above the righteous one but it is not possible.

V. 57 Creation of Heavens and Earth is greater than the creation of man. (See also Naziaat).

V. 60 Allah comes to the call of one who calls upon Him.

V. 63 The denyers of God's words have only to wander after that.

V. 78 It is not in the power of any messenger to show miracless save by the order of God.

V. 83 Disbelievers exult in their knowledge against prophetic signs and teachings.

Sura Ha Mim Sajda (41)

V. 3 Quran is sent down for a people of understanding.

V. 5 The unbelievers do not respond to the Quran for their hearts are in a cover, in their ears is heaviness and between them and the Prophet is a curtain.

V. 9 - 12 God made the earth in two days, in two days placed blessings and aliments in it and in two days made the heavens.

V. 30 - 32 The accepted souls are given good tidings before death.

V. 40 What is Ilhad ? Those who walk crookedly in the verses of God are given respite, but their final fate is fire.

V. 44 To the believers, Quran is a guidance and a panacea to spiritual diseases and to the disbelievers, it is blindness.

V. 53 The 'Signs of God' are bound to appear in the souls and in the universe, to prove the truth.

Sura Shura (42)

V. 5 Angels ask forgiveness for those on earth.

V. 14 Those who created differences in religion, created after knowledge and out of mutual dissent. Later, doubts erupted that did not let them rest.

V. 20 Desirer of hereafter is given plenty of it, desirer of world is given some of it with no share in the hereafter.

V. 38 (*a*) The foundation of Khilafat-e-Rashida was upon counsel.

(*b*) Counsel is required in those matters which are not explicated in Quran and Sunnah.

(*c*) Counsel should be taken from a sane and worshipping person.

V. 39 And those, when they are assaulted, do take revenge.

V. 52 The prophets are attributed with the Eman as such, from ever.

Sura Zukhruf (43)

V. 32 Social and economic classes are not without divine expediencies.

V. 33 - 35 God created disbeliever, atleast somewhere should he get comfort.

V. 36 Upon one who shirks Zikrullah, a satan is appointed, who remains his comrade.

V. 54 (*a*) Pharaoh caused his people to lose their wisdom.
(*b*) Sinful people are easily misled.

V. 62 The descension of the Holy Christ is a sign of Qeyamah.

V. 64 Messaih taught the worship of only ONE God.

V. 81 If God had a son, Prophet Mohammad (SM) would have been the first to serve him.

Sura Dukhan (44)

V. 32 Though God knew the weaknesses of the Bani-Israeel, yet He gave them excellence.

Sura Jathia (45)

V. 3 - 5 In heavens and earth are many signs that help to get to believe.

V. 6 The Quran is exactly the words of God.

V. 11 For the disbeliever of Quran is a terrible chastisement.

V. 12, 13 Mighty creatures of God serve man.

V. 16, 17 The excellence and fall of Bani Israeel.

V. 23 Mere knowledge and understanding can not save from sins.

V. 24, 25 (a) The reality of TIME.
(b) The atheists believe 'time' to be God, then why not believe in real God ?

Sura Ahqaf (46)

V. 10 Moses had evidenced the truth of Quran thousands of years before its descension. (See also Section 1, Muzzammil).

V. 15 God has ordered man to do good to his parents.

V. 29 - 32 How did the Jinn bring Eman on Holy Prophet Mohammad (See also Sura Jinn).

Sura Mohammad (47)

V. 4 (*a*) Capturing the disbelievers should be done after extensive slaying, in war.

(b) Basis of repatriating war captives.

(c) Treatment with war captives, in case they are not to be returned.

(Comments)

(d) God can destroy infidles, but war with them is a trial of both (believers and disbelivers).

V. 7 God helps those who help God.

V. 17 One who comes to the way of God, his understanding increases, and he becomes God-fearing.

V. 27 God divulges the rancours and innerselves of the hypocrites.

V. 30 A hypocrite is recognised by face and conduct of speech.

V. 35 Be not timid that you begin to call for peace.

Sura Fath (48)

V. 1, 2 (a) Why was the Treaty of Hudaybia called 'the manifest victory' ?

(b) By the word in Verse No. 2, is meant mistakes and not disobedience.

V. 10 Those who take 'Ba'et' at the hands of the Holy Prophet, take Ba'et at the hand of God.

V. 23 'Thou shalt never see the custom of God, change.'

V. 25 The presence of Muslims in Mecca saved polytheists from terrible chastisement.

V. 28 Prophet Mohammad (S.M.) is sent on straight path and true religion.

V. 29 (a) Mohammad and those with him are powerful over the unbelievers, soft hearted one to another.

(b) The indication and recognition of 'Sahaba'.

(c) The mention of Sahaba is in Taurat and in Injeel.

(d) Some scholars say that one who is jealous of 'Sahaba' is an infidle.

(e) The order (of merit) of Khalifat-e-Rashida as alluded in Quran.

Sura Hujrat (49)

V. 1 - 3 (a) Four things are of the mighty way-marks of God (i) The Holy Quran (ii) The Prophet (iii) Ka'ba (iv) Salat.

(b) Slightest rudeness in the respect of the Holy Prophet is an infidelity.

(c) The courtesy and reverence in the respect of the Holy Prophet after his death.

V. 6 Do not afflict a people on mere news by a sinner.

V. 7 (a) Difficulty would befall you, were the Propnet to act upon most of what you say.

(b) Hatred of Kufr is an indication of Eman.

V. 8 If one group of Muslims goes on ascending against the other, fight all against the aggressor.

V. 11 - 12 Some sublime morals of Islamic Society.

V. 13 Dignity and respect with God is not by cast but by fear of God,

V. 14 (a) Difference between Eman and Islam.

(b) Eman has not yet fully permeated into the heart of one who searches others' faults and tortures people.

V. 17 Your becoming 'Muslim' is not a favour upon the Holy Prophet, instead it is a favour of God upon you.

Sura Qaff (50)

V. 16 God is nearer to man than his jugular vein.

Sura Zariat (51)

V. 21 Signs of God are on earth and in the soul of man.

V. 50 The Verse proves that every human being can attain nearness to God.

Sura Toor (52)

V. 34 If the Holy Prophet has said the Quran himself, they should bring any discourse like it !

V. 39 Has God daughters and you sons ? (See also Najm V. 21)

V. 44 Disbelievers always give wrong meanings to Divine Signs.

Sura Najm (53)

V. 3 - 4 Holy Prophet spoke not a word by his desire but what revealed.

V. 16 What is Sidra-til-Muntaha ?

V. 29 - 30 Disbelievers have attained limited understanding, so they desire the world.

Sura Qamar (54)

V. 17 Holy Quran is easy for advice but for profundities and mysteries, it is an unlimited ocean.

Sura Rahman (55)

Man and Jin can not transgress the boundaries of heavens and earth

Sura Waqia (56)

V. 7 - 11 After the happening of Qeyamat, whole mankind will be divided into three divisions : (i) The people of the right (ii) The people of the left (iii) The Advancing ones

V. 13 - 14 The near ones are numerous among the formers and fewer among the laters.

Sura Hadeed (57)

V. 10 Those who spent and faught before Meccan Victory are much higher in rank than those who spent and fought thereafter.

V. 13 - 14 The hypocrites shall beg light of the believers at the Straight Bridge

V. 20 The race of the world !

V. 21 What should man race towards ?

V. 23 Grieve not at what you miss and exult not at what God gives you.

V. 27 (a) Renunciation of the world ( ) is an innovation of the Christians.

(b) Reality of Innovation (See also Baqara V. 208)

Sura Mujadilah (58)

V. 7 Allah is present in every meeting and counsel, wheresoever.

V. 8 - 10 Whispering in the meeting is an act of Satan.

V. 14 Friends of the wrathed people are neither with you nor with them.

V. 14 - 19 The party of Satan

V. 22 (a) The party of God

(b) Friendship with the opponents of God and His messenger is prohibited to believers.

Sura Hashr (59)

V. 2 - 3 Jews are subjected to humiliating ejection from their habitats, despite their worldly means.

V. 7 How to break the circulation of wealth in the circle of the rich ?

V. 6 - 10 (a) The meaning and expenditure of Fay

(b) Those who keep grudge with and speak ill of Sahaba have no share in Fay.

V. 11 - 12 God testifies that hypocrite allies of the infidles shall never stand by them in war with the Muslims.

V. 14 Disbelievers seem united against Muslims but their hearts are split apart.

V. 21 Were Quran to descend on a mountain, it would have been subdued and split asunder by the fear of God.

Sura Mumtahina (60)

V. 1 Muslims are forbidden to cherish friendly terms with and give their secrets to the disbelievers. (See also V. 13 and Aal-e-Imran V. 118)

V. 2 No expression of friendship and cordiality with infidles, will desist them from making excesses over Muslims.

V. 4 Between Muslims and disbelievers is enmity eternal, till they get to believe in One God.

V. 8 God forbids not kindness and justice with those disbelievers who fought you not in religion nor expelled you.

V. 9 Friendship is prohibited with those who fought you on religion and expelled you from your habitations.

V. 10 Eman of migrating (repatriating) women should be tested.

V. 12 The proof of Ba'et of Mashaekh from Quran.

Note :—The Ba'et mentioned in the above verses is not the Ba'et (oath) of Islam because Muslim women are being addressed, it is also not Ba'et-e-Jihad because Jihad is not obligatory on women. By this Ba'et is meant only that Ba'et which is prevelent among the Mashaekh of the Ummat. Mashaekh take similar oath while taking Baet, mentioned in the verse.

Sura Saff (61)

V. 2, 3 Boasting what one practices not ; an abhorrent act near God !

V. 6 Jesus confirmed Taurah and gave the tidings of Prophet Mohammad after him.

V. 8 Disbelievers desire to extinguish the light of God but God has to perfect it.

V. 10 - 13 Security from chastisement, forgiveness, admittance to paradise, help from God and nigh victory— all depend upon Eman and fighting in the way of God.

Sura Juma (62)

V. 2 Functions of Prophethood are four :—(i) Recitation of verses (ii) Purification (iii) Teaching of the Book (iv) Teaching of Wisdom.

V. 3 The Prophethood of Mohammad (SM) is till the day of Qeyamah.

V. 5 Jew scholars became like ass laden with books due to absence of purification

V. 6, 7 The friends of God do keep the desire of death.

Sura Munafiqoon (63)

V. 4 Externally he seems impressive, but the heart of a hypocrite is palpitating with fear !

Sura Taghabun (64)

V. 14 "Some among your wives and children are enemies to you, so beware of them."

Sura Talaq (65)

V. 3 The cause of relief from hardships and attainment of success in both worlds, is Taqwa (Fear of God).

Sura Tahreem (66)

V. 6 Save yourselves and your families from the fire of hell.

Sura Mulk (67)

V. 10 "Had we heard or understood we would not have been of the inhabitants of fire."

Sura Qalam (68)

V. 9 The disbelievers wish leniency in the Prophet's stand that they may beccme lenient too.

V. 17 - 33 Those who eat the right of the poor, beggars, and indigents, are surrounded by chastisement.

Sura Haaqqah (69)

V. 44 - 47 Had Prophet forged lie against God, God would have been his first enemy.

Note :—The verse applies to the real Prophets and not the false claimants thereto.

Sura Ma'arij (70)

V. 21 - 35 The attributes of those believers who will go to paradise.

Sura Nooh (71)

V. 10 - 13 If the people of Noah and other Prophets are promised certain bounties on 'Istighfar' what will the Umat of Prophet Mohammad (SM) get ?

Sura Jinn (72)

V. 8 - 9 Is man's reach on moon boast worthy, when inferior creation of Jinn survey the heaven and sit in space stations ?

Sura Muzzammil (73)

V. 1 'Muzzammil' means 'enwrapped in the cloth, interpreted by the Soofies to be a garment of recluse and devoutness.

Note :—Maududi in his Tafheemul-Quran has given a wrong meaning and heinous interpretation of the word His comments are derogatory to the lofty status and sublime integrity of the Holy Prophet.

V. 2-5 Night-waking makes the heavy load easy.

V. 6 Night-waking tramples the Nafs and the words come out upright.

Sura Muddassir (74)

V. 17-25 Truth flashes in disbeliever too but he intentionally denies and mis-interprets.

V. 49-51 Disbelievers run from advice as ass runs from lion.

Sura Qeyamah (75)

V. 2 Research on the three states of soul (Nafs) of man.

V. 17 God collected (stored) the Quran in Mohammad's (SM) breast and God Himself recited it by Mohammad's (SM) tongue.

V. 19 Hadith is the commentary of the Quran explained under divine responsibility.

Sura Dahr (76)

V. 7-10 The qualities of Abrar (the virtuous).

V. 10-22 The reward and hospitality of Abrar

Sura Naba (78)

V. 19 Heavens are solid. (See also Ambia V. 32, Furqan V. 25)

Sura Nazea't (79)

V. 18, 19 (a) First thing Moses said to Pharaoh was of Purification

(b) Way unto God is shown by the knower of the way.

(c) Reaching God and achieving His fear depend upon purification

V. 37-39 Hell is the resort of one who committed insolence and preferred the life of this world.

V. 40, 41 Paradise is the resort of one who feared standing before Lord and restrained his soul from desire.

Sura Abasa (80)

V. 3 'Attention' and 'company' of the Holy Prophet are the agents of purification

V. 4 Instructing profits, not purifies.

Sura Takwir (81)

V. 19 - 21 The rank of Hazrat Jibraeel near God.

Sura Tatfif (83)

V. 22 - 28 The 'Abrar' and the 'Muqarrabeen'.

Sura Inshiqaq (84)

V. 6 Both, those who please or displease their Lord, have to endure pains in reaching Him ! Why not please ?

V. 8 'Easy reckoning' means not being taken to task on every work.

Sura Tariq (86)

V. 4 Angels keep with man, protect him from disasters or write his actions.

V. 11 The heaven too keeps turning round.

Sura A'ala (97)

V. 14 - 15 Purification has a profound relationship with Zikrullah and Salat

Sura Balad (89)

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V. 9 - 10 Prospered he who purified his soul and failed he who threw it into dust.

Sura Lail (92)

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V. 12 The way has been explained to every one under God's responsibility.

V. 18 Giving, in the way of God, purifies the heart.

Sura Bayyenah (98)

The disbelieving People of the Book and the Associators shall go to hell.

Sura 'Asr (103)

Appointedly every man is in loss, except..... !

Sura Humaza (104)

The final fate of taunter, carper and amasser of wealth.

Sura Feel (105)

The event of 'Ashab-e-Feel' is an indication of the supernatural manner in which the Holy Prophet, Ka'aba and its true servants shall be protected.

Sura Kafiroon (109)

There is an absolute abhorrence and detestation against the ways of associators.

Sura Nasr (110)

The Sura marks the successful completion of the Prophetic assignment of the Holy Prophet.

Sura Ikhlas (112)

The Sura negates the beliefs of associators, of Majoos, of Hindus, of Christians, etc.

Sura Falaq (113)

The Sura is a shelter from all sorts of evil and darkness.

Sura Naas (114)

The Sura is a shelter from all sorts of evil thoughts, diabolical misleadings, satanic insinuations and vicious temptations.

END

45. Recite thou what has been sent down unto thee of the Book,[71] and establish the prayer. No doubt, the prayer bars from indecency and bad thing.[72] And God's remembrance is the greatest.[73] And God knows what you do.[74]

٤٥۔ اُتْلُ مَآ اُوْحِيَ اِلَيْكَ مِنَ الْكِتٰبِ وَاَقِمِ الصَّلٰوةَ ؕ اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ؕ وَلَذِكْرُ اللّٰهِ اَكْبَرُ ؕ وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ ○

71. The Holy Prophet is ordered to recite the Holy Quran that :

(i) The heart may keep strong and powerful,

(ii) The reward of recitation may be obtained in addition,

(iii) The opening of the Quranic sciences and realities may progress more and more,

(iv) The people may thoroughly avail themselves of its sermons, knowledges and blessings,

(v) Those who reject—upon them God's argument may be accomplished,

(vi) And the duty of invitation and reformation (دعوۃ وارشاد) may continue in an excellent way.

72. The prayer bars from evils in two senses. One by way of its inherent efficacy i.e. God has created such an effect in the prayer that its performer is prevented from doing evils from within, as a material medicine removes the diseases and fever. In this sense it should be remembered that it is not necessary that one or two dozes of the medicine will be sufficient to cure the disease. Some medicines are taken for a long time with a particular quantity, then its effect is seen, provided the patient does not use a thing which neutralizes the effect of the medicine. So the prayer is also a very powerful effective to cure the spiritual diseases, but it is imperative to use it for a prettylong period with the prescribed quantity with precaution and prevention. After it the patient will himself feel how the prayer cures chronic spiritual diseases and old defects.

In the second sense the prayer bars from evils by way of its demand i.e. each form and each remembrance of the prayer demands that a man, who has just shown his service, obedience, humbility and meekness, and acknowledged the Lordship, Divinity, Kingship and Supreme Sovereignty of God in His Holy Presence, will also not commit breach of faith and do mischief coming out of the mosque, and will not turn away from the orders of that Divine Emperor and Absolute Ruler. In other words each motion of the prayer bids its performer five times, "O man who claims to service and servitude to God, live really like true slaves and servants of God." The prayer dem ands by its unseen tongue, "Abstain from indecency and haughtiness." Now it is upto the performer whether he desists from evil or not, but the prayer undoubtedly bars him and forbids him as God Himself checks him and forbids him, as God has said :

إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَآئِ ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ (سورہ نحل - ۱۳ ع)

So those unfortunate souls who do not restrain themselves even at the command of God, no wonder if they do not restrain themselves at the bidding of the prayer from evils and bad deeds.

It must, however, be noted that the restraining and forbidding of each Salat shall be proportional to the non-heedlessness in the remembrance of God while performing the prayer. The lesser the heedlessness the greater the effectiveness of the prayer. The greater the heedlessness the lesser the effectiveness of the prayer. It is because the prayer is not the name of sitting and rising several times. The greatest thing in it is the remembrance of God. While performing the actions of the prayer and reciting the Holy Quran, or praying or glorifying God in the prayer, the greater the prayer-performer shall cherish the dignity and glory of God and make his tongue and heart conformable, the more his heart shall hear the voice of the prayer's forbidding, and the same degree the prayer shall prove effective in making him leave the evils, otherwise the prayer which is performed by a playing and heedless heart, shall be resembling that of a Hypocrite, whereof it is said in the Tradition : لا يذكر الله فيها الا قليلا the Hypocrite does not remember God in the prayer but very little." About this prayer the menace of : لَمْ يَزْدَدْ بِهَا مِنَ اللّٰهِ إِلَّا بُعْدًا "Naught but distance from God is increased by such a prayer" is mentioned.

73. Why should not the prayer prevent from evil when it is the best way of remembring God, as God has said : أَقِمِ الصَّلٰوةَ لِذِكْرِي in Sura Ta Ha, Section 1. And God's remembrance is a very great thing. It is that thing which can be called

the spirit of prayer, jihad, etc. (all kinds of God's worship). If there is no remembrance of God, worship is nothing but a body without soul and a word without meaning. From the Traditions quoted by Hazrat Abu Darda and others, the Ulema have decided that no worship is better than the Remembrance of God (Zikrullah). The main excellence is attached with Zikrullah. If temporarily some other deed may surpass zikrullah on account of some occasional significance that is another thing. But if observed deeply it will be seen that excellence in that particular deed too has come by virtue of zikrullah. However, zikrullah is superior to all deeds, and it is supreme when it comes inside prayer. So a servant must not be heedless of Zikrullah any time, especially when he finds inclination towards some evil. In such moments he should remember the dignity and glory of God and abstain from the evil. It is given in the Quran and Hadith that when a servant remembers God, God remembers him. Some predecessors have taken the same meaning of the verse i.e.i in the prayer a servant remembers God, so the prayer is a great thing, but in answer to him when God remembers His servant from His side it is the greatest thing which is most valuable. And feeling this honour and esteem one should be more inclined to the Remembrance of God (Zikrullah). A man asked the Holy Prophet, "There are many commandments of Islam, please tell me one thing which is most comprehensive and preventive." The Holy Prophet said, "Thy tongue should always be wet (refreshed) with Zikrullah."

لَا يَزَالُ لِسَانُكَ رَطْبًا مِّنْ ذِكْرِ اللّٰهِ

Hazrat Shah Sahib says : "The time spent in prayer—to that extent one is safe from every sin, there is hope that he may abstain further on. And zikrullah (Remembrance of God) has a greater effect than this—he may abstain from sin and climb upon high degrees." This is another delicate interpretation of : وَلَذِكْرُ اللّٰهِ أَكْبَرُ
(Mozihul Quran)

74. God knows all—who remembers God and how much, who does not remember God and is heedless. Hence the Rememberer and the Heedless shall be dealt with separately.

46. And dispute not with the People of the Book but in a way that is fairer, but those who are unjust among them,[75] and say this : "We believe in what has been sent down to us and what has been sent down to you[76] and our God and your God is One and we follow His orders only."[77]

٤٦- وَلَا تُجَادِلُوٓا أَهْلَ الْكِتٰبِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ۖ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوٓا ءَامَنَّا بِالَّذِيٓ أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلٰهُنَا وَإِلٰهُكُمْ وَاحِدٌ وَنَحْنُ لَهُۥ مُسْلِمُونَ ○

75. The Religion of the Associators is radically wrong. But the Religion of the People of the Book was basically right, so do not dispute with them like the Associators that you cut off their word from the very root. On the other hand, make them understand what is essentially truthfull with patience, wellwishing, softness, firmness and sobriety. But those among them who resort to injustice, enmity and refractoriness —you can deal with them severely in a suitable manner. And onward they shall have to be punished.

Note : Previously there was the order of the recitation of the Quran. It was very possible that the rejectors might quarrel with the Muslims hearing the Quran. So it is told that the state of knowledge and religion of the contending party should be taken into consideration. Donot cross the bounds of truthfulness and morality in passions of disputation. Confirm the truth wherever it is and in whatever quantity it is.

76. We believe in the Quran, and we also believe that all those Books which were sent down by God upon Hazrat Moosa and Hazrat Eisa (Be peace and salutation upon them) and other Prophets, were undoubtedly truthful. Not a single letter of those Books was wrong (though in your hands those Heavenly Books did not remain in their original form and reality).

77. Real God of yours and ours is One. The difference is that we follow His orders only and you have, apart from Him, promoted others also to Divinity and have assigned to them rights and powers of God e.g. Hazrat Massieh, Hazrat Uzair (Be peace upon them), and saints and scholars. Moreover, we have believed in all orders of God, confirmed all Messengers of God, testified all the Divine Books and surrendered there His Last Order, while you believe in some, and some you reject, and you deny the Last Truth.

47. And similar to that We have sent down upon thee the Book.[78] So those to whom We have given the Book believe in it and of these Meccans too there are some that believe in it. And none denies Our words but those who are disobedient.[79]

٤٧- وَكَذٰلِكَ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ ۭ فَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يُؤْمِنُوْنَ بِهٖ ۚ وَمِنْ هٰٓؤُلَاۗءِ مَنْ يُّؤْمِنُ بِهٖ ۭ وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا الْكٰفِرُوْنَ ○

48. And thou didst not recite before this any Book, and nor write with thy right hand for then these false ones should have fallen in doubt.[80]

٤٨- وَمَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ وَّلَا تَخُطُّهٗ بِيَمِيْنِكَ اِذًا لَّارْتَابَ الْمُبْطِلُوْنَ ○

78. After all, what are those things which are found in your Books but not found in this Book that you hesitate to accept it.? As upon the Past Prophets there were sent down Books and Pamphlets one after the other, upon the Last Prophet this matchless Book (the Holy Quran) is sent down. Then why such a hard denial of this Book ?

79. Those People of the Book who understand their Book to be correct, they shall also believe in this Book, and according to justice they should believe. So among them who are just they believe in its truthfulness from their very heart, and not only the People of the Book but also some of the Arabs who have no knowledge of the Past Books are believing in it day by day. As a matter of fact, the arguments of the truthfulness of the Quran are so illuminant that no one, except a hard truth-hider and disobedient, can deny to accept it.

80. Before the descension of the Quran, the forty years of the Prophet's life have passed among these Meccans. All of them know that during this period he neither sat in the company of any teacher, nor read any book, nor took the pen in his hand. Had it been so, these falsehood-worshippers would have got some space to create doubt. They could say perhaps he had read the past Books and taken notes from them. After memorising them thoroughly he translated them into his own text and began to recite unto the people. But in this assertion too they would have been wrong because the text of the Quran can not be created by any human being or any jinn or angel or any committee of able writers. But when it is a recognized fact that he is untaught and Ummi (who can neither read nor write), then this cursory doubt is also rooted out. But alas! the refractory people, despite this open fact, said that the Quran was naught but a compendium of the old stories of the ancients :

اَسَاطِيْرُ الْاَوَّلِيْنَ اكْتَتَبَهَا فَهِيَ تُمْلٰى عَلَيْهِ بُكْرَةً وَّاَصِيْلًا (فرقان - ١ع)

49. Nay, this Quran—it is but verses plain in the breasts of those who are endowed with understanding.[81] And none denies Our words but those who are unjust.[82]

٤٩- بَلْ هُوَ اٰيٰتٌۢ بَيِّنٰتٌ فِيْ صُدُوْرِ الَّذِيْنَ اُوْتُوا الْعِلْمَ ۭ وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا الظّٰلِمُوْنَ ○

50. And they say, why have some signs not been sent down upon him from his Lord? Thou say, 'The signs are only in the power of God. And I am only a plain warner.'[83]

٥٠- وَقَالُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيٰتٌ مِّنْ رَّبِّهٖ ۭ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ ۭ وَاِنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ○

51. Is it not sufficient for them that We have sent down upon thee the Book that is recited unto them? Surely in that is mercy and a reminder to those people who believe.[84]

٥١- اَوَلَمْ يَكْفِهِمْ اَنَّآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ يُتْلٰى عَلَيْهِمْ ۭ اِنَّ فِيْ ذٰلِكَ لَرَحْمَةً وَّذِكْرٰى لِقَوْمٍ يُّؤْمِنُوْنَ ○ ع

81. "The Prophet has not learnt from anyone. And this Revelation which has come down upon him shall continue breast by breast. By the grace of God the breasts of the Ulema, the Huffaz, the Qu'ra (the scholars, the memorizers, the reciters) shall guard its words and meaning. Other Heavenly Books were not memorized. This Book is alive by memorization only, writing is in addition to it." (Mozihul Quran)

82. There is no remedy to injustice. If a man decides that he will never accept the Truth, such a man will deny even the most illuminant thing.

83. It is not in my possession that I may show the sign which you demand, nor the confirmation of a Prophet depends upon this (the demonstration of signs). My business is that I must warn you of the fatal results of evil in plain words. Of course, it is upto God to show any sign to confirm my truthfulness if He will. It is in the power of God.

84. Is this sign not sufficient for them that the Book (the Holy Quran) is recited unto them night and day? What a greater sign would there be than this Quran? Do they not see how its readers are obtaining understanding by virtue of their belief in this Book, and are being endowed with God's mercy?

SECTION 6

52. Thou say : 'God suffices between me and you as a witness. He knows whatsoever is in the heavens and the earth.[85] And those who believe in falsehood and have disbelieved in God—those, they are the losers.'[86]

53. And soon they demand of thee the disaster.[87] But for a stated (appointed) promise the disaster would have come upon them. And of course it shall come upon them suddenly and they shall not be aware.[88]

٥٢ - قُلْ كَفٰى بِاللّٰهِ بَيْنِيْ وَبَيْنَكُمْ شَهِيْدًا ۚ يَعْلَمُ مَا
فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ وَالَّذِيْنَ اٰمَنُوْا بِالْبَاطِلِ وَ
كَفَرُوْا بِاللّٰهِ ۙ اُولٰۗىِٕكَ هُمُ الْخٰسِرُوْنَ ○
٥٣ - وَيَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ۭ وَلَوْلَآ اَجَلٌ مُّسَمًّى
لَّجَاۗءَهُمُ الْعَذَابُ ۭ وَلَيَاْتِيَنَّهُمْ بَغْتَةً وَّهُمْ
لَا يَشْعُرُوْنَ ○

85. On the earth of God beneath His heaven I am openly claiming to my Messengership and He is hearing and observing it. Then He is increasing me and my companions, in an extraordinary way, day in and day out. He is continually tendering a practical confirmation to my claim. Such miraculous signs of God's Nature are shown on my tongue and on my hand that all the jinn and men are powerless to show the like of them. For my truthfulness, is not this witness of God sufficient ?

86. The great misfortune and loss of man is that he may at once accept a thing, though it may clearly appear a self-evident falsehood, and go on denying a truthful thing though it may appear as illuminant as the sun.

87. The Unbelievers said, "If we are wrong then why does the disaster not come upon us in this world ?"

88. Everything comes at its appointed time. Do not worry, that disaster too shall definitely come.

Hazrat Shah Sahib says, "The chastisement of this Ummat was to be slain and seized by the hands of the Muslims. So the People of Mecca in the Meccan Victory kept unaware and the army of the Prophet came upon them all of a sudden." (Mozihul Quran)

54. Soon they demand of thee chastisement.[89] And the Hell is encompassing the Unbelievers.[90]

٥٤ - يَسْتَعْجِلُونَكَ بِالْعَذَابِ ۚ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ۝

55. Upon the day the chastisement shall overwhelm them from above them and from beneath their feet, and He shall say, "Taste now what you were doing!"[91]

٥٥ - يَوْمَ يَغْشَاهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ۝

56. O My servants who believe, My earth is wide, therefore Me do ye worship !"[92]

٥٦ - يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ ۝

57. He who is a soul shall taste of death, then unto Us shall you return.[93]

٥٧ - كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ۝

89. Here عذاب perhaps is the chastisement of the Hereafter as the answer shows.

90. They demand the chastisement of the Hereafter in vain, because they are already lying in it. This unbelief and the misdeeds ! what are these ? Are they not in the Hell which has surrounded them from all sides ? After death the reality shall come to light that how the Hell burns them, when these deeds shall wrap them becoming the fire of the Hell and snakes and scorpions.

91. And this God will say, or that very chastisement shall speak as the wealth of the man who does not pay zakat, (according to the Tradition) shall hang around the neck becoming a serpent and tear his cheeks and shall say : "I am thy wealth, I am thy treasure !"

92. If these Meccan Unbelievers persecute you, then God's earth is not narrow, worship God somewhere else.

93. Hazrat Shah Sahib says, "When the Unbelievers had gone extremely aggressive in Mecca, the Muslims were ordered to migrate. So eighty or eighty three households left for Habasha. Hence it is told that the life of the present world is transient, wherever possible pass it; then you shall return unto Us. In it the Migrants were consoled so that departing from the native land and the distance from the Holy Prophet might not be heavy on their hearts." In other words it is told that if the native land, kith and kins, friends and companions, youngers and elders, are not left today, they shall be left tomorrow. Suppose if you do not leave Mecca today, one day it is inevitable to leave this world but that migration would be without one's own free-will. Service to God is that one may leave with his own freewill those things which are a disturbance and a hindrance in the worship of the Real Lord.

58. And those who believed and did good deeds—We shall lodge them in high chambers of Paradise, underneath which rivers flow, dwelling therein forever, excellent is the Thawab of those who labour (work),

٥٨ - وَالَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ نِعْمَ اَجْرُ الْعٰمِلِيْنَ ۝

59. Those who were patient and upon their Lord they relied.[94]

٥٩ - الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝

60. And how many a beast that does not put up provision, God gives provision to them and also to you, and He is the All-Hearer, the All-Knower.[95]

٦٠ - وَكَاَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۖ اَللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝

61. And if thou shouldst ask the people, 'Who has created the heavens and the earth and subjected the sun and the moon?' They will say, "God" How then are they turned?[96]

٦١ - وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ ۚ فَاَنّٰى يُؤْفَكُوْنَ ۝

94. Those who kept steadfast in the way of Islam and Eman with patience and perseverance, and putting their trust in God left their homeland—they shall get a better homeland in recompense of this worldly homeland and they shall be given better houses than those of this world.

95. "They are solaced from the side of provision that most animals do not have the provision of the next day. New day, new provision !" (Mozihul Quran)

Then God who gives provision to the animals—will He not provide it for His faithful lovers ? Do understand you very well that the Real Provider is He who hears all and knows the sincerity of hearts. The exterior and the interior of every one is before Him. The labour of anyone can not be spoiled there. He will not spoil those who have come forth of their homeland in the way of God. They should not be anxious to carry their goods of livelihood with them. How many an animal bears not its provision on its back, even then the Real Provider gives them provision every day.

96. All know that the factors of production, heavenly and earthly, are created by God. Then why do they not rely on Him that He will also manage to afford them, but as much as He will, not as much as You desire. It is explained in the ensuing verse.

62. God extends (outspreads) provision to whomsoever He will of His servants and straightens (measures) to whomsoever He will.[97] No doubt, God, of all things is aware.[98]

٦٢- اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ؕ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ○

63. And if thou askest them, 'Who sent down from the heaven, water, then revived therewith the earth after it is dead?' They will say, 'God' Thou say, 'All praise is to God, but most of the people do not understand.'[99]

٦٣- وَلَئِنْ سَاَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ مِنْۢ بَعْدِ مَوْتِهَا لَيَقُوْلُنَّ اللّٰهُ ؕ قُلِ الْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ○ ع

SECTION 7

64. And this living in the world is but (soul) diverting and sporting. And the Last House—it is the (real) living (life), if they did but know![100]

٦٤- وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَآ اِلَّا لَهْوٌ وَّلَعِبٌ ؕ وَاِنَّ الدَّارَ الْاٰخِرَةَ لَهِيَ الْحَيَوَانُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ○

97. He gives provision with measure to whomsoever He will; it is not that He may not give totally.

98. It is God alone who knows how much should be given and to whom ?

99. The rain also does not fall equally on all. And similarly there occurs no delay in the changing of condition—He may make rich from poor in no time.

100. A man should think more about the Hereafter than this present life of several days. The real and everlasting life is that of the other world. One should not forget the Ultimate Abode being absorbed in the diversions and sports of the present world. On the other hand he should prepare himself for the Hereafter and manage for provisions for the Last Journey.

65. Then when they embarked in the ship they called upon God sincerely putting their faith in Him alone. Then when He delivered them to the land they began to commit association the same time,

٦٥۔ فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۖ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ۝

66. That they may gainsay what We have given them and make merriment, so they will soon know.[101]

٦٦۔ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا ۖ فَسَوْفَ يَعْلَمُونَ ۝

67. Do they not see that We have appointed the shelter-place secure and the people are snatched away from their surroundings? Do they believe in vanity and disbelieve in God's boon?[102]

٦٧۔ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ۝

68. And who is more unjust than he who forges against God a lie or cries lies to the truth when it comes to him? Is there not in Hell a resort for the disbelievers?[103]

٦٨۔ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْكَافِرِينَ ۝

101. It was incumbent on the part of man to remember the Last Day and forget not God and the coming world being lost in the luxuries and merriments of the world. But the general condition of the people presents a sad contrast. When they are surrounded by a storm, journeying in a boat or ship, they call upon God very faithfully and sincerely. But when the disaster passes away and the feet come on the land they begin to deny the benefactions of God, and begin to call upon the false gods. In other words their main purpose of life is to remain unthankful for the manifold bounties of God and indulge in the luxuries of the present world. Well, they are at liberty to fulfil their wishes for some days. Soon they shall know what is the result of this rebellion, treachery, unthankfulness and ingratitude !

102. The People of Mecca were secure from the enemies by the blessing of God's House, while turbulence and bloodshed was the order of the day throughout the length andbreadth of the whole Arabian Peninsula. They believe in the false favours of the Idols, but they do not believe in this true favour of God !

103. The greatest injustice is to associate anyone with God, or attribute such things to Him that are not befitting His dignified state, or cry lies to the truth which the Prophets have brought. Do these unjust not know that their abode is Hell, that they have become prepared to draw the knife on the neck of wisdom and justice with such an impudence and dauntelsness?

69. And those who laboured for Us—We shall make them see Our ways.[104] And no doubt, God is with the virtuous.[105]

٦٩. وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ۝

104. Those who bear labour and suffer hardships for the sake of God and are active in strugglings of various kind—God gives them a special light of insight and makes them see the ways of His nearness or good pleasure or Paradise. The more they progress in their efforts and struggles, the greater the degree of their divine recognition and opening, rises. They perceive such things that others do not even realize those.

105. The help and support of God is with those who are righteous and do good.

Sura Ankaboot has ended by His grace, so praise to God for His kindness and favour.

سُوْرَةُ الرُّوْمِ مَكِّيَّةٌ وَّهِيَ سِتُّوْنَ اٰيَةً وَّسِتُّ رُكُوْعَاتِهَا

SURA ROOM ; MECCAN ; VERSES—60 ; SECTIONS—6

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of Allah, Who is Excessively Compassionate, Extremely Merciful.

١- الٓمّٓ ○

1. Alif Lam Mim.

٢- غُلِبَتِ الرُّوْمُ ○

٣- فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ○

2. The Romans have been vanquished in
3. the adjoining (nearer) country[1] and they after this vanquishing shall overcome,

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1. اَدْنَى الْاَرْضِ the adjoining or nearer country is the region between Azru'at and Busra (ازرُعاة و بُصْرٰی) which is situated near the land of Mecca touching the borders of Sham and Hijaz, or the Jazira Ibne Umar which is nearer Persia. Ibne Hajr has adopted the first word.

4. In a few years.[2] In the hand of God lies the affairs before and after,[3] and on that day the Muslims shall be happy,

٤- فِي بِضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۝

2. It means in nine years the Greeks shall overcome, because in lexicon and in the Tradition the word بِضْع is applied to a period ranging from three to nine years. In these verses the Holy Quran has made a wondrous prophecy which is a mighty reason of its truthfulness. The fact is that the two great kingdoms of that period—Persian (Iran) and Roman Empires—had been at daggers drawn for a long time. From 602 A.D. to 614 A.D. and even afterwards they continued to fight each other. As given in the Encyclopaedia Britannica the holy birth of the Prophet took place in 570 A.D. and in 610 he was made Prophet at the age of forty years. News about the battle of the Persians and the Romans reached the Meccans now and then. Meanwhile the claim to Prophethood of the Holy Prophet and the Islamic movement created a special interest for those people in these war-news, coming from the battlefield. The Fire-worshipper Majoos of Persia were considered more akin to them in religion by the Meccan Idolaters, while the Christians of the Roman Empire were considered as the brothers (or at least their near friends) of the Muslims being the upholders of the Heavenly Book. Whenever the news of the victory of Persia came to them the Idolaters of Mecca became glad and thereby took the augary of their own victory over the Muslims and cherished good hopes for the future. The Muslims were also naturally shocked that the Christians who were the People of the Book should be vanquished in the face of the Polytheist Majoos, and they should become the taunting stock of the Meccan Idolaters. At last, after 614 A.D. (i.e. after forty five lunar years since birth and five lunar years since prophethood) Kosros II gave a crushing and decisive defeat to the Romans. Sham, Egypt, Asia Minor, etc. were taken by the Persians from the Romans. Heraclitus was compelled to take shelter in Constantinople and the Capitol of the Romans has also fallen in danger. Big popes were either slain or made

prisoners. The Persians also took away the Holy Cross of the Christian from Baitual Muqaddas. The suzerainty of Qaiser (Caesar) was gone. According to the external factors there was no chance of the rise of the Romans and their deliverance from the Persian domination. Seeing these conditions the Meccan Idolaters were overjoyed and they teased the Muslims, became extremely ambitious, cherished good hopes so much so that the Idolaters said to Abu Bakr Siddiq (God is pleased with him), "Today our Persian brethren have blotted out your Roman brethren, tomorrow we shall also exterminate you like them." At that time the Quran made a general proclamation against the external factors that no doubt the Romans were vanquisted by the Persians in that time but within nine years they would again become triumphant and victorious. On the basis of this Quranic prediction Hazrat Abu Bakr made a bet with some of the Idolaters (the bet was not prohibited upto that time) that if the Romans did not get victory for so many years he would give them one hundred camels otherwise they would have to give him so many camels. In the beginning Hazrat Abu Bakr had appointed a lesser term of بِضْعَ سِنِيْنَ by his own opinion. But afterwards at the bidding of the Holy Prophet the covenant was made on the term of nine years which is the real application of بِضْعَ. On the other side the Caesar of the Roman Empire made a firm determination to re-achieve his lost power and suzerainty, made a vow that if he got victory over the Persians he would go to Ailya (Baitul Muqaddas) on foot. Just behold the power of God that according to the Quranic prediction right within nine years (after the passing of one year of Hijra) on the day of Badr when the Muslims were rejoicing in the clear victory over the Idolaters by the grace of God, became more happy to receive this news that God had made the Roman People of the Book to prevail over the Persian Majoos, and in this context the Idolaters got additional pang and disgrace. Observing this amazing and mighty prediction of the Holy Quran many people embraced Islam, and Hazrat Abu Bakr took hundred camels from the Idolaters, whereabout the Holy Prophet ordered that they should be given in alms. Do praise to God at His external bounties and the manifest signs.

3. To make Persia dominate and make Rome vanquished aforetime and then overturn the circumstances afterwards—all is under the control of God. Merely this thing—defeat and victory of a nation—can not decide the fortune and the misfortune of the nations i.e. if a nation is victorious we can not definitely decide that it is also pleasing to God, or if some nation is defeated we can not say that it is accursed in the eyes of God :

تِلْكَ الْاَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ (آل عمران)

٥۔ بِنَصْرِ اللّٰهِ ؕ يَنْصُرُ مَنْ يَّشَآءُ ؕ وَهُوَ الْعَزِيْزُ الرَّحِيْمُ ۝

٦۔ وَعْدَ اللّٰهِ ؕ لَا يُخْلِفُ اللّٰهُ وَعْدَهٗ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝

٧۔ يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا ۚ وَهُمْ عَنِ الْاٰخِرَةِ هُمْ غٰفِلُوْنَ ۝

5. By the help of God.[4] He helps whomsoever He wills, and He is the All-Mighty, the All-Compassionate[5]—

6. The promise of God, God does not violate His promise, but most men do not know it.[6]

7. They know the apparent outward of the world-living and those people do not have consciousness of the ulterior.[7]

4. One joy at their own victory in Badr, the additional joy at the news of the victory of the Romans, who were comparatively nearer the Muslims, against the Persian Majoos (Fire-worshippers). The people observed the truthfulness of the Quranic prediction, and the Meccan Infidels were disgraced in all manners.

5. God is All-Mighty that no one can forcefully check Him if He intends to vanquish a certain nation.

God is All-Compassionate, to whom He desires to do mercy He makes him dominant and victorious without any check or restraint.

6. Most men do not understand what are the wisdoms of God in making dominant or vanquished, and that when God desires to do some work all external hindrances are removed. This is why very often the exterior-observers do not believe in God without the external factors, and seeing the temporary victory of someone they begin to think that this fellow would be certainly accepted with God.

7. These people know the external surface of the worldly life. The comfort and adornment, eating, drinking, dressing, tilling, earning wealth, making merriments in the present life is the ultimate field of their research and knowledge. They are not aware of this that beneath the present life the secret of another life is hidden, reaching where the good or evil results of this world shall come before. It is not necessary that a man who looks opulent here should also be prosperous there. The Hereafter is however distant, see here in the present life that sometime a man or a nation achieves a rise in the world but the ultimate end is always disgrace and unsuccessfulness.

8. Do they not reflect in their souls? That God created not the heavens and the earth and what between them is but keeping (mintaining) them aright and to an appointed term.[8] And most men believe not in the meeting with their Lord.[9]

9. Have they not journeyed in the land that they might see how was the end of those fore them, they were stronger than themselves in power and they ploughed up the earth and they developed it more than they themselves have developed it, and their messengers came to them with the clear commandments,[10] so it was not for God to wrong them but themselves they wronged.[11]

٨۔ أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِم ۗ مَّا خَلَقَ اللَّهُ
السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ
مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ
رَبِّهِمْ لَكَافِرُونَ ○
٩۔ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً
وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا
وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ
لِيَظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ○

8. God has not created such a formidable system of the Universe, futile. There is some purpose attached with it. That shall be seen in the Hereafter. Of course, had it been everlasting the matter would have been different. But reflecting on its revolutions and conditions it seems that it has some end and limit. So on a stated term this Universe shall perish, and the Second Universe shall be established as its result.

9. They think they shall never go before God that reckoning of accounts should take place.

10. It means where are those big nations? (like Aad and Thamood) who ploughed up the earth and cultivated it and made the earth a verdant field, they dug out fountains of water and precious stones and minerals from the earth, and progressed in culture and civilization, lived longer life than the present people. When the Messengers of God brought clear signs and orders and they denied them, have they not heard what was their end, how they were destroyed and ruined. Their ruins can be still seen by journeying in the land. Is there not a lesson in them for these people?

11. There is no possibility of wrong (injustice) in the Court of God. These people themselves blow axe on their root, and do such works whose result is destruction. So this is nothing but doing wrong to themselves, otherwise the state of God's mercy and justice is that He does not seize anyone without sending Messenger and without warning fully.

10. Then the end of the workers of evil was evil for that they cried lies to the words of God and mocked at them.[12]

١٠. ثُمَّ كَانَ عَاقِبَةَ الَّذِيْنَ اَسَاءُوا السُّوْٓاٰى اَنْ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ وَكَانُوْا بِهَا يَسْتَهْزِءُوْنَ ۝

SECTION 2

11. God originates the creation, then will bring it back again, then unto Him you shall be returned.

١١. اَللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ۝

12. And upon the day which the Qeyamat shall occur the sinners be shall confounded.

١٢. وَيَوْمَ تَقُوْمُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُوْنَ ۝

13. And none of their associates shall be their intercessors and they shall become disbelievers to their associates.[13]

١٣. وَلَمْ يَكُنْ لَّهُمْ مِّنْ شُرَكَآئِهِمْ شُفَعٰٓؤُا وَكَانُوْا بِشُرَكَآئِهِمْ كٰفِرِيْنَ ۝

14. And upon the day when the Qeyamat is stood, that day the people shall be of divided categories.[14]

١٤. وَيَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَئِذٍ يَّتَفَرَّقُوْنَ ۝

15. So those who believed and did good deeds, they shall be in the Garden well-entertained.[15]

١٥. فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَهُمْ فِيْ رَوْضَةٍ يُّحْبَرُوْنَ ۝

12. That result they saw in the world, and as for the Hereafter punishment for their rejection and derision, that is apart from it. The modern nations should receive lesson from the stories of the past nations, becuase the punishment given to a certain for a certain crime can be given to all such nations. Understand the perdition of all by the perdition of one and also understand the punishment of all by the punishment of one.

13. When their associates, whom, they associated with God, will not serve them at the difficult time they shall deny those associates and say :

وَاللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِيْنَ

(By God we were never associators.)

14. Virtuous and vicious — each kind of people shall be separated and shall be brought to their respective abode the detail whereof follows in the ensuing verses.

15. They shall be given reward and grace and they shall enjoy all kinds of sweet tastes and ecstatic pleasures. This is the abode of the virtuous. Onward the place of the vicious is mentioned. It means such a separation and division shall be done between them that no differentiation can be greater than that.

16. And those who denied and cried lies to Our words and the meeting of the Last Abode—they shall be brought seized in the chastisement.

17. So remember the glorious God when you come to the evening and when you come to the morning.

18. And to Him is the excellence in the heavens and in the earth and in the last hours and when it is noon.[16]

١٦۔ وَاَمَّا الَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَا وَلِقَآءِ الْاٰخِرَةِ فَاُولٰٓئِكَ فِي الْعَذَابِ مُحْضَرُوْنَ ○

١٧۔ فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ ○

١٨۔ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ ○

16. If you want Paradise you remember God, the Glorious, which is done by the heart, by the tongue and by the limbs and organs all. In the Salat all the three kind of remembrance is assembled, and the times of the Obligatory Prayer are those mentioned in the verse i.e. Morning, Evening (which include Maghrib and Esha), the Last Hours of the day (that include the Asr and the Noontide (which denotes Zohar prayer). In these times the demonstrations of God's Mercy or God's Power and Greatness are more apparent. The Sun is the greatest spheriod in the Universe of Bodies, and perhaps there is no physical creature in the Material Universe which is not affected directly or indirectly by the beneficence of the Sun (as proved elaborately by the writer of Arzun Nujoom). This is why the star-worshippers have appointed the Sun as their greater god, as indicated in the word of Hazrat Ibrahim : هٰذَا رَبِّيْ هٰذَآ اَكْبَرُ But the helplessness and humbility of the sun and the manifest demonstration of the deprival of the Sun-worshippers of its beneficence is also experienced in these very five times given in the verse i.e. in the morning before sun-rise, at the noontide when its zenith declines, in the Asr (عصر) when in its heart and light there is a visible weakness, after sunset when its worshippers are deprived of its rays, and finally in Esha (عشاء) when the (astronomical) twilight disappears and no vestiges of light are left at the horizon. In these times the Unitarians are ordered to worship God, the Great, and saying Allah-u-Akbar in the very beginning of the Salat they should follow that great Unitarian and the Friend of God — Hazrat Ibrahim — who had declared:

اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ (انعام-٩ع)

after saying Allah-u-Akbar (اللّٰہ اکبر)

Perhaps in the present verse the words: وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ are used to recollect that only that Being can be worthy of glorification, unification and remembrance whose excellence is celebrated by the whole Universe of the heavens and earth by its internal and external tongue. No weak and helpless creature has any entitlement to it, however tremendous it may look in sight.

Onward, some mighty states and perfect attributes of that Great God are described so that the entitlement to Godship may be more clarified. Meanwhile sufficient light is thrown on the article of Hereafter and Revival after death.

19. He brings forth the living from the dead and brings forth the dead from the living and He revives the earth after it is dead. And even so you shall be brought forth.[17]

١٩ - يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذٰلِكَ تُخْرَجُونَ ۝ ع ٥

SECTION 3

20. And of His signs is that He created you of dust, then now you are men scattered over the earth.[18]

٢٠ - وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ۝

21. And of His signs is that He created for you of your kind, spouses that you may take rest (live) with them, and set between you love and mercy. Of course, in that are insights for those who think.[19]

٢١ - وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ۝

17. God creates the man from the sperm-drop, the sperm-drop from the man, the animal from the egg, the egg from the animal, the Believer from the Unbeliever, the Unbeliever from the Believer; and when the earth is dry and becomes dead, He again brings it to life by the water of mercy and makes it verdant and green. In brief, death and life whether it is real or unreal, perceptible or imperceptible, the rein of all is in the control of God. Then what is the difficulty with Him to bring you forth out of the graves after giving you a new life ?

18. God created Adam from the dust. Then behold, how Nature outspread him that the whole earth is strewn with his seeds, and how wonderful and strange performances this statue of mud demonstrated over the earth.

19. First Adam was created from mud, then his spouse was brought forth out of him that he might keep in rest with her and by birth between both sexes (man and woman) a special kind of love and affection is set that the purpose of conjugation may be achieved. As such by the inter-mixation of the two the human race spread throughout the world, as God has said :

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ (النساء - ركوع ١)

22. And of His signs is the creation of the heavens and earth and the variety of your tongues and colours. In that are many signs for the thinkers.[20]

23. And of His signs is your sleeping in night and day and your seeking after His bounty.[21] In that are many signs for those who hear.[22]

24. And of His signs is this that He shows you lightning for fear and hope[23] and sends down from the heaven water then revives thereby the earth after it is dead. In that are very many signs for those who think.[24]

٢٢ - وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافُ
اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ
لِّلْعٰلِمِيْنَ ○
٢٣ - وَمِنْ اٰيٰتِهٖ مَنَامُكُمْ بِالَّيْلِ وَالنَّهَارِ وَابْتِغَاۗؤُكُمْ
مِّنْ فَضْلِهٖ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ
يَّسْمَعُوْنَ ○
٢٤ - وَمِنْ اٰيٰتِهٖ يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّطَمَعًا وَّيُنَزِّلُ
مِنَ السَّمَاۗءِ مَاۗءً فَيُحْيٖ بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ۭ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ○

20. All men are created of one mother and father, joined and settled, and then scattered all over the earth, all one of them given separate tongues and languages, a man of one country became strange in another country on account of the difference in language, but no two men can be found of the same style, pronunciation and manner of speech. As the form, shape and colour etc. of every man is distinguished, the accounts and manners of speech are also different (no two men can be found in whom there may not be any distinctive mark in voice, colour and expression). Since the creation of the world upto this time new forms and new manners of speech have been coming forth. In this treasure there is no question of any diminution ! In reality how big this sign of the mighty Nature of God, the Great, is !

21. Hazrat Shah Sahib says, "The two conditions of man go on changing. If he is asleep he is like a speechless stone, if he is seeking livelihood he is as clever as anything. Mainly the night is meant for sleeping and the day for seeking, then both times both works are done." (Mozihul Quran)

22. Those who hear and store what they hear," (as elucidated in Ibne kathir).
" The sleeper does not see (observe) the outer conditions. He knows them only when he hears them from others." (Mozihul Quran)
This is the point in using the word يسمعون in the verse.

23. Seeing the lightning the people fear lest it should fall upon someone, or the rain should fall more than required and become the cause of disaster, and they have hope too that if it rains the affair of the world is set aright. The passenger sometimes deem the lightning as a mercy that he sees the path to a great distance in the dark jungle, and sometimes he is full of fear and gets troubled at its roar.

24. Understand Ye from this that it is not difficult for Him to revive you after you are dead.

25. And of His signs is that the heaven and the earth is standing by His command,[25] then when He calls you one time out of the earth at once you shall come forth.[26]

26. And to Him belongs whosoever is in the heaven and the earth, all are subservient to Him.[27]

٢٥ - وَمِنْ اٰيٰتِهٖٓ اَنْ تَقُوْمَ السَّمَآءُ وَالْاَرْضُ بِاَمْرِهٖ ؕ ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً ۖ مِّنَ الْاَرْضِ ۖ اِذَآ اَنْتُمْ تَخْرُجُوْنَ ○

٢٦ - وَلَهٗ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلٌّ لَّهٗ قٰنِتُوْنَ ○

25. Previously the creation of the heavens and the earth was mentioned. Here their survival and standing is told that it is also by His command. They cannot dare to move an inch from their centre of gravitation, neither they can fall upon one another to the disturbance of the Universe.

26. The heavens and the earth shall survive till His command exists. Then when the term of the world is completed you shall come forth out of the graves at the one call of God towards the Field of Resurrection.

27. The inhabitants of the heavens and the earth are all His ownership and servants. Who has power to disobey His will ?

27. And it is He who originates creation then He will bring it back and it is easy for Him.[28] And His state is highest of all in the heavens and earth, and He is the All-Mighty, the All-Wise.[29]

٢٧ - وَهُوَ الَّذِيْ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ وَهُوَ اَهْوَنُ عَلَيْهِ ؕ وَلَهُ الْمَثَلُ الْاَعْلٰى فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ ع ٩

28. Before God's power all are equal, but from the viewpoint of your own perceptions, recreation should be easier than creation. Then it is strange that you believe Him to be strong and powerful over creation and disbelieve in the recreation.

29. The supreme most attributes and the highest state belong to Him alone. No one in the heavens and the earth can compete in beauty and fairness with His state and attribute, not to speak of equality. He is even above that whereto the creation can imagine about His grace and glory. Wherever there is any beauty and fairness it is but the shadow of His state and attribute.

Hazrat Shah Sahib says : "The creations of the heavens neither eat nor drink, nor have any human need; except service they have no work; and the people of the earth are involved in all things, but the attribute of God neither resembles those nor these, He is pure holy Self." (Mozihul Quran)

Sheik Sa'adi has correctly said :

اے برتر از خیال و قیاس و گمان و وہم
وز ہر چہ گفتہ اند شنیدیم و خواندہ ایم
منزل تمام گشت و بپایاں رسید عمر
ما ہمچناں در اوّلیں وصف تو ماندہ ایم

O Higher than idea and perception and conception and imagination.
And higher than what they have said, we have heard and we have learnt.
The journey is all and the age has reached its final hour.
But we are still living in Thy first attribute as before !

And beautiful is that who said ; اے بروں از وہم و قال و قیلِ من
خاک بر فرقِ من و تمثیلِ من

O Exterior to my imagination and to any expressions and impressions !
Woe to my differentiation and to my similitude !

SECTION 4

28. He has struck for you a similitude from within yourselves. Just see, those who are owned by your right hands—are there any partners of yours among them in what We have provided for you that you all become equal in that (provision), you fearing them as you fear each other? So We openly describe the signs for a people who understand.[30]

٢٨ - ضَرَبَ لَكُمْ مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَانُكُم مِّن شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ○

30. To make you understand the heinousness and falsehood of association God describes for you a similitude from your own circumstances—it is that whether you can acknowledge the partneisnip of those, whom your right hands possess (i.e. handmaid or slave) only in the outer and unreal sense, in your provisions and possessions which God have given you, as the brothers etc. are partners in the common property and possessions and there is always the fear of their anger or division or objection concerning its utilization. Does a master have the same fear from his servant or slave? If not, then you should understand that when such is the condition of a false owner, then what care can have that Real Owner of His slave whom you deem as His partner out of folly. When a slave can have no share in the ownership of his master, though they are both the creatures or God and they eat the provision given by Him, then how can a creature, nay a creature in creature, share the Divinity of God? Such an absurd thing no wise man can accept.

29. Nay, but follow these unjust their own wishes without understanding,[31] so who shall make those understand whom God has left astray, and no one is their helper.[32]

30. So thou set thy face straight to the religion being of one side[33]—the very carving of God on which He has carved the makind,[34] no changing God's creation.[35] That is the right religion, but most men do not understand,[36]

٢٩ - بَلِ اتَّبَعَ الَّذِيْنَ ظَلَمُوْٓا اَهْوَآءَهُمْ بِغَيْرِ
عِلْمٍ ۚ فَمَنْ يَّهْدِيْ مَنْ اَضَلَّ اللّٰهُ ۭ وَمَا
لَهُمْ مِّنْ نّٰصِرِيْنَ ○
٣٠ - فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۭ فِطْرَتَ اللّٰهِ الَّتِيْ
فَطَرَ النَّاسَ عَلَيْهَا ۭ لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ۭ ذٰلِكَ
الدِّيْنُ الْقَيِّمُ ۙ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○

31. How these unjust people can understand such clear things. The fact is that they do not want to understand. On the other hand, they are prone to following their lusts and caprices out of superstition and wish-worshipping.

32. Whom God did not give the grace of following and understanding the right way on account of his injustice, ignorance and wish-worshipping, now who is that power who can bring him to the way by making him understand the truth, or save him from error and destruction by helping him. So on these people you should not much grieve. Overlooking them you should wholly and solely turn to your Lord and keep sticking to the Religion of Nature.

33. Leave him in the ضلال of association who does not want to come out of error by any way, and turning your face from everyside you become of One God and preserve His true religion with full attention and resolute determination.

34. Originally God has created the build and construction of man in such a manner that he may accept and understand the Truth if he desires to do so, and He has cast into the heart of man (a ray of) light of His concise recognition as a seed of guidance that, if he is not influenced by his environment and is left free to his original nature, he may definitely adopt the True Religion and attend not to any other direction. In the story of the First Covenant (عہدِ اَلَسْت) the indication is towards this reality mentioned. And in the True Traditions it is clearly given that every child is born on the Nature (Islam), afterwards the parents make him jew and christian or majoosi. In a Divine Tradition (حدیثِ قدسی) it is said, "I have created My servants حنفاء i.e. bearing pure faith without association, then the satans allured them and led them astray." However, the True Religion, Deen-e-Hanif and Deen-e-Qayyim is that if man is left free on his original nature he will bend towards it by his nature. The nature of all men is created the same by God, wherein there is no variation or changing. Suppose if there has been no such capacity in Abu Jahl or Pharaoh, then it would not have been correct to make them charged with the obligation of accepting the Truth, as stones and bricks are not charged with the obligation of the Divine Constitutions. The effect of this very uniformity or human nature is that almost the whole human race recognize many of the important principles of Divine Religion in one form or the other, though they do not keep upon them upright.

Hazrat Shah Sahib says : "God is the Owner, Ruler of all, Secluded from all, no one is equal to Him, no one has force over Him; these things all know, they should be followed upon. Similarly teasing the soul and wealth of anyone, calumniation—everyone knows bad. Similarly remembering God, feeling pity for the poor, paying off the due in full, undeceiving—everyone knows good. To follow all these things is the very True Religion. (All these affairs were natural but) God taught their setting through the tongue of the Prophets." (Mozihul Quran)

35. With respect to the original birth there is no difference, variation or change. The nature of every individual is made competent to receive the Truth.

Or it means do not corrupt the nature on which God has created, changing it by your own free-will. He has cast the seed into you, do not spoil it by inattentiveness or insolence.

36. The straight religion is this very voice of the nature. But most men do not understand this point.

31. All turning to Him[37] and fear you Him and keep the prayer and be not of the associators—

٣١- مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ۝

32. Those who created division in their religion and stood among them many sects, every sect with that which is with it is infatuated.[38]

٣٢- مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ۝

37. It means take hold of the original religion firmly turning towards Him. If for the sake of worldly benefit you do these works the religion shall not be set upright.

Onward, attention is drawn towards some important principles of the Religion of Nature—the fear of God, the performance of prayer, to be quit of secret and open association (شرکِ جلی و خفی), to be away from the associators, not to create division in their own religion.

38. They created division in their religion diverging from the principles of the Religion of Nature. They became many sects, everyone bearing his own faith, creed and constitution. Whosoever propounded and established some faith out of error or wish-worshipping, a party followed him. By and by it became a sect. Then every sect is so much infatuated with its principles and faith, however wrong and absurd they may be, that even the probability of their mistake does not come into their conception.

33. And when some affliction touches mankind they call on their Lord turning to Him, then when He lets them taste some kindness from Him the very moment a party of them begin to suggest partners with their Lord.

٣٣ - وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ۝

34. That hey may be denying what We have given them. To be merry ! now onward you will definitely know.[39]

٣٤ - لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ۝

35. Have We sent down upon them any authority advocating for that they associate with Him.[40]

٣٥ - أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ۝

39. As good and bad works the nature of every man recognizes, turning to God the nature of everyone knows too, in moments of fear and hardship it is divulged. Even the haughtiest one begins to call unto One God when surrounded by misery. At that all false props slip away from the mind. That True Owner alone remains in memory towards whom the human nature did lead. But alas ! man does not stay for long in this state. When by the kindness of God the affliction is removed he atonce resorts to the admiration of the false gods, as if everything with him is given to him by them, and God has not given him anything. (God forbid) So let him make merriments for several days. Onward he will know the result of his denial and ungratefulness. Had he possessed humanity he would have understood that only that God, on whom his conscience was calling in misery and distress, is to be remembered in all times.

40. Secure wisdom and human nature is a clear witness to the repudiation of association (polytheism), so do they possess any argument or authority which tells that there are others to share the Divinity of God ?—(God forbid). If they do not have such authority then how did they become gods ?

36. And when We let men taste some kindness they are puffed with joy at that, and if some evil befalls them for that their own hands have forwarded they become despondent.[41]

37. Have they not seen that God outspreads provision for whom He will and measures for whom He will? In that are signs for those who believe.[42]

٣٦ - وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً فَرِحُوا۟ بِهَا ۖ وَإِن تُصِبْهُمْ
سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ○
٣٧ - أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ
إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ○

41. Their condition is strange — when they are in comfort by the kindness and benefaction of God they are puffed with joy, boasting and vexing proud they even forget theis Real Benefactor. But when they receive the flog of misery on account of the misfortune of their misdeeds they become extremely despondent as if there is none now powerful to remove their misery. The condition of a Momin is quite different, of course. He remembers the Real Benefactor in comfort and peace and thanks God by his tongue and heart being happy at the mercy and grace of His Lord. And if he is surrounded by some misery he seeks the help of God with patience and perseverance, and he has hope that the whole atmosphere shall change by His grace, however hard the circumstances and however adverse the external causes may be.

Note : Formerly it was said : In misery the people call unto God with unity and sincerely." Here it is said : "When affliction touches them they despair."

But there is no contrast between the two words. The first state i.e. calling unto God is the primary stage. Then when the period of misery and hardship is prolonged he despairs being distressed.

Or some people experience one condition and other people experience the other condition. (God knows better)

42. Men of belief understand that misery and affliction of the world and the extension and diminution of the provision all, lie in the hand of that Powerful Lord. Hence whatever condition befalls, man should resign himself to the will and pleasure of God. In bounty he should be grateful and fearful lest it should be snatched. In hard circumstances he should be patient and hopeful that God by His grace and kindness will remove all hardships.

38. So give the kinsman his right and the needy and the traveller. That is better for those who desire God's good pleasure (God's Face), and those — they are the prosperers.[43]

٣٨- فَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ ؕ ذٰلِكَ خَيْرٌ لِّلَّذِيْنَ يُرِيْدُوْنَ وَجْهَ اللّٰهِ ۫ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○

39. And what you give in usury (interest) that it may increase upon the wealth of men, so it does not increase with God, and what you give of Zakat (pure heart) desiring the good pleasure of God, they are those for whom it is multiplied.[44]

٣٩- وَمَآ اٰتَيْتُمْ مِّنْ رِّبًا لِّيَرْبُوَا۟ فِيْٓ اَمْوَالِ النَّاسِ فَلَا يَرْبُوْا عِنْدَ اللّٰهِ ۚ وَمَآ اٰتَيْتُمْ مِّنْ زَكٰوةٍ تُرِيْدُوْنَ وَجْهَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الْمُضْعِفُوْنَ ○

43. When by the evidence of nature it is proved that the Real Owner and Lord is that God alone and the bounties of the world are all His endowment, so those, who desire good pleasure and aspire for His encounter and sight, should expend of what is given to them by God. They should take care of the traveller, poor and needy relatives and pay off the rights of the kinsmen according to their degrees. Such servants—they shall receive the prosperity of this World and the Hereafter.

44. By usury and interest though outwardly the wealth increases, yet it does not increase with God. It is in fact decreasing as the body of someone becomes bulky due to swelling—it is but sickness or the message of death.

And by giving in alms (Zakat) the wealth seems to decrease, but in fact it increases as the body of a sick man diminishes through pergative medicine but its result is health. The condition of Zakat is also the same from the viewpoint of result.

يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ ط (بقرہ ۔ رکوع ۳۸)

A Tradition of the Holy Prophet says that a date which a Believer gives in alms shall be seen having increased in size equal to a mountain in the Hereafter.

Note : Some commentators have not taken the meaning of usury or interest by the word ربٰوی . They have interpreted the verse in another sense—if a man gives something with the intention of a greater return from the other side, then it is not acceptable with God, nor it is the cause of blessing and reward, though it is permissible, and in the case of the Holy Prophet it is not even permissible (مباح) as God has said:

لَا تَمْنُنْ تَسْتَكْثِرُ (مدثر ۔ رکوع ۱)

God knows better.

40. God is He that created you, then He makes you dead, then He shall revive you. Is there any of your associates that can do an aught of that ? He is Unique and is very high above that they associate.[45]

٤٠ - اَللّٰهُ الَّذِیْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ یُمِیْتُكُمْ ثُمَّ یُحْیِیْكُمْ ؕ هَلْ مِنْ شُرَكَآىِٕكُمْ مَّنْ یَّفْعَلُ مِنْ ذٰلِكُمْ مِّنْ شَیْءٍ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا یُشْرِكُوْنَ ۝ ع ۱۳

SECTION 5

41. Corruption has spread in the land and sea owing to the earning of the people, let them taste somewhat of that they worked, that haply so they may return.[46]

٤١ - ظَهَرَ الْفَسَادُ فِی الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَیْدِی النَّاسِ لِیُذِیْقَهُمْ بَعْضَ الَّذِیْ عَمِلُوْا لَعَلَّهُمْ یَرْجِعُوْنَ ۝

42. Say : 'Jonrney in the land then behold how was the end of those that were before, many of them were associators.'[47]

٤٢ - قُلْ سِیْرُوْا فِی الْاَرْضِ فَانْظُرُوْا كَیْفَ كَانَ عَاقِبَةُ الَّذِیْنَ مِنْ قَبْلُ ؕ كَانَ اَكْثَرُهُمْ مُّشْرِكِیْنَ ۝

45. When life, death, provision and other things are all in His possession and control, then wherefrom other associates became entitled to Divinity ?

46. It means the people did not keep upon the Religion of Nature, Unbelief and Wrong spread out all over the world, and due to its misfortune, corruption spread in the countries and islands. Neither peace remained in the land, nor in the sea. Corruption and dissension surrounded the whole world. The sea wars and piracy also disturbed the world oceans. It is all because God desired that mankind should take some taste of their misdeeds in this world too ; full punishment shall be given in the Next world, but some sample should also be shown here. It is possible that some men came to the right way fearing the terrible results.

Note : On account of the misdeeds of the people the spreading of corruption in land and sea has always been a wont in the history of the world and it shall always happen on the face of the earth, but the universal spreading of darkness from East to West in the pre-Islamic era before the advent of the Holy Prophet Mohammad (be peace upon him) has no parrallel in the history of the world. The Non-Muslim Historians also confirm this historical fact. Perhaps due to this universal corruption and dissension Hazrat Qaqada has attributed the present verse to the Era of Ignorance.

47. Most of them were destroyed due to association (polytheism), the rest would have been caught on account of other sins.

43. So set thy face straight to the straight way[48] before there comes a day that cannot be turned back from God,[49] that day the people shall be sundered apart.[50]

٤٣- فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَّا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ ○

44. Whoso denied, so his denying shall fall on him,[51] and whosoever does good deeds—so they reform their way,[52]

٤٤- مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَمَنْ عَمِلَ صَالِحًا فَلِأَنْفُسِهِمْ يَمْهَدُونَ ○

45. That He may recompense those who believed and did good deeds by His grace.[53] No doubt, He is not pleased with those who deny.[54]

٤٥- لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ○

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48. Corruption has spread in the world, so you should keep upright upon the upright religion, which is the Relilgion of Nature. This is the only panacea for all diseases

49. From the side of God the coming of that day is final. Neither any power can avert it, nor God himself shall postpone it.

50. It means the good men shall be sent in the Paradise and the bad men shall be sent in the Hell. فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ (شوریٰ - رکوع ۱)

Hazrat Shah Sahib attributing it to the events of the world writes, "It means the Religion may overcome, those who are to be punished shall be apart and the acceptable servants (shall be) apart." (Mozihul Quran)

51. The misfortune of denial shall fall on his own self.

52. It means they are making preparations for the entrance into the Paradise.

53. However great a pious he may be, but he will get the Paradise by His grace.

54. One who is not liked by that True Owner—what abode he will get!

46. And of His signs one is that He looses the winds bearing good tidings, and that He may let you taste of His mercy,[55] and that the ships may run at His commandment;[56] and that you may seek of His bounty, and that haply you may be thankful.[57]

٤٦ - وَمِنْ اٰيٰتِهٖٓ اَنْ يُّرْسِلَ الرِّيَاحَ مُبَشِّرٰتٍ وَّ لِيُذِيْقَكُمْ مِّنْ رَّحْمَتِهٖ وَلِتَجْرِيَ الْفُلْكُ بِاَمْرِهٖ وَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ○

47. And We have indeed sent before thee so many Messengers unto their people and they brought them the clear signs, then We took vengeance upon those who sinned, and it is a right upon Us to help the Believers.[58]

٤٧ - وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا اِلٰى قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَيِّنٰتِ فَانْتَقَمْنَا مِنَ الَّذِيْنَ اَجْرَمُوْا ؕ وَ كَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ ○

55. The winds bring good tidings of the merciful rain, then by the kindness of God the rainfalls.

56. Sailing-ships and sailing-vessels run by the winds, and the steamers are also helped by the winds in their velocity.

57. By means of the ships you may transport the commercial goods across the sea and by the grace of God earn good profit, then on these bounties you may thank God.

Note: Formerly corruption — spreading on the land and sea was mentioned. In its contrast here good tidings and divine bounty is described. Perhaps it is also hinted therein that after the spreading of wind and dust you should hope that merciful rain is to come, cool winds have blown that are bearing the good tidings of His mercy and bounty, the Unbelievers should desist from infidelity and ungratefulness, and seeing the bounties of God should become grateful servants.

58. Formerly it was said the Accepted and the Rejected shall be sundered apart. Upon the Disbelievers shall fall the misfortune of their denying. They do not look fair to God. Now it is told that its demonstration shall certainly appear in this very world, because it is the habit and promise of God to take vengeance upon the criminals and the disbelievers and make the true Believers prevail over the enemies by His help and succour. In the middle the mention of winds is come because as the winds blow before the rainfall of mercy, similarly the signs of the domination of religion are becoming illuminant.

48. God is He that looses the winds, then they bear the clouds, then He spreads them in heaven as He will,[59] and He puts it layer upon layer, then thou seest the rain that it issues out of its midst, then when He brings it to whomsoever He will of His servants, so they begin to rejoice.[60]

٤٨ - اَللّٰهُ الَّذِیْ یُرْسِلُ الرِّیٰحَ فَتُثِیْرُ سَحَابًا فَیَبْسُطُهٗ
فِی السَّمَآءِ كَیْفَ یَشَآءُ وَیَجْعَلُهٗ كِسَفًا فَتَرَى
الْوَدْقَ یَخْرُجُ مِنْ خِلٰلِهٖ ۚ فَاِذَاۤ اَصَابَ بِهٖ مَنْ
یَّشَآءُ مِنْ عِبَادِهٖۤ اِذَا هُمْ یَسْتَبْشِرُوْنَ ۝

49. And since before they had been, before its falling on them, in despair.[61]

٤٩ - وَاِنْ كَانُوْا مِنْ قَبْلِ اَنْ یُّنَزَّلَ عَلَیْهِمْ مِّنْ
قَبْلِهٖ لَمُبْلِسِیْنَ ۝

59. He spreads the cloud sometimes this side, afterward that side. Similarly He will spread the Religion, so He did spread it.

60. Similarly those who will avail themselves of the spiritual and religious rain shall rejoice.

61. Since before the people had been in despair, even just before the coming of rain they had not any hope that so soon after the rainfall the earth shall become so verdant. The state of man is indeed strange. Soon he becomes despondent and soon he becomes merry.

50. So behold the marks of God's kindness how He enlivens the earth after it was dead.[62] No doubt, He is the Reviver of the dead and He can do all things.[63]

٥٠۔ فَانْظُرْ اِلٰٓى اٰثٰرِ رَحْمَتِ اللّٰهِ كَيْفَ يُحْىِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ ذٰلِكَ لَمُحْىِ الْمَوْتٰى ۚ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ۝

62. Several hours before, the dust was flying everywhere and the earth was lying dry, withered and dead. Suddenly by the kindness of God it began to green after coming to life. The rains stimulated its hidden powers so soon. Similar is the condition of the spiritual rain. By it the dead hearts shall come to life, and the earth of God after its death of ظَهَرَ الْفَسَادُ فِى الْبَرِّ وَ الْبَحْرِ shall again come to life; every side the marks of God's mercy and the signs of God's Religion shall be seen, those potential powers and talents which were lying waste in dust shall be enlivened by a single sprinkle of merciful rain. And God showed this light to the world by the auspices of the advent of the Holy Messenger, Mohammad, be peace upon him. Our wise poet, Akbar Allahabadi has said well :

ہے یہ وہ نام خاک کو پاک کرے نکھار کر
ہے یہ وہ نام خار کو پھول کرے سنوار کر
ہے یہ وہ نام ارض کو کر دے سمارا ابھار کر
اکبر اسی کا ورد تو صدق سے بے شمار کر
صلّ علیٰ محمّدٍ ، صلّ علیٰ محمّدٍ

It is that name which purifies the dust, radiating it,

It is that name which makes the thorn a flower, reforming it,

It is that name which turns the earth into heaven, uplifting it,

Akbar ' thou celebrate it with sincerity very often !

Be peace on Muhammad !

Be peace on Muhammad !

63. Here He will give spiritual life to the dead hearts, and on the day of Resurrection He will again cast life into the dead bodies. Before His perfect power nothing is difficult.

51. And if We send a wind, then they see the tillage growing yellow, they begin to be ungrateful after it.[64]

٥١ - وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ○

52. Thou canst not make the dead to hear, neither thou canst make the deaf to hear the call when they return turning their backs.

٥٢ - فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ○

53. And neither thou shalt guide the blind out of their error. Thou shalt make to hear only that who believes in Our words, so such men become Muslims.[65]

٥٣ - وَمَا أَنْتَ بِهَادِ الْعُمْيِ عَنْ ضَلَالَتِهِمْ ۖ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ○ ع ١٣ ٨

64. Aforetime they were despondent, then the rain fell, the earth came to life, they began to rejoice. So now if We loose a wind whereby the fields grow pale, then people will atonce turn about, and neglecting all the benefactions of God, become ungrateful to Him. In brief, their thankfulness and unthankfulness are all subservient to their worldly interests. And here it is said so because on achieving the desired goal a servant should not become fearless, His power is multifarious. It is unknown when He may snatch back the given bounty.

Perhaps it is also hinted that the tillage of religion, after becoming verdant in the world, will again grow pale by the opposite winds. At that time courage should not be lost becoming despaired.

65. God has all power—He may revive the dead. Yon have not such power as to make the deed accept your word, or make the deaf hear you, or make the blind ass the straighi way, especially when they intend not to hear or see. So yon should not

grieve or sorrow at their unbelief or ingratitude. You are to invite and deliver only. If any wretch does not accept, there is no harm to you. Only those will hear you who adopt the habit of obedience and submission, believing in Our words.

Note :- Also study the comments of verses 80 and 81 in Sura Naml bearing the similar sense. The commentators at this place have raised the controversy of سماعِ موتیٰ i.e. whether the dead hear or not. This subject has been controversial since the time of the Sahaba (God is well-pleased with them) and both sides are supported by the Quran and Sunnah.

Here one point should be understood—as a rule no work can be without the will and intention of God, but when a man does some work by his own free will, living within the bounds of habitual factors, that work is ascribed to that particular person, and when some work occurs in an extraordinary way against usual practice it is ascribed directly to God, for example some person killed some one by a pistol, then this act shall be ascribed to that particular person, and suppose a handful of pebbles is thrown and a whole army is destroyed thereby, then it will be said that God, the High, destroyed it by His power, though killing by a fire of bullet is also the work of His power, otherwise no bullet or mortar can be effective without His will. At another place the Holy Quran says :

فَلَمْ تَقْتُلُوهُمْ وَلٰكِنَّ اللّٰهَ قَتَلَهُمْ ۪ وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ۚ (انفال.ع ۲)

"So you did not kill them but Allah killed them, and thou did not throw the handful of dust when thou had thrown." (Verse 17, Anfal)

Here, 'killing and throwing of dust' is directly ascribed to God, and not to the Prophet and the Muslims. Exactly in the same way understand the meaning of اِنَّكَ لَا تُسْمِعُ الْمَوْتٰى i.e. you can not do that you speak something and make the dead hear your voice, because it is against the apparent and habitual factors. Of course, by virtue of God's power, against the external factors, if some dead person hears your some word, it cannot be denied by any Momin. Now those words whose hearing shall be proved by the verses of the Quran and Tradition, to that extent we should have faith in سماعِ موتیٰ By means of Qayas (قیاس) only we cannot bring other things under سماعِ موتیٰ . However, the negation of (اِسْتِمَاع) in the verse does not validate the negation of (سماع) in its absolute sense. (God knows better).

SECTION 6

54. God is He that created you of weakness then He gave after weakness strength, then He shall give after strength weakness and white hairs. He creates what He will, and He knows everything.[66]

55. And upon the day when the Qeyamat is come the sinners shall swear that they had not lived more than an hour.[67] So they were perverted.[68]

٥٤ - اَللّٰهُ الَّذِیْ خَلَقَكُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْۢ بَعْدِ
ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْۢ بَعْدِ قُوَّةٍ ضَعْفًا وَّ
شَیْبَةً ؕ یَخْلُقُ مَا یَشَآءُ ۚ وَهُوَ الْعَلِیْمُ الْقَدِیْرُ ۝
٥٥ - وَیَوْمَ تَقُوْمُ السَّاعَةُ یُقْسِمُ الْمُجْرِمُوْنَ ۙ مَا لَبِثُوْا
غَیْرَ سَاعَةٍ ؕ كَذٰلِكَ كَانُوْا یُؤْفَكُوْنَ ۝

66. The child in the beginning at the time of birth is very weak and powerless. Then gradually strength comes till that in the young age his strength reaches its zenith and all the powers are in full bloom. Then the age declines and the marks of weakness begin to appear after the strength. Its extreme limit is the old age. At that time all the organs become loose and the powers become inactive. The rise and fall of this strength and weakness is in the hand of God. He creates things how He will, and causes them to pass through various stages of strength and weakness. He has the power, and He alone knows to what time and in what conditions a certain thing should be suitably kept. So we should hear the words of that God alone and His Messengers. Perhaps in it a hint is given that as you are given strength after weakness, similarly He will give strength to the Muslims after weakness, and the Religion which today seems weak outwardly shall gain power after a period and reach its pinnacle of glory and youth. Afterwards it is very possible that a time may come in which the Muslims will become weak.

It should be remembered, however, that God can ever change the weakness into strength. But there are particular factors and causes for such a transformation. (God knows better)

67. In the grave and in the world, the period of staying there shall be very small in their memory when the hour of misery stands over their heads. They shall say : "Alas ! Very soon the life of the world and the grave ended, not a respite given that we would be secure for sometime from this terrible chastisement. Or would that we would have been given some time more in the world so that we could have made some preparations for this day ! Lo ! all of a sudden this hour of misery is come before us."

68. As the above words of the Unbelievers would be false, even so you should understand that they cherised wrong ideas and said perverted words.

56. And those who have been given understanding and belief shall say : Your tarrying was in the Book of God upon the day of upraising, so this is the day of upraising, but you did not know.[69]

57. So that day their excuses will not profit the sinners, nor will anyone desire them to tender excuse.[70]

58. And We have struck for the people in this Quran every manner of similitude. And if thou bringst them any verse those who are unbelievers will certainly say : You do nothing but fabricate falsehood.[71]

٥٦- وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ فَهَٰذَا يَوْمُ الْبَعْثِ وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ○

٥٧- فَيَوْمَئِذٍ لَّا يَنفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ○

٥٨- وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ وَلَئِن جِئْتَهُم بِآيَةٍ لَّيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ ○

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69. It means the Believers and the Angels shall refute them at that time and say: "You utter falsehood, or you are in delusion that you say that you did not tarry in the grave or in the world more than an hour. Nay, but you stayed till the day of Qeyamat just according to the knowledge of God and His information, and according to the writing on the Secure Table (Loh-e-Mahfooz), not a single minute is diminished. Today right according to the promise that day is come. Now see that which you did not know and which you did not believe in. Had you believed in that day before, you would have come with preparation, and seeing the merriments here you would have said 'that day has come very late, it has come after a long waiting and aspiration'; as the Believers understand."

70. They shall not be able to present any reasonable excuse that may do benefit, and nor it shall be said to them to seek the good pleasure of God by means of repentance and obedience, because its time has passed and there is no way out except suffering the everlasting punishment.

71. At that time they shall feel remorseful, and today, when there is the occasion of achieving the good pleasure of God, the Holy Quran is making them understand by describing wonderful examples and arguments, but they do not understand any thing. Whatever verses are recited unto them, or whatever clear miracles are shown unto them, they hearing them and seeing them only say : "You (the Prophet and the Muslims) have fabricated only falsehood by your joint efforts. One forged some verses, the other confirmed them ! One showed magic, others became ready to believe in it ! By such joint conspiracy you want to spread your religion."

59. Even so God sets a seal on the hearts of those who do not understand.[72]

60. So be thou perseverant, surely God's promise is correct, and let not those budge thee who do not come to believe.[73]

٥٩- كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الَّذِيْنَ لَا يَعْلَمُوْنَ ○

٦٠- فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّلَا يَسْتَخِفَّنَّكَ الَّذِيْنَ لَا يُوْقِنُوْنَ ○ ع

72. That man who neither understands nor tries to understand and goes on denying every fact out of refractoriness and enmity gradually gets a seal set on his heart, and at last the heart becomes so much hard due to obstinacy and perverseness that he spoils away the capacity of receiving the truth. (God forbid)

73. When the state of these wretched fellows has reached this stage of refractoriness and animosity, then you should not grieve at their treacheries, and be steadfast in your work of reformation and invitation with prophetic patience and perseverance. God will surely keep His promise of help and victory He has made with you. There can be no prevarication or difference in this promise, even in the least. Be you steadfast in your work. These faithless misbelievers shall not be able to budge you an inch from your lofty position.

Sura Room has ended by His grace and kindness.

سُوْرَةُ لُقْمٰنَ مَكِّيَّةٌ رُكُوْعَاتُهَا ٤ اٰيَاتُهَا ٣٤

(SURA LUQMAN—MECCAN—VERSES 34 —SECTIONS 4)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

١۔ الٓمّٓ ۝١

1. Alif Lam Mim.

٢۔ تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ۝٢

2. These are the verses of the Strong Book.

٣۔ هُدًى وَّرَحْمَةً لِّلْمُحْسِنِيْنَ ۝٣

3. A guidance and a mercy for the good-doers[1]

٤۔ الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝٤

4. Who establish the prayer and pay the Zakat and they are those who have sure faith in the Herafter.

٥۔ اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○

5. They have got guidance from their Lord and those—they reached the goal.[2]

1. This Book is a capital of mercy and guidance especially for those who do good deeds, because they alone avail themselves of it, otherwise from the viewpoint of admonition and sermon it has come down a general guidance and mercy for all mankind and jinnkind.

2. In the beginning of Sura Baqara such verses are explained. See the comments there.

6. And some men there are who are buyers of play-things so that they may lead astray from the way of God without understanding and take it in mockery, those—for them is a degrading chastisement.[3]

٦- وَمِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ بِغَيْرِ عِلْمٍ ۖ وَّيَتَّخِذَهَا هُزُوًا ۭ اُولٰۗىِٕكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ○

3. Against the fortunate prosperers this is the mention of those wretched fellows who in their ignorance and unscrupulousness are absorbed in singing, dancing, play-things, or other diverting engagements leaving the Holy Quran aside, and desire to divert others in these absurd recreations and pastimes in order to lead them astray from the Religion of God and His remembrance, and make a fun of the religious teachings and matters. Hazrat Hasan about the لَهْوَ الْحَدِيْثِ says :
who in their ignorance and unscrupulousness are absorbed in singing, dancing play-

كُلُّ مَا شَغَلَكَ عَنْ عِبَادَةِ اللّٰهِ وَذِكْرِهٖ مِنَ السَّمَرِ وَالْاَضَاحِيْكِ وَالْخُرَافَاتِ وَالْغِنَاءِ وَنَحْوِهَا (روح المعانی)

i.e. include all those things which divert from the worship and remembrance of God e g. useless story-telling, laughing talks without any sensible purpose, absurd engagements and singing-dancing etc. It is given in the Traditions that Nazr bin Harith, one of the Pagan Chiefs, went to Persia for trade and brought the stories and histories of the Ajam Kings and said to the Quraish, "Mohammad relates the stories of Ad and Thamood to you, let me tell you the stories of Rustum, Asfandiar and the Persian Emperors." Some men thinking them interesting turned towards them. Moreover, he had bought a slave-girl. When he saw someone that his heart had become soft and he was inclined to Islam he brought him to that slave-girl and told her to provide bread, butter and wine for him and sing songs for him. Then Nazr said to this new captive, "Behold, it is better than that toward which Mohammad calls, that perform prayer, observe fast, subject yourselves to penances." At this the present verses were sent down.

Note : Though the verses were sent down with reference to a particuar event, but the injunction is general. Any diverting thing (لهو (شغل) which is the cause of diverting or turning from the Religion of Islam is unbelief and absolutely Unlawful. And that plaything or theatre which bars from the constitutional obligations or becomes the cause of sin is sin. Of course, that plaything which does not perish any constitutional purpose or necessity is permissible, but being meaningless shall be considered as below dignity and against sobriety.

Horsemanship, archery, gunning, racing or the playing of husband and wife within bounds are excepted from the orbit of لهو باطل , because they serve many important purposes and constitutional necessities. Dancing is totally forbidden. Singing, however, is permissible with conditions and restrictions given in the Books of Fiqh. Musical instruments are unlawful according to a Tradition in Bukhari. Ruhul Ma'ani has elaborated the topic of singing and hearing under this verse.

7. And when Our verses are recited unto him he turns his back in arrogance as if he heard them not as though his both ears are deaf, so give him good tidings of a painful chatisement.[4]

8. Those who believed and did good deeds—for them are gardens of bliss,

9. Therein to dwell for ever, true is the promise of God and He is the All-Mighty, the All-Wise.[5]

10. He created the heavens without pillors you see it, and put on the earth mountains lest it shake with you[6] and scattered in it all manner of animal. And We sent down from heaven water then caused to grow in the earth all kinds of pairs fair.[7]

٧۔ وَاِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا وَلّٰى مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا كَاَنَّ فِيْٓ اُذُنَيْهِ وَقْرًا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ○

٨۔ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتُ النَّعِيْمِ ○

٩۔ خٰلِدِيْنَ فِيْهَا ؕ وَعْدَ اللّٰهِ حَقًّا ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

١٠۔ خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَاَلْقٰى فِى الْاَرْضِ رَوَاسِىَ اَنْ تَمِيْدَ بِكُمْ وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ؕ وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ ○

4. He does not want to hear Our verses out of arrogance and pride, he becomes quite deaf.

5. No power can check Him from the fulfilment of promises because He is the All-Mighty. Neither He makes an unsuitable promise with anyone, because He is All-Wise.

6. It may not shake by the strong waves of the oceans or by the stormy winds or by other tectonic activities, its management is done by fixing big mountians in it. This subject is also discussed in the beginning of Sura Nahl. It is not the only purpose for which the mountains are created. There may be other advantages and reasons that are in the knowledge of God.

7. All kinds of beautiful, good-looking, verdant and useful trees are created of earth. In the beginning of Sura Shu'ra a similar verse is discussed.

11. This is all created by God, now show me what others have created who are apart from Him ![8] Nay, but the unjust are erring manifestly.[9]

١١ - هٰذَا خَلْقُ اللّٰهِ فَاَرُوْنِيْ مَاذَا خَلَقَ الَّذِيْنَ مِنْ
دُوْنِهٖ ؕ بَلِ الظّٰلِمُوْنَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝ ع ١١

SECTION 2

12. And We gave Luqman (Lokman) wisdom.[10] Give thanks to God. Whosoever gives thanks gives thanks for his own good, and whosoever is ungrateful, then God is All-Absolute, All-Laudable.[11].

١٢ - وَلَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ ؕ وَمَنْ
يَّشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ
اللّٰهَ غَنِيٌّ حَمِيْدٌ ۝

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8. When they cannot show, why then they are made partners in Divinity and why do they believe that those false gods deserve man's worship and adoration. God can be that Being only in whose hand lie creation and provision and all other affairs. Here they do not have the power of creating an atom of sand.

9. These wrong-doers have no concern with thinking and understanding. They are groping in darkness. Onward the sermons and teachings of Hazrat Luqman are related in order to vilify association and sinning. He gave those sermons to his son achieving wisdom from God.

10. Most of the scholars are of this opinion that Hazrat Luqman was not a Prophet, he was a holy pious man whom God had given wisdom, understanding, sobriety and sagaciousness of a very high degree. He opened through wisdom those facts which are concordant with the teachings of the Prophets. His wise admonitions and maxims have been proverbial in history. Quoting a portion of his lessons and teachings in the Holy Quran, God, the Lord of Honour, has made him more eminent. Perhaps it is purposed to tell that the heinousness of association as it is proved by human natur and the Revelation of the Prophets, the sages of the world too have been confirming and supporting it by their wisdom. Then if leaving 'Tauhid' and adopting association is not error, then what is it ?

Note : Opinions and researches differ about the period and birth-place of Hazrat Luqman. Most of them say he was a Negro and lived in the age of David.

11. It is imperative to give thanks to the Real Benefactor for this great benefaction and other favours. But it should be noted that this thanks-giving does not profit God an aught, the profit goes to that who gives thanks that he receives more reward in this world and becomes entitled to Thawab and recompense in the Hereafter. If he becomes unthankful, it is to his own loss. God has no care for the thanks-giving of any soul in the world. He is Absolute and Independent of all creatures in the Universe. The whole creation is praising and admiring Him by its silent tongue, and suppose if there is no admirer even then not an aught is diminished from His attributes and perfections, because He is absolute in His attributes and His Self is the source of all perfections and He is Laudable by Himself.

13. And when Luqman said to his son, admonishing him, 'O my son, do not associate others with God.[12] No doubt, associating is a mighty wrong (injustice).'[13]

١٣- وَإِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ؕ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ○

14. And We have inculcated upon man concerning his parents—his mother bore him with weariness upon weariness and his weaning is in two years—Be thankful to Me and to thy parents, at last to me is the homecoming.[14]

١٤- وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ أُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصٰلُهٗ فِيْ عَامَيْنِ أَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَ ؕ إِلَيَّ الْمَصِيْرُ ○

12. It is not known whether the son was Associator or Unitarian. If he was Associator Lukman wanted to rectify him. If he was Unitarian Lukman wanted to make him more orthodox.

13. What a greater injustice would it be than to associate weak creatures with the Absolute Sovereign or promote the weak creatures to Divinity ? And what a greater stupidity would it be than that man inspite of being the noblest creation may bow down his head before the meanest things—

14. It means the right of the mother is greater than that of the father. For months she bore his burden in her stomach. Then after delivery she suckled for two years. Meanwhile how many hardships and pains she bore in nourishing and training the child ! She sacrificed her own comfort for his rest. Hence it is imperative that a man should recognize firstly the right of God and secondly the right of his parents especially mother's i.e. he should worship God, the High, and be busy in obeying and serving his parents as far as he can and so far as there is no disobedience to God, because His right is foremost of all, and before Him everyone has to go, so man should think with what face he will go there.

Note : The period of weaning according to the majority of scholars is two years. Imam Abu Hanifa must have some reason with him when he describes two and a half years.

15. And if they strive with thee to make thee associate with Me that thing whereof thou hast no knowledge, then do not obey them,[15] and support them in the world according to custom,[16] and follow the way of him who turned to Me,[17] then unto Me shall you return, then I shall tell you what you did.[18]

١٥- وَإِنْ جَاهَدٰكَ عَلٰٓى أَنْ تُشْرِكَ بِىْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى الدُّنْيَا مَعْرُوْفًا وَّاتَّبِعْ سَبِيْلَ مَنْ أَنَابَ إِلَىَّ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

15. Hazrat Shah Sahib says, "Do not associate with God that whom you do not know i.e. even in doubt you should not recognize the divinity of any one beside God, while there is no question of recognizing those beside God in sure faith." (Mozihul Quran)

16. Against religion do not obey the order of paren's. Of course, in worldly matters the son should do good to them and deal with them honourably as usual.

(Ref. Verse 8, Sura Ankaboot)

17. It means you should follow the way of the Prophets and sincere servants. Against religion follow not the parents, nor obey them.

18. Reaching God in the Hereafter the parents and children shall all come to know who was mistaken and who was in error.

Note : From وَوَصَّيْنَا الْإِنْسَانَ upto this place is the word of God. Former was the advice of Luqman to his son. From the next verse onward the same advice is described, in between God from Himself has described a very important caution i.e. association is such a heinous thing that even at the compulsion of parents it can not be adopted.

Hazrat Shah Sahib says, "Hazrat Luqman has not mentioned his own right for fear of self-interest. God after the admonition of Divine Unity and before other instructions described the rights of the parents that after the right of God comes the right of parents. The father told the right of God and Allah described that of the father. As for the right of the Messenger or the Spiritual Guide or the Murshid it comes under the right of God that they are His vicegerents." (Mozihul Quran)

16. 'O my son, if it should be equal to a mustard-seed and though it be in a rock or in the heavens or in the earth, God shall bring it forth. No doubt, God knows the hidden things, All-Aware.[19]

17. O my son, perform the prayer and teach good things and forbid evil,[20] and bear with patience that befalls thee. No doubt, these are works of courage.[21]

18. And do not puff up thy cheeks at the people[22] and walk not in the earth exultantly. No doubt God loves not any one proud, boasting.[23]

١٦- يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ
فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يَاْتِ
بِهَا اللّٰهُ ۭ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ۝
١٧- يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ
عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰي مَآ اَصَابَكَ ۭ اِنَّ
ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ۝
١٨- وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْاَرْضِ
مَرَحًا ۭ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ۝

19. Here acute knowledge of God about the hidden most things and habits is described. Nothing can remain hidden from the knowledge of God though it may be as small as a mustard seed, though it may be in the heights of the heaven or in the dark shadows of the earth. Even things which are hidden in the rocks or the different layers and strata of the earth are invisible to mankind but they are not hidden from God. He will bring forth the hidden things when the time comes. Therefore when doing some work it should be put in mind that the whole operation is before God though from the human angle it is done in thousands of shadows. The result of every work done in great secrecy will certainly come out. Men of discernment and light perceive it by their inner insight.

20. So be thou steadfast in the faith of Divine Unity and also teach others to learn good and avoid evil.

21. In this struggle of reforming others, miseries, may befall thee because many men do not like good things, and other factors also hinder the good mission. So bear those miseries and grapple with the difficulties with patience and courage. To lose courage at the adverse perils is not the disposition of brave and courageous souls.

22. Do not see with pride, and do not speak to the people like proud men thinking them contemptible. On the other hand meet them with pleasant mood and smiling face.

23. Man does not gain any respect by vexing proud and boasting. On the contrary he becomes contemptible in the eyes of the people. If not in his presence at least in his absence the people call him bad.

19. And be moderate in thy walk and lower thy voice. No doubt, the most hideous of voices is the voice of the donkey.[24]

١٩ - وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝

SECTION 3

20. Have you not seen that God has subjected to you what is in the heavens and earth[25] and He has perfected upon you His blessings, outward and inward?[26] And among men there is such a one that disputes in the word of God having neither understanding nor discerning nor an illuminating Book.[27]

٢٠ - أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتٰبٍ مُنِيرٍ ۝

24. Adopt the way of hospitality, serenity, moderateness, and talk not extravegantly, and exceed not while speaking. Had it been a good quality to speak loudly, think of the donkey's voice, it makes a loud voice, but how hideous and loathsome it is ! While speaking loudly very often the voice becomes odious and inharmonious.

Note : Here ends the speech of Luqman. Onward again the principal subject is taken up i.e. by recollecting the glory and dignity of God, and His benefactions and rewards, attention is drawn towards Divine Unity, etc.

25. When the whole creation of the heavens and earth has been engaged in your work, then why do you not engage yourselves in His work ?

26. Outward bounties are those that are perceived by the senses or are understood without difficulty. Inward bounties are those that are known by rational reflection and thinking. Or outward blessings represent the material and economic bounties, and inward blessings mean the spiritual and hereafter bounties. So sending of Messenger, Book and giving the grace of good-doing shall all be spiritual and inward blessings. (God knows better).

27. Despite such open rewards and benefactions there are men who dispute in the Divine Unity of God, or in His qualities and attributes, or in His commands and constitutions, and they only dispute without authority. They have neither any scientific or rational principle, nor the guidance of any righteous guide, nor the reference of any authoritative and illuminating Book. They only follow their forefathers blindly that is mentioned onward.

Note: In the present verse عِلْم means understanding through reasoning, and هُدًى means insight or discerning which emanates from a secure intuition and rational research. Consequently these men have neither common or ordinary sense, nor they possess intuition, nor they have any illuminating Book i.e. they do not possess any traditional argument. These meanings are delicately profound.

21. And when it is said to them, "Follow the order that God has sent down," they say, 'No we will walk on that we found our fathers on.'

What, even though the Satan were calling them to the chastisement of the Hell ?[28]

٢١ - وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۗ أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ○

22. And whosoever submits his face to God and He is upon good—so he has caught hold of a strong handle[29] and unto God is the ultimate end of all affairs.[30]

٢٢ - وَمَن يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۗ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ○

23. And whoso became a disbliever, so thou grieve not at his disbelief. Unto Us is their return, then We shall tell them what they have done. Of course, God knows the deeps of the breasts.[31]

٢٣ - وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ○

24. We will afford them for some days, then We shall compel them to a harsh chastisement.[32]

٢٤ - نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ○

28. If the Satan were leading your fathers to the Hell, even then will you follow them ? And will you fall there where they have fallen down ?

29. He who adopted the way of virtue and resigned himself to God, then understand that such a man has caught hold of a very firm handle. Until he has a firm grip of the hand there is no risk of falling and receiving wound.

30. One who has caught hold of this handle strongly will ultimately reach God by its prop, and God will amend his end.

31. You keep on your connection with God. Damn care for the rejection and disbelieving of any one. The disbelievers have to return unto Us ultimately. At that time everything done shall come before them. They shall not be able to hide any crime from God. He knows the secrets of the hearts. He will divulge all.

32. Luxury and leisure of a few days, after the end of the respite they shall be drawn under a severe punishment, never able to escape.

٢٥ - وَلَئِنْ سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ
لَيَقُوْلُنَّ اللّٰهُ ۭ قُلِ الْحَمْدُ لِلّٰهِ ۭ بَلْ اَكْثَرُهُمْ
لَا يَعْلَمُوْنَ ○

25. If thou askest them, 'Who created the heavens and the earth?' They will say, 'God'. Say, 'Praise belongs to God.' Nay; but most of them do not understand.[33]

٢٦ - لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۭ اِنَّ اللّٰهَ هُوَ
الْغَنِيُّ الْحَمِيْدُ ○

26. To God belongs all that is in the heavens and the earth. No doubt, God—He is the All-Independent, the All-Laudable.[34]

٢٧ - وَلَوْ اَنَّ مَا فِي الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّالْبَحْرُ
يَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ
كَلِمٰتُ اللّٰهِ ۭ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ○

27. And if all the trees in the earth were pens and the sea were ink—seven seas after it to replenish it—the words of God would not be completed (finished). No doubt, God is All-Mighty, All-Wise.[35]

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33. Thank God they accept this fact by their tongue that the creation of the heavens and the earth is not the work of any one except God. Then what remains of the excellent attributes that are not found in His Self ? Is it possible to create them and execute them on a solid system with sublime knowledge and wisdom, without sublime power and might ? Naturally all attributes shall have to be recognized in the 'Creator of the Heavens and the Earth.' And it is also the mark of His absolute power that the disbelievers like you are made to acknowledge His glory and might, whereafter you stand blamed—that when according to your assertion the Creator is He alone, then how others rose to Divinity ? The thing is quite clear, but most of the people do not understand and reaching this place (reality) they are perverted.

34. As the Creator of the Heavens and the Earth is Allah, even so all those things which are existent in the heavens and earth are His creatures and ownership and to Him alone they are dependent, and He is not dependent to anyone, because existence and the emanations of existence i.e. all the perfect attributes, have their source in His Self alone. His attributes are existent with His Self and no attribute of God is drawn from any other body. He by His Self is the owner of all respect and virtues, then what care would He have for anyone else ?

35. If all the trees of the earth are made pens and the ink of the present oceans is prepared and after it seven seas are brought to replenish it, and suppose the whole creation begins to write to their capacity, they will not be able to write up those words which represent the dignity, honour and the perfections of God. The ages of the writers will be spent, the pens will wear and tear, the ink will be finished but God's praises and His attributes will not be over. Well, how can the limited forces comprehend the Unlimited ?

اَللّٰهُمَّ لَا اُحْصِيْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ

28. Your creation and your upraising (after death) is as that of a single soul.[36] No doubt, God is All-Hearing, All-Seeing.[37]

29. Has thou not seen that God makes the night to enter into the day and makes the day to enter into the night, and He has subjected the sun and the moon, each of them running to an appointed time,[38] and that God is aware of that which you do ?[39]

٢٨- مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ○

٢٩- أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ○

36. It means the creation of the whole universe and the creation of one man are both equal before God. Neither this is difficult nor that is hard. By one word "Be" He can do whatever He will. And it does not depend upon the word Be (كُن) It is simply a kind of manner to make us understand, otherwise no sooner the intenuon is made than the thing comes into existence.

37. As the hearing of one voice and the hearing of all the voices of the universe at one time, or the seeing of one object and the seeing of all objects of the universe at one time—are one and the same thing before Him, similarly the finishing and upraising of one man and the finishing and upraising of the whole world are equal before the power of God. Then after resurrection too He will have no difficulty in reckoning the whole account of the anciert and the past people to its minutest details at one time, because He hears all our words and He sees all our actions. Nothing secret or open thing is hidden from Him.

38. Appointed time means the Qeyamat, or the period of revolution of the sun and moon each, because after the end of one revolution, new movement begins.

39. What is difficult for that Power to upraise you after death who has set such tremendous spheriods as the sun and the moon to work. And when He is well aware of all great and small actions then what will be the difficulty in reckoning the account of the creation ?

30. It is said because God—He is True, and whatever they call upon beside Him—that is false.[40] And Allah—He is the All-High, the All-Great.[41]

٣٠ - ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهِ الْبَاطِلُ ۙ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ۝ ع ٣ ١١ ١٢

SECTION 4

31. Hast thou not seen that the ships run upon the sea with the bounty of God so that He may show you some of His powers.[42] Of course, in that are signs for every man enduring, thankful.[43]

٣١ - اَلَمْ تَرَ اَنَّ الْفُلْكَ تَجْرِيْ فِي الْبَحْرِ بِنِعْمَتِ اللّٰهِ لِيُرِيَكُمْ مِّنْ اٰيٰتِهٖ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ۝

40. These mighty states and the omnipotent attributes of God are described because that hearers should understand that believing in One God and worshipping Him alone is the only correct way. What is said or done against it is all falsehood.

Or it means the self-individuality and the self-existence of God, which is understood from the clause: اَنَّ اللّٰهَ هُوَ الْحَقُّ and the falsehood and the self-annihilating of others, demands it that exclusively for God alone these states and attributes should be proved. Then for whom these states and attributes are proved He alone shall be entitled to become God.

41. When He is the All-High and the All-Great, then the extreme humiliation and humbility (whose name is worship) of the servant should also be for Him alone.

42. How the ships loading heavy goods run upon the seas by the power, grace and mercy of God, tearing the waves!

43. Reflection on the conditions and accidents of the sea-voyage provide for man chances of enduring and patience. When God delivered him from the jaws of death safe and sound it is incumbent on the part of man to give Him thanks.

32. And when the waves come over their heads like clouds they begin to call upon God sincerely doing service to Him alone;[44] but when He has delivered them to the land some of them are on the moderate way.[45] And only those deny Our powers who are false of words ungrateful.[46]

٣٢- وَإِذَا غَشِيَهُم مَّوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ۝

44. In the above verses it was explained through reasons and observations that believing in One God is the only correct way. Contrary to it all things are false. Here it is told that surrounded by the stormy ways even the most adamant associator begins to call upon One God with great devotion and sincerity. Hence it is known that the real voice of human consience and nature is Divine Unity. The rest is absolute farce and deception.

45. When God delivers from the storm to the safe land there are few souls who remain on the middle and moderate way. Otherwise most of them begin to create mischief as soon as they come to the land.

Hazrat Shah Sahib says : "The condition which was during the time of fear does not remain with anyone, but one should not be forgetful at all. Such souls are also few. Otherwise most of them deny the Divine Power. They ascribe their deliverance to their own contrivance or to the help of the spirits etc." (Mozihul Quran)

46. All those words and covenants which they had recently made with God being surrounded by the storm in the ocean proved false. They did not even give thanks for His benefaction and bounty for several days. So soon they began to deny the signs of His Power.

33. O men, fear your Lord and dread that day that no father shall serve for his son and there shall be no son to serve in place of his father whatever.[47]

No doubt, the promise of God is true, so let not the life of this world delude you, and let not that Deceiver deceive you in the Name of God.[48]

٣٣۔ يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِيْ وَالِدٌ عَنْ وَّلَدِهٖ ۡ وَلَا مَوْلُوْدٌ هُوَ جَازٍ عَنْ وَّالِدِهٖ شَيْـًٔا ۭ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۪ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ○

47. There is a great disturbance in the passengers during the devastations of the storm. Everyone is anxious for his own security. But still the parents from their children and the children from their parents do not get quite heedless. They try to save each other and very often the affection of the parents desire that they might be able to save their children taking the misery of their children upon their own heads. But a dreadful and horrible day is coming when every side there shall be self-thinking and self-saving. No children or parents shall make sacrifice for one another. And even if they be ready, this contrivance shall not do. Hence man must make preparation to protect himself from the wrath of God on that day. If they get security today from the tempest of the ocean, but how will they get protection on that day ?

48. That day shall surely come. It is the promise of God which can not be postponed. So be not deluded by the transient spring of this world that it shall last for ever, and by that thought that when you are in comfort here you shall also be in comfort there. Moreover be cautious of that avowed traitor—the Satan—who deceives by taking the Name of God. He says, "My dear, God is All-Forgiving, All-Compassionate, so be not afraid of sins. Eat, drink and be merry ! When you get old, then make a wholesome repentance. God will forgive all. If He has written Paradise in luck you shall definitely reach it, however numerous your sins may be ; but if He has written the Fire, then you can never be safe, so why do you leave the luxuries of the world?"

34. No doubt, with God is the knowledge of the Qeyamat, and He sends down the rain, and He knows what is in the wombs, and no soul knows what it shall do tomorrow, and no soul knows in what and it shall die. Verily God is All-Knowing, All-Aware.[49]

٣٤۔ اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَيُنَزِّلُ الْغَيْثَ ۚ
وَيَعْلَمُ مَا فِي الْاَرْحَامِ ۭ وَمَا تَدْرِيْ نَفْسٌ مَّاذَا
تَكْسِبُ غَدًا ۭ وَمَا تَدْرِيْ نَفْسٌۢ بِاَيِّ اَرْضٍ
تَمُوْتُ ۭ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ۝ ع ۱۳

49. The Qeyamat shall surely come. When it will come? Its knowledge is with God. No one knows when this workshop shall be broken and destroyed. Man is prone to the worldly spring and lustre. Does he not know that apart from its transience this thing and its causes are in the possesssion of God. The whole splendour of the earth and its material blessing (which is the source of your material prosperity) depends on the rain from heaven. If there is no rain for few months the dust shall be flying all around. There shall be no factors of production, nor there shall be any luxury and comfort. So it is a great wonder if man, infatuated with this worldly splendour and freshness, may forget God who has made it fresh and respleadent by His merciful rain. Moreover, no one knows what is his portion in the comforts and

luxuries of the world. Many people make painful efforts and die in harness but they get no comfort throughout their lives. But there are others who get wealth without labour. Even seeing this no man (who is sitting idle relying on Fate in matters of religion) does fail in the worldly struggle though relying on Fate. He thinks that a good fortune generally takes place within the shadows of a successful contrivance. God knows it what in reality our Fate is, and whether the right scheme will do or not. This very thing if we understand in religion we can never be deceived by the Satan. No doubt, Paradise and Hell shall be given from Fate, the knowledge whereof is with God, but generally the face of a good or bad luck is seen in the mirror of a good or bad contrivance so resigning ourselves to the Fate we can not leave the contrivance, because no one knows it whether he is Fortunate or Unfortunate (سعید و شقی), or whether he will go to the Paradise or to the Hell, whether he is indigent or wealthy, hence external action and contrivance is that thing by means of which we habitually come to know a little about the mode of Fate, otherwise this knowledge is with God alone. Whether there is a male or female in the womb of the waman and what will be his or her age after delivery, how much provision will he get, whether he will be fortunate or unfortunate it is indicated in the clause : يَعْلَمُ مَا فِي الْأَرْحَامِ

As for this deception of the Satan : 'Now you enjoy the pleasures of the world, afterwards become good by repenting,' its answer is given in وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا i.e. no one knows what he will do tomorrow or he will live too for doing something, when death comes and where it comes. Then how there can be any certainty about the future reformation i.e. he will refrain from evil and adopt virtue and will surely get the grace of repentance from God. All these things are in the knowledge of God alone.

Note : It should be remembered that Unseen Things (مغیبات) will belong either to the kind of Commandment or to the kind of universal secrets. Then the Universal kind will either belong to time or space. With respect to time they will be either past, present or future. So far as the Unseen Commandments are concerned their comprehensive knowledge is given to the Prophet (Be peace upon him) : فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۝ إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ (الجن - ع ۲)

The wise men of this Ummat codified the details of this knowledge given to the Prophet. But the knowledge of the principles of the Unseen Secrets of the Universe is reserved with God Himself. Of course, many people were given some portion of the scattered details of the Unseen Offshoots according to their capacity, and of this knowledge too a mighty portion is given to the Prophet (Be peace upon him), and none can estimate how much it is. Nevertheless the knowledge of the Unseen Secrets remained confined to the Lord of Respect alone. The five things mentioned in the

present verse are mentioned in the Traditions as the Keys of the Unseen (مفاتح الغيب) whose knowledge (i.e. absolute knowledge) is not possessed by anyone except God. As a matter of fact, in these five things all kinds of the Unseen are indicated :

بِاَيِّ اَرْضٍ تَمُوْتُ indicate the Unseen of the space,

مَاذَا تَكْسِبُ غَدًا indicate the Unseen of the present,

مَا فِى الْاَرْحَامِ indicate the Unseen of the future, and

يُنَزِّلُ الْغَيْثَ perhaps notify the past i.e. the rain falls but no one knows what factors were being harnessed to make the rain fall at a certain time, at a certain place, in a certain quantity. Only God knows the details of all those factors which cause the rain to fall. The mother walks here and there but she knows not the sex of her burden. Man desires to conquer the future but he knows not what he himself will do tomorrow, when and where his death will come.

Notwithstanding this ignorance and helplessness it is strange that he is infatuated with this worldly life and has forgotten his Real Creator and that Day when he will be driven to the Court of his Lord step by step.

In short, the mentioning of these five things aims at the indication of the absolute knowledge of the Unseen Things, and the surrounding of the whole Unseen is not meant. And most probably the main reason of specially mentioning these five things is that an asker had questioned about these very five things in whose anser the present verse was sent down, as mentioned in Tradition.

(Also ref Sura An'am and Sura Nahl about the Knowledge of the Unseen (عِلْمُ الْغَيْبِ).

(Sura Luqman is completed by His grace and succour)

اٰیاتہا ۳۰ سُوْرَةُ السَّجْدَةِ مَكِّيَّةٌ رکوعاتہا ۳

SURA SAJDAH, MECCAN, VERSES 30, SECTIONS 3

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Alif Lam Mim.

١- الٓمّٓ ○

2. The sending down of the Book wherin no delusion is from the Lord of the Worlds.[1]

٢- تَنْزِيْلُ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ○

3. Do they say : 'He has forged a lie ?'

Not so, it is the truth from thy Lord that thou mayest warn those people to whom no warner came before thee that they may come to the way.[2]

٣- اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّآ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُوْنَ ○

1. No doubt, the Lord of the Worlds has sent down this holy Book. Neither there is any delusion or deception in this Book, nor there is space for doubt and suspicion.

2. This Book whose miraculousness and divine character is so manifest that there is absolutely no space for any doubt or suspicion in it—do the Infidels say about it that the Prophet has himself forged it, and attributed the heinous lie unto God ? (God forbid) It is a limit ! When doubts are created about such an illuminating thing, if they had observed a little they would come to know that this Book has been sent down from the Lord of the Universe that you may try to guide and rouse thereby that nation to whom no Prophet has come for centuries in order to awake them. It is a point of observation that a man forges by himself only that thing whose equal or whose earnest desire is found in his environment. It can not be the work of any wise man to utter such a new thing in a country, all of a sudden, which is quite against the distorted traditional disposition of its people not possessing even the slightest capacity to accept it in the outward appearance. It is a quite different thing of course if God's omnipotent power appoint someone for this lofty mission ! So the Holy Prophet (Be peace upon him), who is recognized by them as the wisest man of the world and whom they call a forger, would have forged (if he did so) such thing that would have been commensurate with the general sentiments and common atmosphere of Arabia, and whose sample was to be found around them. This thing only can make a just man believe that the Holy Prophet had not stood by his own self-will, nor the message had been produced by his own personal effort.

4. It is God who created the heavens and the earth and what is between them in six days then seated Himself upon the Throne,[3] you have no supporter or intercessor apart from Him. Do you not then think ?[4]

٤۔ اَللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَیْنَهُمَا فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ ؕ مَا لَكُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِیٍّ وَّلَا شَفِیْعٍ ؕ اَفَلَا تَتَذَكَّرُوْنَ ○

5. He sends down the affair with contrivance from the heaven to the earth, then that affair goes up unto Him in one day, whose measure is a thousand years in your number.[5]

٥۔ یُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ اِلَی الْاَرْضِ ثُمَّ یَعْرُجُ اِلَیْهِ فِیْ یَوْمٍ كَانَ مِقْدَارُهٗۤ اَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ ○

3. Refer Sura Aaraf, Verse 54.

4. They do not think where they will go after denying His Message and rejecting His Messenger. In the heavens and earth from the Throne to the floor there is the kingdom of God. If they are caught no supporter and intercessor shall be found without His leave.

5. "About big affairs and important administrations command is sent down being appointed from the Throne. All the causes, material and non-material, perceptible and non-perceptible, external and internal, gathering from the heavens and the earth take their course in their management. At length that affair or administra-

tion continues for long by the will and wisdom of God. Then after a long time it goes up. At that time from God a new colour descends, as the lofty Messengers whose impressions lasted for generations, or the reign of some big nations which continued in genorations. That period of one thousand years is One day with God." (Mozihul Quran)

Mujahid (be mercy upon him) says, "God charges the angels with the administrations and schemes of one thousand years, and this is one day with Him. When the angels become free after administering them, God again reveals to them the admistrations of another thousand years. This system shall continue till the Qeyamat stands.

Some commentators take this meaning of the verse that the command of God comes from above the heavens down to the earth. Then those operations which are done here go up to be inserted in t .e Book of Deeds that is situated at the canopy of the worldly heaven, and the distance from the earth to that canopy is one thousand years' walk of man by his average speed, and this period is appointed one day with God. But the angel can cross this long distance in one hour or even in less than one hour.

Some commentators say that when God determines to do a work its preliminaries and causes are begun one thousand years before. Then it gradually reaches its pinnacle of perfection passing through different periods and assuming different forms. At that time all its fruits and results that appear go upward to be presented in the Court of God.

According to some commentators here day represents the Day of Qeyamat i.e. God executes the administration, from the heaven to the earth, of the whole world. Then a time will come when this whole story shall finish and return unto God, and shall be presented for the final judgment—and that is called Qeyamat. The Day of Qeyamat is equal to one thousand years.

However, some writers have connected فی یوم with the verb یدبّر, some have connected it with the verb یعرج, and some have ascribed it to the dispute between the two verbs.

6. That is the knower of the Unseen and the Visible, the All-Mighty, the All-Compassionate.[6]

7. Who has made well whatever thing He has made, and He originated the creation of man from a clay.

8. Then He made his children from an extracted worthless water.[7]

9. Then He shaped him[8] and breathed in him of His spirit,[9] and made for you ears and eyes and heart. Little do you thank.[10]

٦ - ذٰلِكَ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الرَّحِيْمُ ۝
٧ - الَّذِيْٓ اَحْسَنَ كُلَّ شَيْءٍ خَلَقَهٗ وَبَدَاَ خَلْقَ
الْاِنْسَانِ مِنْ طِيْنٍ ۝
٨ - ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلٰلَةٍ مِّنْ مَّآءٍ مَّهِيْنٍ ۝
٩ - ثُمَّ سَوّٰىهُ وَنَفَخَ فِيْهِ مِنْ رُّوْحِهٖ وَجَعَلَ لَكُمُ
السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۭ قَلِيْلًا مَّا
تَشْكُرُوْنَ ۝

6. Such a mighty administration and lofty execution can be the work only of that Holy Being who is aware of every unseen and visible thing, and who is All-Powerful, All-Kind.

7. It means the sperm-drop that is the extraction of many foods.

8. Then He shaped him, i.e. He made moderate his shape, form and organs.

9. Hazrat Shah Sahib says, "The whole creation is God's possession but 'him' whose honour He increased He called 'His', as He has said : اِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ (No doubt, My servants—thou shall have no authority over them) though all are His servants. At another place, He has said : اِنْ كُلُّ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ اِلَّآ اٰتِي الرَّحْمٰنِ عَبْدًا

So the spirit of man has come from the Unseen World, it is not made from clay or water. Him He called His. Otherwise, if the meaning of God's Spirit is taken as that of man's spirit it will require a material body. Where there is body there is composition. Where there is composition there is novelty. Then the Divine Self shall cease to be Divine Self."

10. The gratitude of these bounties was that they should have seen the signs of the universe with the بنظرِ إمعان eye, heard the revealed verses with attention and eagerness, by heart they should have tried to understand both the universal signs and the revealed verses correctly, and after understanding they should have also acted upon it. But ye people show thank very little !

10. And they say, 'What when we are pounded to pieces in the earth shall we indeed be in a new creation?' Nay, but they disbelieve in the meeting with their Lord.[11]

١٠. وَقَالُوْٓا ءَاِذَا ضَلَلْنَا فِي الْاَرْضِ ءَاِنَّا لَفِيْ خَلْقٍ جَدِيْدٍ ۭ بَلْ هُمْ بِلِقَاۗئِ رَبِّهِمْ كٰفِرُوْنَ ○

11. Thou say: The Angel of Death draws your soul that is appointed over you, then unto your Lord shall you be returned.[12]

١١. قُلْ يَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ الَّذِيْ وُكِّلَ بِكُمْ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ○ ع ١١ ١٢

SECTION 2

12. And if thou couldst see (and thou wouldst wonder) when the disbelievers shall be hanging their heads before their Lord![13]

'Our Lord! we have seen and we have heard, now send us back that we may do righteous works, we have got faith.'[14]

١٢. وَلَوْ تَرٰٓى اِذِ الْمُجْرِمُوْنَ نَاكِسُوْا رُءُوْسِهِمْ عِنْدَ رَبِّهِمْ ۭ رَبَّنَآ اَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا اِنَّا مُوْقِنُوْنَ ○

11. They did not observe that God created them of clay, then it was not difficult to recreate them from the earth. On the contrary, they began to create doubts in their recreation. They said how they would be made again after becoming a part of the earth. Not only doubt, they totally denied the upraising after death.

12. Hazrat Shah Sahib says: "You think yourselves mere (physical) body and (material) structure that pounded in the earth you are no more. It is not so. You are in reality a soul whom an angel takes away, you do not perish completely." (Mozihul Quran)

13. They shall be hanging their heads in humiliation and remorsefulness in the Court of Resurrection.

14. Our eyes and ears have opened. What the Messengers said we have now believed, we have observed by our eyes that only Eman and good deeds do with God. Now once send us back in the world, then see how virtuous deeds shall we do there.

13. And had We willed We would have made every soul understand its way, but fell right My said word: Assuredly I shall fill the hell with jinn and men all together.'[15]

14. So now taste for that you had forgotten the meeting of this your day, We have also forgotten you,[16] and taste the chastisement of eternity for that you had been doing.

15. Only those believe in Our words who, when they are brought home thereby, fall down in Sajda and proclaim the praise of their Lord and they do not wax proud.[17]

١٣ - وَلَوْ شِئْنَا لَاٰتَيْنَا كُلَّ نَفْسٍ هُدٰىهَا وَلٰكِنْ حَقَّ
الْقَوْلُ مِنِّيْ لَاَمْلَئَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ
وَالنَّاسِ اَجْمَعِيْنَ ○
١٤ - فَذُوْقُوْا بِمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ۚ اِنَّا
نَسِيْنٰكُمْ وَذُوْقُوْا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ
تَعْمَلُوْنَ ○
١٥ - اِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهَا خَرُّوْا
سُجَّدًا وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا
يَسْتَكْبِرُوْنَ ○ السجدة

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15. At another place it is, said : وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ (انعام - رکوع ۳)
That is they are liars, if they are returned to the world, they will again commit those very mischiefs. Their propensity is readily susceptible to satanic temptations, and they run away from the mercy of God. No douot, We had power, if We had willed, to force all men to that very way of guidance towards which the heart of man naturally guides him. But to force all of them to the same way was against wisdom, as mentioned before at many places. Hence that word was to be fulfilled which was said in answer to the word of satan :

لَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ (صٓ - رکوع ۵)

That, word of God is : فَالْحَقُّ وَالْحَقَّ اَقُوْلُ لَاَمْلَئَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ
مِنْهُمْ اَجْمَعِيْنَ (صٓ - رکوع)

From this verse it is known that here jinn and men are those very satans and their followers.

16. We have also neglected you i.e. you shall be never remembered with mercy. Onward the description of the Believers starts in comparison to the Unbelievers.

17. They fall down prostrate in fear and dread, in humility and submissiveness. They proclaim the praise and holiness of God by their tongues, and in their hearts they bear no pride and self-conceit forbidding them to bow down before the Divine Verses.

16. Their sides remain away from their sleeping places,[18] call on their Lord with fear and with greed[19] and expend of what We have given them.

١٦ - تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّطَمَعًا ۖ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ○

17. So no soul knows what is put secret for them of the coolness of eyes, the recompense of that they did.[20]

١٧ - فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ ۚ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ○

18. What, is he who is on Eman equal to that who is disobedient? They are never equal.[21]

١٨ - اَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۭ لَا يَسْتَوٗنَ ○

18. Leaving the sweet sleep and cosy bed they stand before God i.e. they observe the Tahajjud Prayer late at night, as mentioned in the True Tradition. According to some scholars it is Morning Prayer or Esha Prayer or the Awwabin Prayer performed between Maghrib and Esha. The Holy Prophet performed the Awwabin prayer from Six Raka'at to twenty Raka'at. But the first interpretation is cogent.

19. Hazrat Shah Sahib says : "With God fear and greed is not bad, be it of this world or the next world. And if he serves for that it is acceptable. Of course, if he worships for fear and hope of other than God it is mere show-off and not acceptable."

20. When the worship and struggle in the dark shadows of night is highly secret and sincere the recompense will also be highly secret and great. No one knows the real state of those bounties which are kept secret for such strugglers by God. When they will see those bounties their eyes shall become cool. It is said in a Tradition that God has kept secret in Paradise for His good servants such bounties whom no eyes have seen, no ears have heard, nor they ever struck the heart of a mortal.

Note : Sir Sayyid etc. by the above Tradition have denied the physical character of the bounties of Paradise. But it is absolutely wrong. When the worship is done by the soul and body both, the bounties must also bear the characteristics of matter and spirit. Similarly sin is committed by the joint effort of the soul and body. So the chastisement of the Hell must also pain the soul and body. Consequently the Bounties of the Paradise and the chastisements of the Hell are not mere dream-luxuries and nightmares. (Tr.)

See Hadya-e-Sanniaya (هدیہ سنّیہ) by the great Allama. (Tr.)

21 If the end of a Bel ever and a Disbeliever is the same, it means there is all dark with God. (God forbid)

19. So those who embraced faith and did good deeds—for them are gardens a dwelling, the hospitality for those deeds (works) they did.[22]

١٩ - أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ○

20. And those who turned miscreants—their abode is Fire; as often as they desire to come forth from it they shall be restored into it, and it shall be said to them, 'Taste the chastisement of the Fire which you called a lie.'[23]

٢٠ - وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۖ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ○

21. And We shall surely let them taste the lower chastisement before that greater chastisement so that they may return.[24]

٢١ - وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ○

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22. By the grace of God their deeds shall become the cause of hospitality in Paradise.

23. Sometimes the flames of the Fire shall throw the people of the Hell towards its door. Perhaps they shall desire to come forth from it. The angels will drive them back and say, "where do you go ? Taste the chastisement of that thing which you called a lie."

(O God ! give me shelter from the Fire and deliver me from Thy wrath !)

24. Before the greater chastisement of the Hereafter some chastisement of a lower degree will be sent in the world that anyone who has got the succour of turning may turn unto God fearing. The lesser chastisement of the world includes the worldly disasters, sickness, famine, bloodshed, imprisonment, the destruction of wealth, property and children, etc.

22. And who is more unjust than he who is brought home by the verses of his Lord then he turned away from them.[25] Definitely We shall take vengeance upon the sinners.[26]

٢٢ - وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۚ إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ ۝

SECTION 3

23. And We have given Moses the Book, so be not in doubt concerning the encounter with him[27] and We appointed it a guidance for the Bani-Israeel

٢٣ - وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ ۝

24. And We appointed from among them leaders who guided by Our command when they endured patiently'[28] and had sure faith in Our words.[29]

٢٤ - وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ۝

25. After understanding he turned away.

26. When revenge is to be taken from all sinners and unjust criminals, how these big wrong-doers can be secure ? Onward the Holy Prophet is consoled that he should not feel sorry at their wrong and turning away. Before him Moses was given the Book and Bani Israeel received guidance from that Book and among its followers there have been great leaders and guides. You are also given from God a mighty and resplendent Book whereby a great humanity will be guided and in your Ummat greater leaders and guides shall be raised. As for the Disbelievers God shall judge and decide Himself between them.

27. This is a parenthetical clause in between i.e. undoubtedly Hazrat Moosa was given the Book and you are also given a similar Book — there is no doubt or deception in it.

Or mentioning Moosa it is said that your encounter with Moosa in the Ascension (معراج) is a reality and no illusion.

28. When they endured patiently the worldly hardships and oppression.

29. The Muslims should have firm faith in the promises of God and be steadfast in their mission grappling with the difficulties — God shall also reward them in the same way. And so they were rewarded and fairly rewarded.

25. Surely thy Lord only shall decide between them on the day of Resurrection touching that they were at variance.

26. Did they not receive guidance from it that how many generations We destroyed before them and they walk in their dwelling places? In that are very many signs. Do they not hear ?[30]

27. Have they not seen how We drive the water to the dry (barren) land and then We bring forth thereby crops whereof their cattle eat and they themselves too? then do they not see ?[31]

28. And they say, 'When shall be that decision, if you speak the truth?'[32]

٢٥ - إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ○

٢٦ - أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسٰكِنِهِمْ ۚ إِنَّ فِي ذٰلِكَ لَآيٰتٍ ۖ أَفَلَا يَسْمَعُونَ ○

٢٧ - أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَآءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ○

السجدة

٢٨ - وَيَقُولُونَ مَتٰى هٰذَا الْفَتْحُ إِنْ كُنْتُمْ صٰدِقِينَ ○

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30. The final and practical decision between the followers of Truth and the disbelievers of Truth shall be pronounced on the day of Resurrection. Of course, in the world too such examples have been demonstrated that a man can receive lesson from them if he desires. Have those Disbelievers not seen the ruins and marks of the destroyed Aad and Thamood ? These ruined habitats are situated on the high way of Mecca to Sham and they pass by them.

Or have they not heard the stories of their destruction ? It is a place of amazement that despite observing them they are not warned, and have not seen the way of deliverance and prosperity !

31. ارض جرز means that dry land which is empty of vegetation. Seeing these signs they should have believed in the power and mercy of God, and understood that similarly it is not difficult for Him to infuse life into the dead bodies, and become grateful for His bounties by heart and soul.

32. Previously it was said that their judgment shall be pronounced on the Day of Resurrection. At this the Disbelievers say, "You repeatedly say Qeyamat Qeyamat, If you are true, tell us when that day shall come." It means they said that those were only threats, there was no such thing as Qeyamat.

29. Thou say : On the Day of Decision their believing shall not profit them, nor they shall be given respite.[33]

٢٩ . قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ ○

30. So thou leave their idea and wait, they too are waiting.[34]

٣٠ . فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظِرُونَ ○ ع ١٩

33. Now it is time if you believe in the saying of God and His Messenger, and make perparations for deliverance on that Day, otherwise on its coming neither believing shall do, nor the punishment shall be alleviated, nor respite shall be granted for a future amelioration and reformation. So think this respite as a blessing, and do not spoil it in mocking and disbelieving. And the Hour which is to come shall surely come. It can not be reverted by anyone. Then it is absurd to question about the time of its occurrence and about the hour of decision.

34. Those who are so heedless and senseless that despite being liable to punishment due to their severe crimes, take the hour and day of decision in mockery—they can not be expected to receive guidance. So you leave their idea after completing your duty of invitation and propagation, and wait for their destruction as they are waiting in their assertion for your destruction (God forbid).

Sura Sajda is complete by His grace and kindness.

سُوْرَةُ الْاَحْزَابِ مَدَنِيَّةٌ وَّكُوْعَاتُهَا ٩ اٰيَاتُهَا ٧٣

SURA AHZAB, SENT DOWN IN MEDINA, VERSES 73, SECTIONS 9

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

١۔ يٰٓاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ ۭ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ○

1. O Prophet, fear God and obey not the disbelievers and the swindlers (hypocrites), certainly God is the Knower of all, the Wise.

٢۔ وَّاتَّبِعْ مَا يُوْحٰٓى اِلَيْكَ مِنْ رَّبِّكَ ۭ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ○

2. And follow only that (order) revealed unto thee from thy Lord. No doubt, God is aware of your works.

٣۔ وَّتَوَكَّلْ عَلَى اللّٰهِ ۭ وَكَفٰى بِاللّٰهِ وَكِيْلًا ○

3. And put thy trust in God, and God suffices as a guardian.[1]

1. As it has been your practice upto this time, in future too fear God, the One, and never obey the unbelievers and the hypocrites. However powerful a band they may make, invent pluts, make conspiracies, desire to make you fulfil their false demands, give you cunning counsels, desire to make you incline to themselves, but you never care for them and let not the fear of anyone save God's come to yourself. Obey only that One Lord, bow down only before Him, no matter if the whole world join together against you but against God never listen to anyone of them. God is the Knower of all conditions and all circumstances, whenever and whatever order He will send, that will be sent with full knowledge and sublime wisdom. And in the order of God lies the betterment of the whole humanity. If you obey His order and have full trust in Him, He will mend all your works with His power. Only His Self alone is worthy of trust. One who becomes whole-heartedly His, he cannot set his heart to any other side ; if there would be another heart it might go other side, but no breast has two hearts.

Hazrat Shah Sahib says, "The Unbelievers wanted to appease the Prophet unto themselves, the Hypocrites desired to teach him their own cheating, and the Prophet has full trust in God, who is more wise than He." (Mozihul Quran)

٤ - مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهٖ ۚ وَ
مَا جَعَلَ اَزْوَاجَكُمُ الّٰٓـِٔيْ تُظٰهِرُوْنَ مِنْهُنَّ
اُمَّهٰتِكُمْ ۚ وَمَا جَعَلَ اَدْعِيَآءَكُمْ اَبْنَآءَكُمْ ۭ
ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ۭ وَاللّٰهُ يَقُوْلُ
الْحَقَّ وَهُوَ يَهْدِي السَّبِيْلَ ○

4. God has not put two hearts of any man within him, and He has not made your wives, whom you have uttered mothers, your true (real) mothers, nor has He made your adopted sons, your sons. This is your word of your own mouth. And God speaks the truth and it is He who guides to the way.[2]

2. As there are not two hearts in the breast of a man, similarly there are no two real mothers of any man, nor there are two fathers of a son. In the period of Ignorance if someone called his wife 'mother,' she was separated from him for life, as though by that word she became real mother. And if someone was made adopted son, he was considered as the real son, and all laws pertaining to the real son applied to that adopted son. The Holy Quran strictly refuted all such customs and adoptions in order to distinguish between this verbal and artificial relation from the real and natural relation. It has raised the question : 'If the wife becomes mother by the mere use of the word 'Mother', then does it mean that he is born of two mothers—one who gave him birth and the other whom he called Mother? Likewise some one made Zaid as his adopted son, then one father exists already from whose drop he was actually created, so should we believe that he is born of two fathers separately ? When it is not the case, then the laws of real mother, real father, real son cannot be applied to them. The law about the use of the word 'Mother' by the husband is given in Sura Mujadelah, and about the adopted son follows hereafter. With these two things a third thing is also described (as an introduction and explanation) that there are so many things which can be uttered by the tongue and whose reality is not factually that is uttered in words, as about a man of unstable disposition or divided loyalty or strong memory or strong heart we say 'He has two hearts,' whereas only one heart will be found if his breast is torn Similarly by mere calling someone as 'Mother' apart from the real mother, or 'Father' apart from the real father, or 'Son' apart from the real son, that connection in fact is not proved which Nature has established without our saying by the tongue. Hence the real and artificial relations should not be confounded.

5. Call the adopted sons after their true fathers, that is full justice with God,[3] then if you do not know their fathers they are your brothers in religion, and your comrades.[4] And there is no sin upon you in the thing you mistake, but that you intend by your hearts. And God is Forgiving, Kind.[5]

٥ ۔ اُدْعُوْهُمْ لِاٰبَآئِهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ ۚ فَاِنْ
لَّمْ تَعْلَمُوْٓا اٰبَآءَهُمْ فَاِخْوَانُكُمْ فِى الدِّيْنِ وَ
مَوَالِيْكُمْ ۭ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيْمَآ
اَخْطَاْتُمْ بِهٖ ۙ وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ ۭ
وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ○

3. The right and just thing is that everyone should be held by the connection to his true father. If someone adopts a son he can not really become his true father. It is another thing if anyone calls someone 'Son' or 'Father' in kindness or love or reverence. The main idea is that there should occur no confusion in geneological relations and their commandments. In the early days of Islam the Holy Prophet had adopted Zaid bin Haritha as his son after making him free. The people according to the custom of those days began to call him Zaid bin Mohammad i.e. Zaid, the son of Mohammad (be peace upon him). When this verse came down they began to call him Zaid bin Haritha (زيد بن حارثة).

4. If their fathers are not known, then after all they are your brothers in religion and your comrades. You should call them by these titles. As such the Holy Prophet called Zaid bin Haritha : اَنْتَ اَخُوْنَا وَ مَوْلَانَا (Thou art our brother and our comrade.)

5. If by mistake or forgetfulness you said something wrong e.g. "A is the son of B," whereas he s the son of C, then there is no sin in that. There is no sin in anything done by mistake or forgetfulness. Of course, sin is proved when there is intention. In that too God may forgive if He will.

٦ - اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ وَ
اَزْوَاجُهٗۤ اُمَّهٰتُهُمْ ؕ وَاُولُوا الْاَرْحَامِ
بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِىْ كِتٰبِ اللّٰهِ مِنَ
الْمُؤْمِنِيْنَ وَالْمُهٰجِرِيْنَ اِلَّاۤ اَنْ تَفْعَلُوْۤا اِلٰۤى
اَوْلِيٰٓئِكُمْ مَّعْرُوْفًا ؕ كَانَ ذٰلِكَ فِى الْكِتٰبِ
مَسْطُوْرًا ۝

6. The Prophet is nearer to the Believers than their selves[6] and his wives are their mothers.[7] And those who are bound by blood are nearer to one another in the Order (Book) of God than the Believers and the Emigrants but that you desire to do good to your comrades.[8] That is written in the Book.[9]

6. The Eman of a Momin, if observed deeply, is a ray of that mighty light which emanates from the Sun of Prophethood i.e. The Prophet, be peace upon him. On this ground, if a Momin (in the capacity of being a Momin) begins his movement of observation to understand his own reality, he will have to gain the recognition of the Prophet prior to the recognition of his own person as a believer. From that viewpoint we can say that the blessed person of the Holy Prophet is nearer to us than our own selves. And if on the basis of this spiritual relation it is said that the Prophet, for the Believers is just like a father and even more than that in degrees then it will be quite correct. In Sunan Abi Dawood it is quoted from the Prophet to have said : اِنَّمَآ اَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ ۱۲ (I am for you just like a father.) In the

Qirat of Ubayyi bin Ka'ab etc. the addition of the clause : وَهُوَ اَبٌ لَّهُمْ after اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ...الخ in the present verse signifies the same reality. If we observe the relation between father and son, the substantial result which will come out shall be that the material person of the son has come forth out of the father's body, and the training and natural love of the father is greater than that of others. But is the relation between a Prophet and his Ummati less than that ? Surely the spiritual and believing being of an Ummati is the reflection and shadow of the great spirituality of the Prophet, and the affection and training which appears from a Prophet its sample cannot be traced in parents, nay, in the whole creation. Through father God had bestowed upon us the temporary life of this world, but by the grace of Prophet an everlasting life is given. The Holy Prophet (be peace upon him) has such a sympathy, love and affection for us that even our own souls do not have equal emotions. The Holy Prophet trains us in a manner that our souls can not conceive the like of it. This is why the Holy Prophet has got a greater right in our wealth and soul than any one else in the world.

Hazrat Shah Sahib says : "The Prophet is the viceroy of God. In our own wealth and soul our own authority does not work so much as that of the Prophet. It is not correct to throw oneself into the burning fire, but if the Prophet gives order it becomes obligatory (فرض). In view of these realities it is said in the Traditions : "No man of you can become Momin unless I become more beloved to him than the father, son and all men, and even his soul."

7. The wives of the Prophet are mothers in religion in respect of reverence and esteem, and in some orders proved in Shariah, but not in all orders.

8. Those who had left their kith and kin and their native land with the Holy Prophet—the Holy Prophet from those emigrants and the Ansars of Medina had established brotherhood between two of them—i.e. one Muhajir was made the brother of one Ansar of Medina. Afterwards other blood-relations of the Muhajirs had become Muslims, then it was said that the natural blood-relation is prior to that brotherhood. The property shall be divided according to the natural blood-relation. Of course, to do good to those brothers—(comrades) is fair, and it should be done.

9. In the Holy Quran this order is for all times, or in the Taurat the same order might have been given, or the Book of God (کتاب) means the Secure Book (لوحِ محفوظ).

7. وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ۝

7. And when We took from the Prophets their covenant and from thee and from Noah and from Ibrahim and from Moosa and from Eisa, the son of Maryam, and We took from them a solemn covenant [10]

8. لِّيَسْأَلَ الصَّادِقِينَ عَن صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ۝

8. That God may question the truthful about their truth, and He has prepared for the disbelievers a painful chastisement.[11]

10. i.e. This covenant that they shall confirm one another and they will leave no stone unturned in establishing the truthful religion and delivering the message of God. This Covenant has been mentioned in Sura Aal-e-Imran.

Hazrat Shah Sahib says : "It was said above concerning the right of the Prophet that he has greater control over the souls of the Believers than they have on their selves. It is indicated here that this degree is given to the Prophets because upon them the labour and responsibility is also utmost. To face the whole creation alone and to have no fear of and no hope from anyone can be the work of no less than a Prophet. Five Prophets whose names are especially mentioned here are known as Prophets of Lofty Determination (اولوالعزم پیغمبر). The effect of their guidance lasted for thousands of years, and it will remain till the end of the world. Of them the first name is of our Prophet, though in the Visible World his advent is in the last, but in degree he is the first, and his existence in the Unseen World is also foremost, as proved by Tradition." (Mozihul Quran)

11. It means according to the compact and covenant, God delivered His commandments through the tongue of those Prophets and established the argument (authority), then He shall question everyone so that the persistence in truth of the truthful may come to light and the disbelievers, at denying the truth, should be punished. Onward the story of the Battle of Ahzab is recollected, and some events of the truthful Prophet and the Believers and in their contrast of the false Hypocrites and disbelievers are described together with their external fruits and results.

SECTION 2

9. O Believers, remember God's blessing upon you when the armies came upon you then We sent upon them wind and those armies that you did not see,[12] and God is the Seer of what you do.[13]

٩ - يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا ۭ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۚ

12. i.e. The armies of the angels who were casting awe into the hearts of the Unbelievers.

13. In the fourth, fifth of Hijra, the Bani Nazir, a sect of the jews, were expelled from Medina (Ref. Sura Hashr). In retaliation they went to every Arabian tribe and provoked them against the Muslims. However, they got successful in bringing the Quraish of Mecca, Bani Fazara and Ghatfan etc. (the united force of the Arabian tribes) upon Medina. A strong and huge army of about twelve thousand souls, well-equipped with all possible materials of war, was extremely intoxicated with power. The jews of Bani Quraiza, who had possessed a strong fort to the east of Medina, were already at peace, under a compact, with Muslims. By the pursuasion

and subversion of the Bani Nazir they also joined at last with the invaders. The Muslims were only 3000, among which there was also a good number of those traitors and hypocrites who deserted the battlefield after making false and lame excuses. The Holy Prophet conferred with the Sahaba, and at last at the counsel of Hazrat Salman Farsi, a pit was dug around that portion of the city towards which there was the danger of enemy's invasion. It was extreme cold, the famine conditions were hanging, stones were tied with the stomachs of the Followers out of hunger, and the stomach of the Holy Prophet himself. But the soldiers, intoxicated with the love of God, and their lofty commander-in-chief, were amazingly busy in digging that rocky land with extraordinary courage and power. The Mujahideen struck the axe on the plateau and said : نحن الذين بايعوا محمدًا على الجهاد مابقينا ابدًا

and the Holy Prophet answered :

"اَللّٰهُمَّ لاعيش الّا عيش الاٰخرة فاغفر الانصار والمهاجرة"

i.e. there is no (luxurious) life except the life of the Hereafter. The pit was prepared. The army of the Muslims took their positions against the enemy. About twenty or twenty five days the two hosts stood against each other. Between them was the pit. Despite their odd number the enemy could not dare a general invasion, only from a distance they were throwing arrows. Sometimes their special soldiers showed a scene of combat standing on either side. The Muslims were just like besieged army between the Idolators and the jews of Bani Quraiza. Despite this besieged position they performed the duty of defending the city urth great courage putting the women and children in fortified buildings of the city. At last by a wise and clever contrivance of Naeem bin Masood-ul-Ashjai (نعیم ابن مسعود الاشجعی رض) schism broke out between the jews of Bani Quraiza and the Idolators. On the other side the unseen army of God was overawing the Unbelievers. Meanwhile God loosed a stormy wind in the night throwing sand and pebbles on the faces of the Unbelievers. Their ovens were extinguished the kens were overturned and there was no means for cooking food. The tents were razed to the ground by the force of the stormy wind, the horses were let at large, the whole army was distracted while the cold and dark became unbearable. At last, Abu Sufyan, the then commander-in-chief of the Army of Unbelievers, beat the trumpet of receding. Helplessly they returned disappointed and unsuccessful, وَكَفَى اللّٰهُ الْمُؤْمِنِيْنَ الْقِتَالَ وَكَانَ اللّٰهُ قَوِيًّا عَزِيْزًا This is known as the Battle of Ahzab or the Battle of Trenches. Digging pits and trenches in severe cold and hunger and fighting against the odds in a besieged position were really terrible conditions in which the hypocrites divulged what was in their hearts and the Muslims kept steadfast. In this very war the Holy Prophet had said, "Now in future we shall go upon the Unbelievers, they will not be able to come upon us." And so it happened.

10. When they came upon from above you and from below you,[14] and when the eyes swerved[15] and the hearts reached the throats,[16] and when you began to think about God various sceptical thoughts.[17]

11. There the Muslims were tried and shaken very heavily.[18]

12. And when the hypocrites began to say and those in whose hearts is sickness, 'What God and His Messenger promised us was but delusion.'[19]

١٠ - إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ○

١١ - هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ○

١٢ - وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ○

14. i.e. From the eastern side of Medina that is higher, and the western side that is lower.

15. The eyes swerved out of terror and amazement and the mood of the people began to change ; those who showed friendship began to show indifference.

16. Out of fear and dread the hearts were pulpitating as if they had moved up to the throats.

17. The people were different in thinking—the Muslims thought that more severe conditions were facing them that time, God knows what might happen ! Men of weak faith thought that they would be no more in that situation ; much less to speak about the hypocrites. Their sayings are given in the following.

18. The Holy Prophet had sent Hazrat Huzaifa to bring information about the enemy. This story is elaborately given in the Tradition. A perusal of this story will give an idea of this trial and shaking.

19. Some hypocrites said that the Prophet said that his religion would spread east and west, and the palaces of Rome and Persia were given to him, while the position was that they could not go out of their places for their necessary requirements. Where were those promises ? They said with taunt and amazement.

Hazrat Shah Sahib says, "The Muslims even then in the time of disappointment should not speak things of faithlessness."

13. And when a party of them said, 'O people of Yathrib[20] there is no place for you, so retnrn.' And a part of them began to ask leave of the prophet, saying: 'Our houses are exposed,' yet they were not exposed, there was no purpose before them but to flee away.[21]

١٣ - وَإِذْ قَالَت طَّائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۚ وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ۛ وَمَا هِيَ بِعَوْرَةٍ ۚ إِن يُرِيدُونَ إِلَّا فِرَارًا ○

14. And if someone enter into the city upon them from its corners, then they are asked to apostatise (create mischief, civil war) they will take it and will not tarry about it but nominaliy.[22]

١٤ - وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ○

20 Yathrib was the old name of Medina. After the coming of the Holy Prophet it became the City of the Prophet (مدينة النبي).

21. If the whole Arabia becomes our enemy, then where will we get an abode to live? So it is better to return deserting the army; and the Holy Prophet was standing with the army outside. In strong houses of the city the female gentry was secured with full fortification. These hypocrites made excuses that their houses were exposed and the thieves could plunder them any moment. And these were only false excuses, they only desired to flee away from the field. So whosoever came to ask leave, the Holy Prophet gave him leave without any care of the number left with him Some traditions inform that only three hundred holy souls were left with the Holy Prophet.

22. They are making false excuses; it suppose they are in the city and some enemy may enter upon them and then he may demand of them to denounce Islam, which outwardly they are holding or he may ask them to fight with the Muslims and create corruption and mischief, at that time their falsehood shall be divulged openly; at once they will come out in support of those demands, and shall make no excuse of their houses being exposed and plundered. They will not tarry but briefly or nominally—they will not tarry except that they will take some time in bringing their weapons and making some necessary preparations. They will atonce denounce their nominal claim to Islam and jump into the fire of mischief and corruption.

15. And they had made covenant with God before that, that they would not turn their backs, and covenant with God is questioned of.[23]

١٥ - وَلَقَدْ كَانُوا عَاهَدُوا اللّٰهَ مِنْ قَبْلُ لَا يُوَلُّوْنَ الْاَدْبَارَ ؕ وَكَانَ عَهْدُ اللّٰهِ مَسْئُوْلًا ○

16. Say : 'This your flight will not profit you an aught, if you flee from death or slaying, and even then you will not get any fruit but for few days.'[24]

١٦ - قُلْ لَّنْ يَّنْفَعَكُمُ الْفِرَارُ اِنْ فَرَرْتُمْ مِّنَ الْمَوْتِ اَوِ الْقَتْلِ وَاِذًا لَّا تُمَتَّعُوْنَ اِلَّا قَلِيْلًا ○

17. Say : Who is that who will defend you from God, if He desires for you evil or desires for you mercy ?[25] And they shall not find for themselves, apart from God, any supporter or helper.[26]

١٧ - قُلْ مَنْ ذَا الَّذِيْ يَعْصِمُكُمْ مِّنَ اللّٰهِ اِنْ اَرَادَ بِكُمْ سُوْٓءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً ؕ وَلَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ○

18. Allah knows well those of you who hinder and say to their brothers : 'Come to us', and do not come to battle but seldom.[27]

١٨ - قَدْ يَعْلَمُ اللّٰهُ الْمُعَوِّقِيْنَ مِنْكُمْ وَالْقَآئِلِيْنَ لِاِخْوَانِهِمْ هَلُمَّ اِلَيْنَا ۚ وَلَا يَاْتُوْنَ الْبَاْسَ اِلَّا قَلِيْلًا ○

23. Hazrat Shah Sahib says : After the battle of Uhud they had made a promise that they would never do such thing again. It shall be questioned of by God that where that covenant and promise had gone ?

24. In whose fate there is death he cannot save his life by running anywhere in the world. The decree of God shall reach everywhere. And if death is not decreed now it is useless to flee from the field. Are all of them killed in the battlefield ? At last death will come. If not now after several days it shall come. And it is not known with what severity and humiliation it will come ?

25. No power can change the intention of God, neither any contrivance nor any device can do before Him. Man should put trust only in God, and in every circumstance he should seek His pleasure, otherwise the worldly evil or good or severity or affluency willdefinitely come, then why cowardice should be shown in His way ? And why should one evade in time of necessity that the Hereafter may be spoiled and the worldly pain may not be averted.

26. It means you fear the opposition of the Arabs. If God should order, the Muslims would slay you (at this very moment).

27. Ostentatiously, or for the sake of show-off, they sometimes come to the battlefield bashfully, otherwise they generally make merriments sitting in their houses, and also hinder the people of their clan (who are sincere Muslims) from Jihad.

١٩۔ اَشِحَّةً عَلَيْكُمْ ۚ فَاِذَا جَآءَ الْخَوْفُ رَاَيْتَهُمْ
يَنْظُرُوْنَ اِلَيْكَ تَدُوْرُ اَعْيُنُهُمْ كَالَّذِيْ
يُغْشٰى عَلَيْهِ مِنَ الْمَوْتِ ۚ فَاِذَا ذَهَبَ الْخَوْفُ
سَلَقُوْكُمْ بِاَلْسِنَةٍ حِدَادٍ اَشِحَّةً عَلَى الْخَيْرِ ؕ
اُولٰٓئِكَ لَمْ يُؤْمِنُوْا فَاَحْبَطَ اللّٰهُ اَعْمَالَهُمْ ؕ
وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ۝

19. They have disinclination towards you (they are niggardly towards you),[28] then when the time of fear comes, thou seest them gazing at thee, their eyes rolling like one upon whom the fainting of death comes, then when the hour of fear goes away they sputter upon you with sharp tongues, swooping down upon wealth.[29] These people—they have never believed, then God destroyed their deeds, and that for God is easy.[30]

28. They evade to support the Muslims, and they are niggardly towards all kinds of sympathy and well-wishing. Yes, if there is the chance of plunder they will desire, out of covetousness, that no one should get anything and they should devour the whole wealth alone. And for that hope they sometimes participate in the Jihad.

29. In the hour of need they disincline to accompany as if the soul will come out of body out of fear and after victory they make all kinds of chattering and boast of extraordinary valour surpassing all; and on the booty they are excessively prostrate out of greed.

Or it means they elongate their tongues with stinging taunts and sarcastic censure against the Muslims.

30. When they have not faith in God and His Messenger then no deed is acceptable.

Hazrat Shah Sahib says, "Where the voiding of deeds is mentioned it is said that it is easy for God i.e. outwardly it appears strange seeing the justice and wisdom of God and it looks heavy that He may void the labour of anyone. But it does not remain heavy when some evil is hidden in the deed itself that it does not allow it to be rectified by any means, just as the deed of a faithless man, that Eman is the condition and spirit of all actions, without Eman the deed is dead, then how it can be accepted. Whatever labour an unbeliever may do, it is all null and void.

20. They think the confederates of the Unbelievers have not gone away, and if those confederates come they will wish that somehow or other they should be dwelling in the outskirts with the Bedouins asking for news of you.[31] If they were among you they would not fight but very little.[32]

٢٠ - يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۖ وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ ۖ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ۝ ع ٢ ١٢ ١٨

SECTION 3.

21. For you it was good to learn the example of the Messenger of Allah— for whosoever hopes for God and the Last Day and remembers God oft.[33]

٢١ - لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۝

31. If the armies of the Unbelievers go back unsuccessful even then these coward hypocrites do not get sure of their retreat. And suppose if the armies of the Unbelievers come back and again make a new attack they will wish that they should not stay in the city till the war goes on, but live in some village far away from the field and enquire of the passers-by about the condition of the Muslims and the picture of the war.

32. They show your welfare in words but in war they do not prove much helpful to you. They only take part in the battle nominally and that too out of expediency and necessity.

33. See the Prophet, what firmness and perseverance he has in these hardships, and he has the greatest risk and anxiety upon himself (for the Ummat), but impossible it is that his foot of steadfastness may stumble a little. Those who have hope for the meeting of God and the reward (Thawab) of the Hereafter, and remember God oft, for them the blessed personality of the holy Prophet (Be peace upon him) is the best example. They ought to follow his footsteps in all affairs, in all moments of peace and motion, in all manners of sitting and departing, and they should learn his conduct in courage, steadfastness and perseverance etc.

22. And when the Muslims saw the armies they said, 'This is what God and His Messenger had promised us, and God and His Messenger spoke the truth, and it only increased them in faith and submission.'[34]

٢٢ - وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ۝

23. Among the Believers there are so many men who proved true to what they had agreed to by covenant with God ; then some of them fulfilled their responsibility (trust) and some are still waiting, and they have not changed an atom,[35]

٢٣ - مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا ۝

34. When the strong Muslims say that the confederates of unbelief had invaded from all sides they increased, instead of being puzzled or distracted, in their emotions of submission and their faith in the promises of God and His Messenger increased more and more. They said it was the same danger whose information was already given before by God and His Messenger, and about which their promise was undertaken, as said in Sura Baqara : أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۖ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ (بقرہ - رکوع ٢٦)

And in Sura Sad, which is Meccan, it was said : جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ (ص - رکوع ١)

35. The hypocrites had broken the covenant which is mentioned in the previous section : وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِن قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ with shamelessness and deserted the battlefield. On the contrary there are so many strong Muslims who proved true to their covenant and promise. They did not budge an inch from the support of the Religion and the comradeship of the Prophet in times of great hardships. They firmly stuck to the words, which they had given to God and His Messenger, like a mountain. Among them there are some who fulfilled their responsibility i.e. they gave their life in Jihad as the martyrs of Badr and Uhad (among whom the story of Hazrat Anas binan Nazr is very famous—God is pleased with him), and there are very many Muslims who are very eagerly waiting for the death in the way of God that when some expeditition may take place in which they may also achieve the station of martyrdom.

However, both classes of the Muslims (those who laid their life in the way of God and those who are eagerly waiting for martyrdom) guarded their covenant fully well and did not change their stand in the least.

Note : In the Tradition the Holy Prophet said to Hazrat Talha : هٰذَا مِمَّنْ قَضٰى نَحْبَهٗ (This is one of those who fulfilled his responsibility). It means he was declared as a martyr (Shaheed) in this very life. Hazrat Talha is that pious person who took the arrows on his hand for the defence of the Holy Prophet in the Uhad Battle, till at last the hand was completely paralysed—God is well-pleased with him.

24. That God may recompense the truthful ones for their truthfulness and chastise the hypocrites, if He will, or cast repentance upon their hearts. No doubt, God is All-Forgiving, All-Kind.[36]

٢٤ - لِّيَجْزِيَ اللّٰهُ الصّٰدِقِيْنَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنٰفِقِيْنَ اِنْ شَآءَ اَوْ يَتُوْبَ عَلَيْهِمْ ؕ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۝

25. And God sent back the disbelievers in their rage, they attained no good.[37] And God took the fighting of the Muslims upon Himself. And God is All-Strong, All-Mighty.[38]

٢٥ - وَرَدَّ اللّٰهُ الَّذِيْنَ كَفَرُوْا بِغَيْظِهِمْ لَمْ يَنَالُوْا خَيْرًا ؕ وَكَفَى اللّٰهُ الْمُؤْمِنِيْنَ الْقِتَالَ ؕ وَكَانَ اللّٰهُ قَوِيًّا عَزِيْزًا ۝

26. And He brought down those of the People of the Book who had helped (backed) them from their fortresses and cast terror in their hearts, some you slew and some you made captive.[39]

٢٦ - وَاَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ اَهْلِ الْكِتٰبِ مِنْ صَيَاصِيْهِمْ وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ فَرِيْقًا تَقْتُلُوْنَ وَتَاْسِرُوْنَ فَرِيْقًا ۝

36. Those who proved true to their covenant and their word—they may get the recomepense of their persistence in truthfulness. As for the deceitful hypocrites—He may chastise them, if He will, and if He will He may give them the grace of repentance and forgive them. It is not unexpected from His kindness.

37. The army of the Unbelievers turned back from the battlefied shattered in rage and humiliatiòn. Neither they got victory, nor plunder. Of course, Umar bin Abde Wad, who was their valiant warrior and who was considered as powerful as a band of one thousand horse-men, was slain by Hazrat Ali. (Karramallahu Wajhahu: May God bless his face.)

38. The Muslims were not given an occasion for general fighting ; God by His power, created such an atmosphere by sending a storm and an army of angels that the Infidels themselves ran away being distracted and embarrassed. Who can stand before the mighty power of God ?

39. These people are the Jews of Bani Quraiza. To the east of Medina they had a strong fort and they were at peace with the Muslims according to a pact they had made before the Battle of Ahzab. At the seduction of Hubayye Ibne Akhtab (حُيَيّ ابنِ اخطب) the Bani Quraiza stood for the help of the Idolators (Infidels) denouncing all pacts and commitments at the occasion of the Battle of Ahzab. Some of them made a coward attack on the Muslim women, which was

averted by Hazrat Safya (God is well-pleased with her) with a great valour. When the Unbelievers, the Quraish and other allies went away disappointed, the Bani Quraiza entered into their fortresses. After the Battle of Ahzab the Holy Prophet was busy in taking bath etc. that Hazrat Jibraeel (حضرت جبریلؑ) came, the effect of dust was on the face, and said, "O Messenger of God, you have put off the weapons whereas the angels are still armed. The order of God is that attack should be made on the Bani Quraiza." At once a proclamation was made that attack shall be made on the covenant - breaker jews of Bani Quraiza. With great rapidity the Islamic Army besieged their fortresses. The seige continued for about twenty four or twenty five days. At last the surrounded jews could not endure much, they sent messages to the Holy Prophet. Finally from their side it was appointed that they were ready to come out of the fortresses and make Hazrat Saad bin Muaz — the chief of the Oas tribe — as an arbitrator because they were their ally) to decide the matter between them. Any judgment which Sa'ad pronounced would be accepted by them. The Holy Prophet also agreed

In short, Hazrat Sa'ad came and decided as a Muslim arbitrator that all the young men of the Bani Quraiza should be slain, and all the women and boys should be made captive, and all their wealth and properties should be given in ownership to the Muhajirin (migrants). This was a right punishment for the betrayal of God and His Messenger. This judgment was just according to their recognized Heavenly Book —the Taurat ·

"Whenever thou go to a city for invasion, first give the message of peace. If they accept peace and open the doors for thee, all of the people present there shall become thy slaves. But if they do not come to peace, basiege them, and when thy God gives thee control over them, slay all the men ; as for the boys, women, animals and all what is there in the city shall be booty for thee."

According to this judgment hundreds of young jews were slain, and hundreds of women and boys were made captives, and their wealth and properties came into the possession of the Muslims.

27. And He bequeathed upon you their lands, their habitations, and their wealth, and a land you trod it not. And God can do every thing.[40]

٢٧ - وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطَئُوهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ۝ ع ١٩

SECTION 4

28. O Prophet, say to thy wives: 'If you desire the life of this present world and its adornment, then come I may profit you somewhat and let you free with a fair goodbye.

٢٨ - يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ۝

29. And if you desire God and His Messenger and the Last Abode, so God has prepared for those who are on virtue amongst you a mighty wage (Thawab).'[41]

٢٩ - وَإِن كُنتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ۝

40. This land which was arrested near Medina was divided among the Muhajirin by the Holy Prophet. Thus their livelihood was managed and the burden over the Ansars was lightened. And the other land is the land of Khaibar which was arrested after two years. By this land all the Companions of the Holy Prophet were bettered economically.

Some say that the other land is the land of Mecca. Some have taken the lands of Persian and Roman Empires that were conquered by the Khulafa of the Holy Prophet after him. And some say that all lands, which shall be conquered till Qeyamat by the Muslims, come within the orbit of this land. (God knows better)

41. The wives of the Prophet saw that the people (companions) became affluent. Some of them said to the Prophet that their provisions should be incrased so that they might also live a comfortable life. The Holy Prophet resented these things. He swore that he would not go to the family for one month. Near the Mosque he put

in an upper storey. The Companions were uneasy. Hazrat Abu Bakr and Umar were anxious about the solution of the perplexing and complicated situation. They were still more anxious about their daughters—Hazrat A'esha and Hazrat Hafsa. Hazrat Abu Bakr threatened and rebuked Hazrat A'esha, his daughter, and tried to reconcile her. Similarly Hazrat Umar dealt with Hazrat Hafsa, his daughter. They are fearful lest their daughters might spoil their ultimate end vexing the Holy Prophet. They came to the Holy Prophet and talked with honourable love and delight. The heart of the Holy Prophet became somewhat cheerful and pleasant by their talks. After one month the present verse was sent down presenting the option before the wives of the Holy Prophet :—say to your wives very clearly that they should select one out of the two ways. If they want the comforts, luxuries and adornment of the present world then tell them that they cannot reconcile with him. "Come so that I may leave you in a goodly manner giving you something of your benefit i.e. a suit of clothes which was given to the divorced woman (i e. I may divorce you according to Shariah)." And if you desire to seek the good pleasure of God and His Messenger and attain high degrees of the Hereafter, then there is no scarcity of such thing in living with the Prophet. For those who will live with virtue in the company of the Prophet there is a great reward (Thawab) prepared in the Hereafter. What a better fortune would be than this that they will live with the Holy Prophet (Be peace upon him) in the highest place of Paradise.

After the descension of the verse the Holy Prophet came into the house. First he recited the order of God to A'esha. She preferred the good pleasure of God and His Messenger. Then all the wives did the same. They banished the idea of worldly comforts and luxuries from their hearts. In the house of the Holy Prophet optional starvation and hunger continued — whatever came he expended without delay, then he had to take loan. The holy wives of the Holy Prophet were pleased with this very life.

About the words : "For those who are on virtue there is a great reward," one should not doubt that some were not virtuous. All the wives of the Holy Prophet kept vituous throughout. But God does not give clear tidings to anyone lest he should become fearless ; the fear of end should exist. It is better.

Onward an address is made to those women who will prefer the company of the Prophet that their degree very high is owing to this connection, so, their moral and spiritual life should be on that criterion which is befitting this high rank, because, apart from their personal life, they are the Mothers of the Believers. The mothers are responsible for their children to a great extent. So they must be a paragon of moral and practical character to serve as an excellent example for the ummat.

30. "Wives of the Prophet, whosoever among you commits a flagrant indecency for her the chastisement shall be multiplied to double. And that is easy for God."[42]

31. And whosoever of you obeys God and His Messenger and does good deeds We shall give her reward (Thawab) two times, and We have prepared for her a noble provision."[43]

32. "Wives of the Prophet, you are not as other women, if you have fear so do not talk softly, then he in whose heart is sickness may inordinately desire, and speak word reasonable."[44]

٣٠ - يٰنِسَآءَ النَّبِيِّ مَنْ يَّاْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ
يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۭ وَكَانَ ذٰلِكَ
عَلَى اللّٰهِ يَسِيْرًا ○
٣١ - وَمَنْ يَّقْنُتْ مِنْكُنَّ لِلّٰهِ وَرَسُوْلِهٖ وَتَعْمَلْ صَالِحًا
نُّؤْتِهَآ اَجْرَهَا مَرَّتَيْنِ ۙ وَاَعْتَدْنَا لَهَا رِزْقًا
كَرِيْمًا ○
٣٢ - يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ
اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ
قَلْبِهٖ مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ○

42. The error of a great man or woman is also great. If suppose you commit some indecency or immorality then you shall receive double of that punishment which is appointed for others. And that is easy for God i.e. your eminence and your wifehood relation with the Prophet can not prevent God from giving you that punishment.

43. On virtue and obedience you shall be given double of that wage that is given to others, and in excess a special provision of honour shall be bestowed.

Hazrat Shah Sahib says : "That is the essential of a great rank that the reward of virtue is double and the chastisement of evil is double. The Holy Prophet is also told : اِذًا لَّاَذَقْنٰكَ ضِعْفَ الْحَيٰوةِ وَ ضِعْفَ الْمَمَاتِ (بنی اسرائیل)

44. If you have piety and fear of God in your hearts you should not assume a soft and heart-captivating style while speaking with strange persons (whose necessity generally arises especially in case of the Mothers of the Believers). No doubt Nature has placed an inherent softness and delicacy in the voice of a woman, but the state of pious women should be that they should formally adopt, as far as they can, such a style while speaking to the strange persons, in which there is some roughness and dryness, not captivating the heart-inclination of any evil soul. In this connection the Mothers of the Believers should take greater precaution befitting their high rank so that a sick man of diseased heart may not totally ruin his ultimate end. Hazrat Shah Sahib says : "This is a courtesy that is taught that when something is said to a man it must be said as a mother says to her son, and what is said must also be good and sensible." (Mozihul Quran)

33. "And remain in your houses and display not as displaying was the custom in the time of Ignorance,[45] and establish the prayer and pay the the Zakat and be obedient to God and His Messenger.[46] God desires this that He may remove from you abomination, O people of the House of the Prophet, and make you clean with a cleanliness"[47]

٣٣ - وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ۝

45. Before Islam in the days of Ignorance the women moved without veil and displayed their bodies and the adornments on the bodies freely. How could holy Islam tolerate this immorality and indecency. It ordered the women to remain in the houses and not display their finery as was the custom of the days of Ignorance. In this connection the obligation of the Mothers of the Believers should have been greater than that of other women as the clause : لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ points out. As for the outing under some constitutional or natural necessity without adornment, dressed in a simple and unattractive dress, provided there in no danger of Fitnah (comption) from the viewpoint of environment — its permission is elucidated from Nusus (نصوص), and in special reference to the Holy Wives its prohibition is not proved, instead, such outings is porved in various events and occasions. But from the sayings of the Law-giver it is evidently apparent that they like it that a Muslim woman, however, should become the adornment of her house and by outing should not give Satan a chance yf temptation.

Note 1 : Which parts of the body can be laid open by a woman and before which men — this subject has been discussed in Sura Noor.

Note 2 : The laws which are described in the present verses are general for all women. Because in case of the Holy Wives their application and execution was more emphatic hence they are especially addressed in these words.

According to my analysis from يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ to لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ there is an introduction to these orders. In this introduction two things were mentioned (a) The committal of indecency. Its restraint and prevention is managed by the words beginning from فَلَا تَخْضَعْنَ بِالْقَوْلِ to تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

(b) The second thing is obedience to God and Messenger and good actions. It starts from وَأَقِمْنَ الصَّلَاةَ and goes upto أَجْرًا عَظِيمًا .

The substance is that warding off evil occasions and racing for virtue is imperative for all, but for the Holy wives it is most imperative of all women. Their virtue and vice is appointed double in weight. This interpretation has also made easy the com-

prehension of فَاحِشَةٍ مُّبَيِّنَةٍ (flagrant indecency).

46. "Establish prayer, pay on Zakat, obey God and His Messenger "—the Holy Wives should be more particular about these things in comparison with other women because they are nearer to the Prophet and a model for the Ummat.

47. This is the intention of God that He may purify the People of the House of the Prophet by causing them to act upon the above commandments and orders, and befitting their degree give them such a heart-purity and moral cleanliness which may be distinct from others as indicated by the addition of تَطْهِيرًا after يُطَهِّرَكُمْ. This cleanliness is different from that which is described in the verse of Wuzoo :' (Sura Maeda, Section 2)' وَلٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ

or in the story of Badr in the word : لِيُطَهِّرَكُمْ

and in clause وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطٰنِ (Sura Anfal, Section 2) On the other hand, here تطہیر means that high degree of Purification (تزکیہ) which is attained by the perfect-most Friends of God (اولیاء اللہ), after the attainment whereof they, no doubt, do not become Innocent (معصوم) like the Prophets, they became Secure (محفوظ) of course. This is why the words يُرِيْدُ اللّٰهُ لِيُذْهِبَ الخ are used and not اَرَادَ اللّٰهُ which provides an argument that Innocence is not proved for the People of the House of the Prophet (as held by a sect of the Muslims).

Note : A cursory study of the present verses shows that the Holy Wives are included in the description of the People of the House (اہل بیت) because they are primarily addressed in the current section, and the connection of houses in وَقَرْنَ onward is related to them. Moreover, in the Holy Quran this word is generally used in this very context. Addressing the wife of Hazrat Ibrahim—Hazrat Sara—the angels had said : وَاذْكُرْنَ مَا يُتْلٰى فِيْ بُيُوْتِكُنَّ and in فِيْ بُيُوْتِكُنَّ

اَتَعْجَبِيْنَ مِنْ اَمْرِ اللّٰهِ رَحْمَتُ اللّٰهِ وَبَرَكٰتُهٗ عَلَيْكُمْ اَهْلَ الْبَيْتِ (ہود - رکوع ۷)

A divorced woman, though no longer a wife, but before the expiration of Iddat (term) the connection with their houses remains intact, as said in Sura Talaq, Section I : فَلَا تُخْرِجُوْهُنَّ مِنْۢ بُيُوْتِهِنَّ i.e. Do not turn them out of their houses.

In the story of Hazrat Yusuf the House is mentioned in connection with Zalaikha :وَرَاوَدَتْهُ الَّتِيْ هُوَ فِيْ بَيْتِهَا (یوسف ع۳)

In short, at this place the Holy Wives are especially included in the People of the House (اہل بیت), because they are addressed primarily. But because children and son-in-law are themselves included in Ahle Bait, and according to certain standards they deserve this title more, as in a Tradition of Musnad Ahmad the word more-entitled (اَحَقّ) points out—this is why the Holy Prophet took Hazrat Fatma, Hazrat Ali and Hasan and Husain in a sheet and said these words : اَللّٰهُمَّ هٰؤُلَاءِ اَهْلُ بَيْتِيْ (O God, these are my People of the House), and when he passed by the house of Hazrat Fatma he said : الصلوٰۃ اھل البیت يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ الخ . These words clearly indicate that they are included in the People of the House together with the Holy Wives. As for the Holy Wives themselves they did not require such explications. (God knows better)

34. And remember that which is recited in your houses of the words of God and the Wisdon.[48] No doubt, God is All-Subtle, All-Aware.[49]

٣٤ - وَاذْكُرْنَ مَا يُتْلٰى فِيْ بُيُوْتِكُنَّ مِنْ اٰيٰتِ اللّٰهِ وَ
الْحِكْمَةِ ؕ اِنَّ اللّٰهَ كَانَ لَطِيْفًا خَبِيْرًا ۝ ع

SECTION 5

35. Verily Muslim men and Muslim women and Momin men and Momin women, and serving men and serving women, and truthful men and truthful women, and enduring men and enduring women,[50] and humble men and humble women,[51] and alms giving men and almsgiving women, and fasting men and fasting women, and the guarding men of their private parts and the guarding women, and the oft-remembering-God, men and the oft-remembering women—God has prepared for them forgiveness and a mighty wage (Thawab).[52]

٣٥ - اِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ وَ
الْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ وَالصّٰدِقِيْنَ وَ
الصّٰدِقٰتِ وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ وَ
الْخٰشِعٰتِ وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ وَ
الصَّآئِمِيْنَ وَالصّٰٓئِمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَ
الْحٰفِظٰتِ وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ ۙ
اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ۝

48. In the Quran and Sunnah there are commandments of God and things of Wisdom—learn them, remember them and teach others, and be grateful to God for this mighty favour that He put you in such a House which is the treasure of wisdom and the fountain of guidance.

49. In His verses there are very many profound mystries and deep points and He alone knows who is able to hold this trust. He by His favour and kindness selected the Holy Prophet (be peace upon him) for His revelation and you for his wifehood, because He is aware of the conditions and potentialities of evcryone. He can not do any work abruptly without wisdom.

50. i.e. Those men and women who are steadfast in adhering to the orders and commandments of Shariah enduring pains and hardships.

51. i.e. Those who are humble and meek in dealings, or those who perform their prayer with humbility and submission.

52. Some Holy Wives had said that men were oft-mentioned in the Quran and the women had no mention. And some virtuous women thought that in the previous verses the wives of the Prophet were mentioned but the common women were not mentioned. At this the present verse was sent down, so that they may get satisfaction that whether man or woman—the labour and earning of no body is spoiled with God, and as the men have got chances of gaining spiritual and moral progress, for the women too this field is wide. This explication aims at the consolation of the female sect, otherwise the commandments which are prescribed for the men are also generally applied to the women. There is no need of naming separately. Of course, special orders are described separately

36. It is not for any believing man or believing woman, when God and His Messenger have decreed a matter, that they may have a choice in their affair. And whosoever disobeys God and His Messenger has gone astray committing a manifest error.[53]

٣٦ - وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ إِذَا قَضَى اللّٰهُ وَ
رَسُوْلُهٗٓ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ
اَمْرِهِمْ ۭ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ
ضَلٰلًا مُّبِيْنًا ۝

53. Hazrat Zainab (God is well-pleased with her) is the daughter of Umaima bint Abdul Muttalib and the cousin of the Holy Prophet (daughter of the fraternal aunt of the Holy Prophet). Verily she belonged to the high family of the Quraish. The Holy Prophet desired to marry her to Zaid bin Haritha (زید بن حارثہ). This Zaid was originally a gentle Arab, but some tyrant caught him in his childhood and sold him as a slave in the Bazar of Mecca. Hazrat Khudaija (God is well-pleased with her) bought him and after some days gave him to the Holy Prophet as a gift. When he grew young he passed by his native land in a commerical trip. There his relatives came to know about his presence. At last, his father, uncle and brother came to the Holy Prophet and asked to hand him over to them against some compensation. The Holy Prophet said there was no need of any compensation. If he desired to go with them they could take him merily. They enquired of Hazrat Zaid. Hazrat Zaid said that he did not like to leave the Holy Prophet, he put him up dea rer than children and loved him more than parents. The Holy Prophet set him free and adopted him as a son. The people began to call him Zaid bin Mohammad (Zaid, son of Mohammad) according to the usage of that period, till at last the verse : was sent down, and he remained Zaid bin Haritha in stead of Zaid bin Mohammad. Because according to the Quranic order, the nobility of this mighty connection was separated from his name, perhape this is why, as a compensation, of the whole crowd of the Companions, he is the single soul who is given this distinction that his name is clearly mentioned in the Holy Quran as follows :

فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا However, since the family status of Zaid was very high and Hazrat Zaid had a stain of slavery on his back hence she and her brother were not pleased with this marriage. But God and the Messenger did not like that such whimsical differentiations and distinction should hinder the way of marriage. So the Holy Prophet persuaded Zainab and her brother with force to accept that marriage. The same moment this verse was sent down, and they sacrificed their own will on the will of God and His Messenger and Zainab was married to Zaid bin Haritha.

37. And when thou saidst to that person to whom God had done favour and whom thou hadst favoured, 'Keep thy wife to thyself and fear God', and thou wast concealing in thy heart a thing which God desires to reveal, and thou feared the people, and God has greater right for thee to fear Him. So when Zaid had accomplishedhis will of that woman,[54] We gave her in marriage to thee that there should not be any sin upon the Muslims in marrying with the wives of their adopted sons when they have accomplished their will of them, and God's commandment must be performed.[55]

٣٧ - وَإِذْ تَقُولُ لِلَّذِيٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ
عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِي
فِي نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ ۖ وَٱللَّهُ
أَحَقُّ أَنْ تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا
زَوَّجْنَٰكَهَا لِكَيْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ
فِيٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۚ
وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ○

54. i.e. When Zaid divorced her, and the period of Iddat also lapsed, and he no longer cherished any will of her.

55. When Hazrat Zainab came into the marriage of Zaid, he looked contemptible in her eyes. They could not agree with each other in disposition. When quarrelling arose between them Hazrat Zaid came to the Holy Prophet and complained of her and said that he was going to leave her. The Holy Prophet forbade him that she had accepted him for his sake and by the order of God and the Messenger, against her will, so it would be a matter of further insult for her and for her relatives. So he should fear God and be not sensitive about small things and try his best to reconcile and pass. When the position got irredeemable and the daily differences became

acute, probably it might have come in the heart of the Holy Prophet that if Zaid per force left her then there was no way to please the heart of Zainab except that he should himself marry with her. But he feared the traducing of the Hypocrites and the Ignorant who would tauntingly say that he put the spouse of his (adopted) son in his own house, though it was already known that with God the adopted son had no legal equality with the real son. On the other side, God had willed to dilapidate that ignorant idea practically by means of His Prophet, that there should be no horror or disdainfulness for the Muslims in this matter in future. He informed the Holy Prophet that He was going to give Zainab in his marriage. Why He was going to do that ? Its answer is being clearly revealed in the following words of the Holy Quran : لِكَيْلَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ

i.e.the main purpose of giving her in his marriage was to exterminate this preposterous idea of Ignorance from the hearts, and that there should remain no narrowness and hindrance in this matter for all times to come. And perhaps this was the main reason that first the marriage of Zainab with Zaid was arranged with a pretty force, because God already knew that this marriage would not last for long, there were some important reasons whose attainment hanged on this marriage. In short, the Holy Prophet was shy in revealing his personal idea and this heavenly prediction for fear of the taunt and traducing of the common men, and he was also shy in giving counsel of divorce to Zaid. But God's information was to come true and His constitutional and Schematic command was imperative to be executed. At last, Zaid divorced Zainab, and after the completion of Iddat, God married her to the Holy Prophet. This explanation shows that the thing which the Holy Prophet had in his heart concealed was this very prediction of the marriage and the idea thereabout. This is what God revealed afterward as the word زَوَّجْنَاكَهَا shows, and the fear was of this thing lest some people should ruin their ultimate end by misdeeming or calumniating, or should increase in error. As this kind of shyness too was beneath the lofty state of the Prophet in comparison with the important constitutional reason, so as a rule : حسنات الابرار سيئات المقربين "the virtues of the good ones are evils of the near ones"—it is described in a reproving colour dubbing it grave, as generally found in the mention of the mistakings of the Prophets.

Note : The above interpretation that God had given the information of marriage to the Holy Prophet before hand is according to the Traditions in Fathul Bari dealing with the Tafsir of Sura Ahzab. The legends which are described by the unauthentic historians at this place are rejected by Ibne Hajr and Ibne Kathir.

38. There is no fault in the Prophet touching that thing which God has ordained for him—God's wont with those who passed away before, and God's commandment is doom, decreed—

39. Those who deliver the messages of God and fear not anyone except God, and God suffices as a reckoner.[56]

30. Mohammad is not the father of anyone of your men, but the Messenger of God[57] and the Seal upon all the Prophets,[58] and God is the Knower of all things.[59]

٣٨ - مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللّٰهُ لَهٗ ؕ سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ؕ وَكَانَ اَمْرُ اللّٰهِ قَدَرًا مَّقْدُوْرًا ۙ

٣٩ - الَّذِيْنَ يُبَلِّغُوْنَ رِسٰلٰتِ اللّٰهِ وَيَخْشَوْنَهٗ وَلَا يَخْشَوْنَ اَحَدًا اِلَّا اللّٰهَ ؕ وَكَفٰى بِاللّٰهِ حَسِيْبًا ۙ

٤٠ - مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ؕ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ۙ ع ٥ ٦ ٢

56. God's order is final. What is ordained with Him shall definitely occur. Then what is the harm with the Prophet in doing what is permitted in Shariah ? The Prophets and Messengers did have no fear of anyone except God in delivering the messages of God and you have not cared anything upto this time in delivering the Divine Message and have never been influenced by the idea of foreign objections and remarks), then why should there be any hindrance in the matter of this marriage ? Hazrat Dau'd (Be peace upon him) had hundred wives, similary Hazrat Sulaiman had numerous wives. The blame which the idiots can cast on you—greater precedents than that are traceable in the life of the past Prophets ! Hence eye should not be cast on such idiotic and ignorant cirticism.

Onward it is told that Zaid bin Haritha, whom the Holy Prophet had adopted, had not become his real son that he could not take his divorced woman in his marriage. Not only one Zaid, the Holy Prophet is not the father of anyone of the male persons, because of his children the sons had died in the early age of childhood and some were not born at the time when this verse was revealed. Among the daughters the children of Hazrat Fatma Zohra (God is well pleased with her) only spread in the world.

57. Do not consider anyone as his son. Of course, he is the Messenger of God and as such all are his spiritual sons. as noted in the comments of :

اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ

58. At the coming of the Holy Prophet, seal is set on the series of the Prophets ; now Prophethood shall not be given to anyone, it has been given to whom it was to

be given. This is why the epoch of his Prophethood is set in the last to continue till the Day of Qeyamat. Hazrat Massieh (Be peace upon him) shall also come in the last age in the capacity of an Ummati of the Last Prophet. The action of his own Messengership and Prophethood shall not prevail at that time, as today all the Prophets stand on their respective places but the action of only the Prophethood of Mohammad is seething and surging in all directions.

It is said in a Tradition : "If today Moosa (Be peace on him) were alive (on earth) there was no way for him except to follow me." And according to some Research Scholars the past Prophets in their respective periods had been receiving inspiration of the Mighty Spirituality of the Last Prophet (Be peace upon him), as the moon and stars receive the solar light and shine in the night though the sun is not visible to the earth. And as all the degrees of light culminate in the sun in this material world of cause and effect, similarly all the degrees and perfections of Prophethood and Messengership are culminant in the spirit of the Holy Prophet, Mohammad (Be peace upon him). With this respect we can say that the Holy Prophet is the Last Prophet (خاتم النّبيين) in all capacities of degree and time. And those who are given Prophethood have been given by his seal. (God knows better)

Note 1 : Scholars of Islam have written standard books about the Finality of Porphethood (ختم نبوّت) collecting hundreds of arguments from the Quran, Tradition, Concensus (اجماع) etc. After a perusal of this literature not the slightest doubt remains about this reality that the disbeliever of this faith is definitely an Unbeliever (كافر) and is out of the Millat of Islam.

Note 2 : The Parliament of the Islamic Republic of Pakistan in Bhutto's Regime had unanimously decided that any one who claims to Prophethood after the Holy Prophet is a Kafir, and those who believe in such a man as a Prophet are Kafir, and those who do not confirm the unbelief (كفر) of a Claimant to prophethood or his Believers are also Kafirs (Unbelievers). For example, Ghulam Ahmad Qadyani, who claimed to Prophethood is a Kafir, those who believe in him as a Prophet are Kafirs, his admirers are also Kafirs though not believing in him as a Prophet. (Tr.)

59. He alone knows where to place Prophethood or the Finality of Prophethood.

SECTION 6

41. O Believers ! Remember God—a numerous remembrance.

42. And say His glory morning and evening.[60]

43. It is He who sends mercy upon you, and His angels, so that He may bring you out from shadows into light. And he is kind upon the Believers.[61]

44. Their greeting on the day when they shall meet Him is Salam (peace), and He has prepared for them a reward (Thawab) of respect.[62]

45. O Prophet, We have sent thee as a Teller[63] and the bearer of good tidings and as a warner,[64]

٤١ - يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ۝

٤٢ - وَّسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝

٤٣ - هُوَ الَّذِيْ يُصَلِّيْ عَلَيْكُمْ وَمَلٰٓئِكَتُهٗ لِيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۭ وَكَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا ۝

٤٤ - تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهٗ سَلٰمٌ ۚ وَاَعَدَّ لَهُمْ اَجْرًا كَرِيْمًا ۝

٤٥ - يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۝

60. God has done such a mighty favour that such a glorious Messenger and the Chief of Messengers—Mohammad—the Messenger of Allah—(Be peace upon him) has been sent unto you for your guidance. Give thanks to Him for this bounty and never forget the Real Benefactor. Remember Him all time—rising, sitting, lying, walking ; day and night, morning and evening.

61. The result of oft-remembering God is that God sends His mercy upon you which comes through the medium of the angels. This is the mercy and blessing which brings you out from the shadows of ignorance and error into the light of knowledge and piety. But for the special kindness of God upon the Believers, the wealth of Eman can not be had from anywhere, and cannot remain secure by any means. Only by His kindness, the Believers progress in the ways of guidance and righteousness, Eman and Ihsan.(ایمان و احسان) This is (the narration of) their state in the world. As for the honour and reward of the Hereafter it is mentioned in the ensuing verses.

62. God will send on them Salam, the angels shall greet them with Salam, and amongst the Believers Salam shall be the prayer for each other as it is prevalent in this world.

63. i.e. The Holy Prophet teaches the Oneness (Tauhid) of God and tells His way. Whatever he says he is witness to it by heart and action, and on the Day of Resurrection he will give witness before God that who accepted the Message of God and to what extent.

64. He warns the disobedient and gives good tidings to the obedient.

46. And a Caller unto God by His order and as an Illuminant Lamp.[65]

47. And give good tidings to the Believers that for them there is a great grace (honour) from God.[66]

48. And obey not the Unbelievers and the Hypocrites[67] and leave their harming and put thy trust in God, and God suffices for a Disposer.[68]

٤٦ - وَدَاعِيًا إِلَى اللّٰهِ بِإِذْنِهٖ وَسِرَاجًا مُّنِيْرًا ○

٤٧ - وَبَشِّرِ الْمُؤْمِنِيْنَ بِاَنَّ لَهُمْ مِّنَ اللّٰهِ فَضْلًا كَبِيْرًا ○

٤٨ - وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَدَعْ اَذٰىهُمْ وَتَوَكَّلْ عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ○

65. Previously it was said that Divine Mercy brings out the Believers from the shadows into light. Here it is told that light has spread from that Illuminant Lamp. Perhaps the word Lamp has the same meaning in which this word is used in Sura Nooh :

جَعَلَ الْقَمَرَ فِيْهِنَّ نُوْرًا وَّجَعَلَ الشَّمْسَ سِرَاجًا

(God has made the moon the light and the sun the lamp) i.e. the Holy Prophet is the Sun of Prophethood and Gudiance after whose rising there is no need of any other light. All the lights are submerged and absorbed in this very Mightiest Light.

66. In this world and the next world, God the Great, gave excellence and superiority to this Ummat, by virtue of the grace of the Holy Prophet, over all the Ummats of the world.

67. When God has given you by His grace such perfections and such a pious and selected party, then you should go on perfo rming the duty of inviting and reforming as usual with all readiness, and you should not care for the utterings of any Kafir or Munafiq (Unbeliever or Hypocrite).

68. If those wretched souls harm and annoy you by tongue and action you leave their ideas and put your trust in God; He; by His power and mercy, shall mend all affairs. To bring the disbelievers to guidance or to punish them wholly lies in His hand. You should not worry about it. Their chief aim is that you should give up your mission being distracted and embarrassed by their censure, taunt and opposition. On an impossible supposition if you do that, it means you fulfil their desire and obey them. (God forbid)

49. O Believers, when you bring Muslim women in your marriage, then you leave them before you touch them, so you have no right upon them to seat them in Iddat that you may reckon against them, so give them some benefit and set them free with kindliness (goodness).[69]

٤٩ - يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ ثُمَّ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّوْنَهَا ۚ فَمَتِّعُوْهُنَّ وَسَرِّحُوْهُنَّ سَرَاحًا جَمِيْلًا ○

50. O Prophet, We have made lawful for thee thy wives whom thou hast given their dowries and what thy right hand owns—the spoils of war that God has given thee,[70] and the daughters of thy paternal uncles and the daughters of thy paternal aunts and the daughters of thy maternal uncles and the daughters of thy maternal aunts, who have left their native land with thee, and any woman Believer if she give her self to the Prophet and the Prophet desire to take her in marriage—this is for thee exclusively, apart from the Believers. We know what We have enjoined upon them in their women and in what their right hands own, that there may be no narrowness upon thee. And God is All-Forgiving, All-Compassionate.[71]

٥٠ - يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَحْلَلْنَا لَكَ اَزْوَاجَكَ الّٰتِيْٓ اٰتَيْتَ اُجُوْرَهُنَّ وَمَا مَلَكَتْ يَمِيْنُكَ مِمَّآ اَفَآءَ اللّٰهُ عَلَيْكَ وَبَنٰتِ عَمِّكَ وَبَنٰتِ عَمّٰتِكَ وَبَنٰتِ خَالِكَ وَبَنٰتِ خٰلٰتِكَ الّٰتِيْ هَاجَرْنَ مَعَكَ ۖ وَامْرَاَةً مُّؤْمِنَةً اِنْ وَّهَبَتْ نَفْسَهَا لِلنَّبِيِّ اِنْ اَرَادَ النَّبِيُّ اَنْ يَّسْتَنْكِحَهَا ۗ خَالِصَةً لَّكَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۭ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِيْٓ اَزْوَاجِهِمْ وَمَا مَلَكَتْ اَيْمَانُهُمْ لِكَيْلَا يَكُوْنَ عَلَيْكَ حَرَجٌ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ○

69. If a man divorces his woman before the sexual intercourse he shall give her half dowery if it was appointed, and the woman can marry any other man at the very moment. There is no need of Iddat in this case. (According to the Hanafis the private intercourse is in the order of sexual intercourse. See details in Fiqh). This subject is described here in connection with the mention of the wives of the Holy Prophet, which has been elaborated in the previous verses. In between several verses were sent down bearing appropriate connection with the main subject. From this verse again the previous subject is taken up. It is given in the Tradition that the Holy Prophet married a woman. When he came to her she said, "I beg the shelter of God from thee." The Holy Prophet said, "Thou tookst the shelter of the Great." At this the present order was given, and the address is made to the Believers, so that it may be clear that the order is general and not specially meant for the Prophet. According to this order the Prophet set her free giving her a suit. Then she regretted throughout her life at this great deprivation.

70. The slave women possessed through booty etc.

71. These women whose dowry thou has given i.e. those who are now in thy marriage, whether they are from Quraish and Muhajir or they are not, they are all

lawful. There is no need to leave anyone of them. And the daughters of paternal uncle, paternal aunt, maternal uncle, maternal aunt (i.e. belonging to the Quraish who are akin through father or mother) are lawful provided they are Muhajir (emigrants), you can take them in marriage. And that woman who gives over her soul to the Prophet i.e. desires to come in marriage without dowry (Mehr) she is also lawful, if the Prophet like to take her in marriage. This permission is exclusively for the Prophet, though he never acted upon it (as given in Al-Fath). Perhaps from the words : اِنْ اَرَادَ النَّبِيُّ he would have taken a non-preferential permission. However, for other Muslims the order is the same that is known from : اَنْ تَبْتَغُوْا بِاَمْوَالِكُمْ i e. with dowry (Mehr) there is no marriage, whether at the time of marriage it is appointed or afterwards, or not appointed, then the Mehr Mithl (مہر مثل) i.e. which is conventional in her people, shall be obligatory. From the Prophet God had set aside this condition against the Believers who are not allowed to marry without dowry (Mehr).

Note : The Holy Prophet upto the age of twenty five years—which is the most turbulent period of prime emotions—lived as a pious bachelor. Then at the insistence of the close relatives and the request from the other side he married Hazrat Khudaija (God is well-pleased with her) whose age had declined and who had become widow twice. Upto the age of fifty three he passed his life with this pious lady with peace and satisfaction. This was the period when he went to the mountains and caves to worship God in loneliness withdrawing from the whole world, and this pious servant of God prepared provision for him and helped him in the worship of God and in the attainment of the peace of heart. During this long part of life, which is generally the period of tumultuous sensual upheavals for others, even the most prejudiced and jealous opponent can not raise his finger against his Prophetic Innocence and his extra-ordinary piety and purity. It should be noted that this is the narration of the character of that most perfect man who himself said about his own self that the physical power which was given to him was equal to the power of forty men of the People of Paradise; the power of one man of the Paradise being equal to that of one hundred worldly men. In other words the power of the Holy Prophet was equal to the power of four thousand men of this world. And no doubt, all the spiritual and physical powers of the most perfect man ought to be most high and perfect. According to this arithmetic if, suppose, there had been four thousand women in his marriage it would have been reckoned, as one man marries one woman. But, Allahu Akbar ! What a greater degree of self-control and self-mortification would be than that the life of fifty three years was passed with such a piety and abstinence. Then after the death of Hazrat Khudaija he married the daughter of his greatest loyal companion—Hazrat Aiesha. Beside her eight widows came in his marriage and after expiration there were nine whose honourable names are :

1. Hazrat A'esha حضرت عائشہ رضؓ -۱
2. Hazrat Hafsa حضرت حفصہ رضؓ -۲
3. Hazrat Sauda حضرت سودہ رضؓ -۳
4. Hazrat Umme Salma حضرت اُمّ سلمہ رضؓ -۴
5. Hazrat Zainab حضرت زینب رضؓ -۵
6. Hazrat Umme Habiba حضرت اُمّ حبیبہ رضؓ -۶

7. Hazrat Juvairia حضرت جویریہ رضؓ -۷
8. Hazrat Safya حضرت صفیہ رضؓ -۸
9. Hazrat Maimoona حضرت میمونہ رضؓ -۹

(God is well-pleased with them and they are well-pleased with Him. Among them the last three do not belong to Quraish.)

Upon the greatest unique man of the world, who had a title to four thousand women by virtue of his extraordinray natural powers ! can any just man cast the blame of marital numerousness ? Then when we see that his age had advanced fifty three years, despite glorious victories he did not take meals stomach-ful, what came he gave in the way of God, by optional starvation and hunger he tied stone with the belly, for months smoke did not come out of the houses of the Holy wives, they lived upon water and dates, kept fast upon fast, did not break the fast many a day, the feet swelled due to long standing in God's worship in the nights, the people felt mercy upon him in this condition, not to speak about comforts and luxuries, he had told his wives that whoever desired the next world should keep with him and whoever wanted the luxuries of the present should take leave from him. In spite of these conditions it is seen that he performed the family obligations with such a perfect and go o d manner which can not be endured by a most powerful man. And when, in the battle field in the face of armies, great gallant heroes lost courage the Prophet remained firm like mountain, and by the tongue said : انا رسول الله انا عبد الله
and انا النبی لا کذب انا ابن عبد المطلب

The marital relations could not disturb the performance of the Prophetic mission and the worship to God, nor in the most hard and difficult work weakness and infimity could overcome him. Are these prodigious conditions less than miracle for a man of insight ? In reality as his childhood and his youth was a miracle, his old age is also a miracle. The fact is that for the pious souls God has placed in every period of his holy life some samples which may give them practical guidance in all parts of human life. The Holy Wives, on whose so-called numerousness, the opponents have so much objection, became the media for the followers—men and women—of the Prophet to know freely of those samples and commandments which particularly belong to internal conditions and family life. In other words, in the numerical presence of wives, a great reason was that about the family life and women problems the orders and manners of the Prophet might get a wide propagation. Moreover, the contact with the Prophet of women, coming from difrerent strata and tribes, bestowed the grace of his relationship upon those tribes and communities, and thus their apathy and hatred was minimised, and hearing from the women of their tribes about the pure character, excellent morals, good dealings and selfless service of the Holy Prophet their inclination towards Islam increased, and the satanic whims and suspicions were removed. And thus such a glorious party of the Lovers of God, the Loyal Comrades of the Prophet and the Guides of the World was created that no other party more pious and holy (excepting the Prophets) has ever been seen under the heaven ; and under the training of a man bearing a bad character the preparation of such a resplendent party was absolutely impossible.

51. Thou mayst put off whom thou wilt of them, and mayst take to thee whom thou wilt. And if thou seekest any of those whom thou had set aside then there is no sin upon thee. In this it is likelier that their eyes may remain cool and not grieve, and may be well-pleased with what thou hast given to them all. And God knows what is in your hearts. And God is All-Knowing, All-Clement.[72]

٥١- تُرْجِيْ مَنْ تَشَآءُ مِنْهُنَّ وَتُـْٔوِيْٓ اِلَيْكَ مَنْ تَشَآءُ ؕ
وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ؕ
ذٰلِكَ اَدْنٰٓى اَنْ تَقَرَّ اَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ
بِمَآ اٰتَيْتَهُنَّ كُلُّهُنَّ ؕ وَاللّٰهُ يَعْلَمُ مَا فِيْ قُلُوْبِكُمْ ؕ
وَكَانَ اللّٰهُ عَلِيْمًا حَلِيْمًا ○

72. About the woman who gives her self as a gift (واهبة النفس) you (the Prophet) are at liberty to accept or not. And of the present wives you can keep whom you will or divorce. As for those wives who lived with him, it was not obligatory on the Prophet to go to them with equal turn, he could put off whomsoever he willed in turn, and he could take back whom he had set aside.

These rights and powers were given to the Prophet but he never utilized them throughout his life. He was so much prudent in justice and equality that even the most cautious man could not do that. Inspite of that if he had compulsative heart-inclination towards anyone he said اللهم هذا قسمي فيما املك فلا تلمني فيما تملك ولا املك

(O God this is my division in those things which are in my power. The thing which is only in Thy possession and not in my control—blame me not for that).

Perhaps the verse وَاللّٰهُ يَعْلَمُ مَا فِيْ قُلُوْبِكُمْ وَكَانَ اللّٰهُ عَلِيْمًا حَلِيْمًا has got an indication towards it.

Hazrat Shah Sahib says : "A man having more than one woman, it is obligatory upon him to live with them equally. But it was not obligatory on the Holy Prophet, for that the women might not think it as a right. So whatever the Prophet gives, they should accept with pleasure, otherwise there would have been contentions and wranglings every day, and the expeditions of Deen (Religion) would have been disturbed, and the eyes of the Wives would not have been diverted from the World to the Real Goal, being permanently laid up with the worldly thoughts and anxieties. But the Holy Prophet did not make difference from his own side, he appointed equal turn. One Hazrat Sauda, when her age had much declined, gave her turn to Hazrat A'esha.

52. Not lawful to thee are women thereafter, and nor that thou mayst take other wives in exchange for them, though their complexion may be pleasing to thee,[73] but that whom thy right hand owns.[74] And God is Watchful over everyting.[75]

٥٢ - لَا يَحِلُّ لَكَ النِّسَآءُ مِنْۢ بَعْدُ وَلَآ اَنْ تَبَدَّلَ بِهِنَّ مِنْ اَزْوَاجٍ وَّلَوْ اَعْجَبَكَ حُسْنُهُنَّ اِلَّا مَا مَلَكَتْ يَمِيْنُكَ ۗ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَىْءٍ رَّقِيْبًا ۝

73. All those kinds described in the verse : اِنَّآ اَحْلَلْنَا لَكَ اَزْوَاجَكَ الّٰتِيْٓ الخ are lawful to thee, more than that is not lawful. And to take in exchange for those who are now present is also not lawful i.e. to leave anyone of them for the purpose of replacement is not allowed. It is quoted from Hazrat A esha and Umme Salma that this prohibition was withdrawn later on. But the fact is that the Holy Prophet thereafter neither did any fresh marriage, nor took anyone in exchange for them. At the time of his expiration all the wives were present.

74. It means handmaid. Two handmaids of the Holy Prophet are well known :

(i) Maria Qibtia (ماریہ قبطیہ)—of whose womb Hazrat Ibrahim was born; he had died in childhood.

(ii) Rehana (ریحانہ)
(God is well-pleased with them)

75. They are in the eyes of God—who observe His commandments and injunctions and who do not observe. One should work bearing this idea in mind.

SECTION 7

53. O Believers, enter not the houses of the Prophet but that you are given order for a meal, not watching for its cooking, but when you are called then go,[76] and when you have taken the meal, disperse, neither lingering for leisurely talk,[77] that was hurtful to the Prophet and he feels shame of you, but God is not ashamed of telling the truth.[78] And when you go to ask the wives of the Prophet for something of use, so ask them from from outside ta curtain ; in it there is excellent purity for your hearts and for their hearts.[79] And it does not behove you that you hurt the Messenger of God, neither that you marry his wives after him, ever. Of course, that thing of you with God is a monstrous sin.[80]

٥١ - يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ
اِلَّآ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نٰظِرِيْنَ اِنٰىهُ
وَلٰكِنْ اِذَا دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ
فَانْتَشِرُوْا وَلَا مُسْتَاْنِسِيْنَ لِحَدِيْثٍ ۭ اِنَّ ذٰلِكُمْ
كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيٖ مِنْكُمْ ۡ وَاللّٰهُ لَا يَسْتَحْيٖ
مِنَ الْحَقِّ ۭ وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْـَٔـلُوْهُنَّ
مِنْ وَّرَاۗءِ حِجَابٍ ۭ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَ
قُلُوْبِهِنَّ ۭ وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ
وَلَآ اَنْ تَنْكِحُوْٓا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖٓ اَبَدًا ۭ اِنَّ
ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ○

76. Without order and leave do not go in feast, and unless you are called, do not go and sit there before time that you may have to wait sitting there, and the host may be disturbed in their management.

77. Having taken the meals you should take your way to your houses. A leisurely crowding may be the cause of trouble to the host and other inmates of the house. Althongh these instructions are given about the houses of the Prophet, as the revelation is originally concerned with them, yet the main purpose is to teach manners in general. It is really not fair to go and eat in a party without receiving invitation, or to join a party as a by-guest, or to assemble before the time of invitation to the discomfort of the hosts, or engage in gossips after the meal.

78. The Prophet endured pain on his self out of shame, but did not openly say to them, "Please disperse, I am feeling restless."

54. If you say anything openly or conceal it, so God has knowledge of everything.[81]

55. There is no sin upon those women to be out of curtain before their fathers and their sons and their brothers and their brothers' sons and their sisters' sons and their women and what their right hands own.[82] And fear you God, O women ! No doubt, before God is everything.[83]

٥٤ - اِنْ تُبْدُوْا شَيْئًا اَوْ تُخْفُوْهُ فَاِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ○

٥٥ - لَا جُنَاحَ عَلَيْهِنَّ فِيْٓ اٰبَآئِهِنَّ وَلَآ اَبْنَآئِهِنَّ وَلَآ اِخْوَانِهِنَّ وَلَآ اَبْنَآءِ اِخْوَانِهِنَّ وَلَآ اَبْنَآءِ اَخَوٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ اَيْمَانُهُنَّ ۚ وَاتَّقِيْنَ اللّٰهَ ۭ اِنَّ اللّٰهَ كَانَ عَلٰي كُلِّ شَيْءٍ شَهِيْدًا ○

81. Less to say by the tongue, do not even bring any such whim into the heart. Before God the exterior and interior are equal. No secret of the heart is hidden from Him..

82. In the above verses the men were prohibited to go before the Holy Wives. Now it is told that the going of the prohibited relations(محارم)before them is not forbidden. Concerning this, the order for the common women described in Sura Noor, is also for the Holy Wives.

The comments of : وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ اَيْمَانُهُنَّ
may be seen in Sura Noor.

83. The orders of curtain that are described and the exception which is made should be fully observed. There should be no deviation in the least. The Divine Limitations should remain secure in exterior and interior. No condition of yours is hidden from God : يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ

56. Allah and His Angels send mercy on the Prophet. O Believers, send mercy on him and send peace (Salam) saying peace.[84]

٥٦. إِنَّ اللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ○

84. صلوٰۃ علی النبی (Sending mercy on the Prophet) means admiration and esteem with mercy and kindness. Then with whom صلوٰۃ (Salat) is connected, the admiration, esteem, mercy and kindness shall be taken befitting his state and degree. For example, we say the father is kind to the son, the son is kind to the father, and the brother is kind to the brother, or they love each other, then it is quite obvious that the kind of love and kindness which the father has for his son is not similar to that which the son has for his father. Similarly the kindness of the brother for the brother is different from both. Similar is the case here in the present verse. Allah also sends mercy (صلوٰۃ) on His Prophet i.e. with mercy and kindness admires him and honours him ; and the Angels also send mercy on the Prophet, but the mercy,

kindness and honour of God and the Angels shall be according to the state and degree of each. Onward the Believers are ordered to send mercy and peace on the Prophet. Its nature shall be different from both. The Scholars have said : "The Salat (صلوٰۃ) of God is the sending of mercy, the Salat of the Angels is the asking of forgiveness, and the salat of Believers is the praying for the Prophet.

It is said in the Tradition that when this verse was sent down the Followers asked, "O Messenger of God, we have known the way of Salam (i.e. what is said in the sitting position of Salat in Tashahud— تشہد : السلام علیک ایہا النبی ورحمۃ اللہ وبرکاتہ) kindly also teach us the way of sending peace that we may, in the Salat. The Holy Prophet taught this Durood (درود) : اللّٰھمّ صلِّ علیٰ محمّدٍ وعلیٰ اٰلِ محمدٍ کما صلّیتَ علیٰ ابراھیم وعلیٰ اٰلِ ابراھیم انّکَ حمیدٌ مجیدٌ اللّٰھمّ بارِکْ علیٰ محمّدٍ وعلیٰ اٰلِ محمّدٍ کما بارکتَ علیٰ ابراھیم وعلیٰ اٰلِ ابراھیم انّکَ حمیدٌ مجیدٌ

In short, God has ordered the Believers that they should also send mercy on the Prophet. The Holy Prophet told that the Salat (صلوٰۃ) of the Believers is only that they should pray that may God go on sending His mercies more and more for ever and ever, on the Prophet, because His mercies have no bounds and limits. This is also the mercy of God that the mercies which He sends on the Prophet at the request of the Believers are attributed to the helpless and insignificant servants like us, as if we have sent, although in every condition the Sender of mercy is He alone. What was the power with a servant that he could send gift in the holy presence of the Chief of the Prophets befitting his dignified position.

Hazrat Shah Sahib says : To beg mercy of God on our Prophet and with him on his household has great acceptability. On them the mercy descends befitting their degrees. And by one time begging, ten mercies descend on the beggar. Now it is upto the beggar to see how much he desires to achieve.

Note : Sheikh Shamsuddin Sakhavi has elabo.ated the subject of : صلوٰۃ علی النبیؐ in his booklet—Al-Qaulul Badae Fis Salat Alal Habib-Al-Shafi (القول البدیع فی الصلوٰۃ علی الحبیب الشفیع). It is worth seeing. Allama Shabbii Ahmad Usmani, the Commentator of this Quran has also discussed this subject sufficientiy in his comments of Sahih Muslim (Fathul Mulhim فتح الملہم) Praise to God on this bounty.

57. Those who hurt God and His Messenger — them God has cursed in the present world and the next world and has prepared for them a disgraceful chastisement.[85]

٥٧- إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ○

58. And those who calumniate the Muslim men and the Muslim women, without that they have committed sin, so they have lifted the load of falsehood and of manifest sin.[86]

٥٨- وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ○ ع

85. In the above verses the Muslims were given order that they should not become the cause of nuisance to the Prophet. On the other hand they should highly revere and esteem him, the one form whereof is to send Salat and Salam (صلوٰۃ وسلام). Here it is told that those who hurt God and Messenger shall be severely cursed and rejected and shall be involved in a severely disgraceful chastisement in this world and the next world. Hurting God is that His Messengers are hurt, or impious and blasphemous language may be used against His glory.

86. These were Hypocrites who in absence spoke ill of the Prophet, or cast on his holy wives false calumny as described in Sura Noor. Onwards, management for the abolition of some hurts, which the Muslim women received from their side, is made. It is said in the Traditions that when the Muslim women went out for needs the wicked Hypocrites lay in wait and teased them. When they were caught they said, "We could not know that she was some gentle woman. Thinking her some handmaid we had done so."

SECTION 8

59. O Prophet, say to thy wives and to thy daughters and to the women of the Muslims that they draw upon themselves somewhat of their sheets.[87] It is likelier they will be known, so they shall not be hurt. And God is All-Forgiving, All-Kind.[88]

٥٩ - يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ وَبَنٰتِكَ وَنِسَآءِ
الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ ؕ
ذٰلِكَ اَدْنٰٓى اَنْ يُّعْرَفْنَ فَلَا يُؤْذَيْنَ ؕ وَكَانَ اللّٰهُ
غَفُوْرًا رَّحِيْمًا ○

60. Of course, if the Hypocrites do not desist and those in whose hearts there is sickness[89] and those who spread false rumours in the city,[90] We shall assuredly urge thee against them, then they will not live with thee in this city but for a little.

٦٠ - لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ
مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ
لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ○

87. It means together with covering the body they should also draw some part of the sheet (chadar) over the face below the head. It is given in the Traditions that at the revelation of this verse the Muslim women, hiding their bodies and faces, went out in such a way that only the eyes were left open to see. From this it is proved that in the time of Fitnah (فتنہ) even a free woman should hide her face. The Slave-women are not bound by this law due to intense need, because such binding is the cause of great disturbance in the general affairs.

88. Hazrat Shah Sahib says: 'It means they may be known that they are honourable ladies and not slave-women, they are gentle and not loose—so people of bad intention may not tease them. The drawing of sheet over the face is appointed as its mark. It is an order for betterment. Cnward it has been told that God is All-Forgiving, All-Kind. (It means that if some fault or defect remains despite careful observance then there is expectation of forgiveness from God by His mercy and kindness). (Mozihul Quran).

This was about the administration for the free women that one should not dare tease them after knowing them and have no chance of false pretensions. Onwards, threat is given concerning general teasing whether it is done to the free woman or handmaid.

89. Those who are laid up with the disease of bad eyeing and lustfulness.

90. Most probably they are the Jews who made propaganda against Islam by spreading false rumours, or perhaps they may be the Hypocrites.

61. Cursed, wheresoever they are found they shall be seized and slaughtered all.[91]

62. God's wont with those who passed away, and thou shalt not find God's wont changing.[92]

63. The people question thee concerning Qeyamat. Thou say : The knowledge of it is only with God. And what makes thee know, perhaps that Hour may be quite near ?[93]

٦١ - مَّلْعُونِينَ ۚ أَيْنَمَا ثُقِفُوٓا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا ○

٦٢ - سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ○

٦٣ - يَسْـَٔلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ ۚ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ○

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91. If they do not refrain from their activities We shall set you over them that you may turn them out of Medina in a few days, and during the period of their keeping here they may live humiliated, disgraced and overawed. Consequently the Jews were expelled, and perhaps the Hypocrites changed their behaviour after hearing the threat, (warning) so they remained safe from punishment.

Hazrat Shah Sahib writes : "Those who were ill-intentioned in Medina annoyed the women, passed remarks for them and spread false rumours of the power of the opponents and the weakness and defeat of the Muslims. It is said so about such men." (Mozihul Quran)

92. This has been the wont of God that against the Prophets those who made mischief, did corruption and created dissensions, were either disgraced or destroyed in similar way.

Or it means that in past books too, similar order was given that the corruption-mongers should be expelled from the society, as quoted by Shah Sahib from the Taurat.

93. Though God has not told any one the time of Qayamat with its exact date, yet here a hint to its nearness is made. It is given in Tradition that the Holy Prophet raising the fore-finger and the middle finger said : انا وساعة كهاتين
i.e. I and the Qeyamat are like these two fingers i.e. I have come before Qeyamat as much as the middle finger is ahead of the fore-finger, the Hour is drawn near.

Hazrat Shah Sahib says, "Perhaps this was also a trick caught by the Hypocrites to question repeatedly about a thing which has no answer (in the world). So it is noted here (in the verse)." It is also possible that at the revelation of the afore mentioned verse : لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا
the Unbelievers would have said out of sheer derision and denial, "When will that Hour or Qeyamat come whose threats are given. After all, tell us somewhat about its time."

64. No doubt, God has cursed the Unbelievers and prepared for them a blaze,[94]

65. To dwell therein for ever, they shall find neither any supporter nor helper.

66. Upon the day when their faces shall be turned down in the Fire[95] they shall say : "What a good thing would it be that we had obeyed God and we had obeyed the Messenger."[96]

67. And they will say : "O our Lord, we obeyed our chiefs and our elders and they led us astray from the way,

68. Our Lord, give them double chastisement and curse them with a big curse."[97]

٦٤ - إِنَّ اللَّهَ لَعَنَ الْكٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ۝

٦٥ - خٰلِدِينَ فِيهَآ أَبَدًا ۚ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ۝

٦٦ - يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يٰلَيْتَنَآ أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا ۝

٦٧ - وَقَالُوا رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا السَّبِيلَا ۝

٦٨ - رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا ۝

94. This is the effect of that curse that they put irrelevant questions and they do not think of the end (Hereafter).

95. They shall be cast with their mouths downward, and their faces shall be turned about in the fire.

96. At that time they will grieve and say : "Would that we had followed the words of God and the Messenger, we would have not seen this day !"

97. This they shall say out of extreme anger that their worldly chiefs and religious leaders had involved them in that disaster deceiving them and uttering before them all kinds of falsehood. By their seduction they had gone astray from the path of truth and persisted in falsehood. If they were to be punished then their leaders should be given double punishment, and they should receive double of that curse which was upon them. In other words they shall try to cool their hearts by the double punishment of their leaders. (Ref. Verse No. 38, Sura Aaraf)

SECTION 9

69. O Believers, be not as those who hurt Moses, then God showed him quit of what they said, and he was high honoured with God.[98]

٦٩ - يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ اٰذَوْا مُوْسٰى فَبَرَّاَهُ اللّٰهُ مِمَّا قَالُوْا ۭ وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ۝

98. Never do such a thing or say such a word that may be the cause of hurt to your Prophet. It will give no harm to the Prophet because he has a high honour with God and He will repulse all the hurting things to your loss in this world and the next world. Just see, how hurting things the people did concerning Moses, but God falsified all those things because of his high honour and acceptability, and proved him innocent and stainless. It is said in Traditions that some mischief-mongers cast this blame on Hazrat Moosa that he took his brother Hazrat Haroon in the jungle and slew him. God repudiated this blame by some extra-ordinary way. And it is given in Bukhari and Muslim that Hazrat Moosa took bath in privacy (against the general habit of the people) out of propriety and shame. The people said that Moosa had some defect in his body—either marks of leprosy or the testicle swollen. One day Hazrat Moosa took bath behind a stone and he put the clothes on that stone. That stone ran away with the clothes, and Hazrat Moosa pursued it with his staff (A'sa). The stone stopped at a crowded place. All of them saw him in the naked state and saw his body quite stainless. Someone has well said :

پوشاند لباس ہر کرا عیبے دہد بے عیباں را لباسِ عُریانی دہد

Those who are given defect are dressed, and those who are stainless are given the garment of nakedness.

Some commentators have written that Qaroon induced a woman to declare in a crowd that Hazrat Moosa had molested her (God forbid). Hazrat Moosa urged the woman to reveal the real fact. She acknowledged that Qaroon had greased her palm and induced her to calumniate Moosa. At last, Qaroon was sunk into the earth with his palace and treasure. (See Sura Qasas.)

Note : The pursuit of the stone in a naked state was due to intense helplessness, and perhaps Hazrat Moosa would have not thought that the stone would halt in a crowded place. As for the movement of the stone, it was just an extra-ordinary action against the natural laws. However, this story tells us that what a great management is done by God to prove the Prophets quit of all physical and spiritual defects. It is because the people may not cherish in their hearts hateful sentiments against the Prophets and may not demur to accept the truth presented by the deficient souls.

70. O Believers, fear you God and speak the word straight,

71. That He may set right for you your deeds and forgive you your sins. And whosoever obeys God and His Messenger, has got a mighty success.[99]

72. We offered the Trust to the heavens and to the earth and to the mountains, then no one accepted to bear it and got afraid of it and man bore it, he is indeed greatly merciless, foolish.[100]

٧٠ - يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ۝

٧١ - يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۭ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ۝

٧٢ - اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ۭ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ۝

99. One who speaks correct and straight words, fearing God, achieves divine grace of the best and acceptable deeds and the faults are forgiven. The fact is that the secret of real prosperity is hidden in the obedience to God and the Messenger. He who led this way reached the goal.

100. It means man committed mercilessness—the load which the heavens, the earth and the mountains could not lift, this fool lifted it upon his tender shoulders.

آسماں بارِ امانت نتوانست کشید قرعۂ فال بنامِ منِ دیوانہ زدند

The Heaven could not do to bear the load of Trust.
So they threw the dice in the name of this insane.

Hazrat Shah Sahib says : "He did not feel mercy upon his soul ! What is Trust ?—to keep a thing alien, restraining one's own desire. The heavens, the earth, etc. have no desire of their own. If they have any, that is that on which they are standing. Man's desire is one, and the order is against it. To keep up that alien thing against one's own desire requires a great force. Its end is that the disbelievers should be seized on fault, and the believers' fault should be forgiven. There is also the same order today—if somone spoils the trust of anyone intentionally there is security for it, and if it is spoiled without intention, then there is no compensation." (Mozihul Quran)

The reality is that God intended to place His some special trust in some specie of His creatures, who if it will, may keep it secure by his effort, his labour and the power of his right hand and develop it, so that in this connection all kinds of Divine States and Attributes may be manifested e.g. those individuals of that species, who fully keep that Trust, secure and develop it, may be rewarded and honoured, and those who spoil it out of heedlessness or misehief may be punished, and who somewhat commit fault in this connection may be pardoned and forgiven. In my opinion this Trust is the seed of belief and guidance that is scattered in the hearts of Adam's race, and we can also call it 'the thing on account of which man is charged.' لا ایمان لمن لا امانۃ لہ (He who has not Trust has no Eman)

By the safeguard and protection of this very Trust the tree of Eman grows. In other words the hearts of Adam's children are the fields of God, He has also thrown the seed into the fields, He also sends the clouds of mercy to rain on them—those holy men from whose holy breasts the rain of Divine Revelation was discharged. The duty of man is that he should not let this seed of Eman, which is the Divine Trust, to be spoild. On the other hand he should nourish it with full effort, struggle, anxiety and care, that by mistake or heedlessness, in place of the growth of the tree, even the seed should be consumed. To this very fact is the hint in the Tradition of Hazrat Huzaifa :

إِنَّ الْأَمَانَةَ نَزَلَتْ مِنَ السَّمَاءِ فِي جَذْرِ قُلُوبِ الرِّجَالِ ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ

This Trust is that very seed of guidance which is embeded in the hearts of men from God, then the rain of the knowledges of the Quran and Sunnah fell down whereby, if availed rightly the tree of Eman may grow up and fruct fy, and man may get the chance of enjoying its sweet fruits. But if it is not rightly availed there may be proportionate loss in its growth and fructification, and if total heedlessness is given (paid) then the seed may be spoiled from the very root. This was the Trust which was shown by God to the heavens, earth and the mountains, but who had the capacity to dare bear up this mighty Trust. All of them by their internal or external tongue rejected to bear it fearing the unbearable responsibilities and said, "We shall not be able to carry this Trust."

Now think yourself who is that creature except man who may be able to achieve the fruitful tree of Eman by nourishing and protecting this seed of Eman ? In fact, to discharge the obligation of this mighty Trust and to make the barren land, wherein the Lord has scattered the seed, green and verdant by his sweating efforts, can be the share of this merciless and foolish creature, man only, who has in his possession a capable land and has been endowed by God with the innate capacity of developing a thing by his painstaking effort and thoughtfullness. ظلوم و جہول (Zaloom and Jahool) are the exaggerated forms of ظالم و جاہل (Zalim and Jahil). Zalim and Jahil is that who is in action empty of justice and knowledge but has inherent capacity and talent of attaining these qualities (of justice and knowledge). So, that creature who is by his inherent nature endowed with knowledge and justice and from whom these qualities have never been separated (e.g. angels of God), and that creature which has no capacitv of attaining these things (e.g. the heavens, the earth, the mountains etc.)—it is evident that both these creatures can not become the bearer of this Divine Trust. No doubt, apart from man, the jinn is a species that has the capacity of bearing this Trust and as such in the verse : وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ both are assembled but the justice is that the capacity of discharging the right of this Trust was so weak in them that they are not worth mentioning in the place of lifting the Trust, as if they are made subservient to man in this chapter, and there seemed no necessity to describe their name in particular. (God knows better.)

73. So that God may chastise the Hypocrites, men and women alike, and the Associators, men and women alike, and that God may forgive the Believers, men and women alike. And God is All-Forgiving, Kind.[101]

٧٣۔ لِّيُعَذِّبَ اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ وَيَتُوْبَ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝ ع ٩ ٥ ٦

101. Here يَتُوْبَ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ الخ also denotes the turning of God upon the Believers as said in the verse : لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَالْمُهٰجِرِيْنَ . Accordingly, t would be the description of the perfect Believers. And in the verse: وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا the condition of both kinds of Believers, perfect nd imperfect, is indicated. (God knows better.)

We ask God, the Great, that He may turn to us and forgive us and prove for us the mighty success. No doubt, glorious is His eminence and general is His magnanimity, He is All-Forgiving, All-Compassionate.

سُوْرَةُ سَبَإٍ مَكِّيَّةٌ رکوعاتها ٦ اٰياتها ٥٤

SURA SABA—MECCAN , VERSES 54, SECTIONS 7

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, Who is Excessively Merciful, Extremely Compassionate.

١ - اَلْحَمْدُ لِلّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَلَهُ الْحَمْدُ فِي الْاٰخِرَةِ ؕ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ○

1. All praise belongs to God to whom belongs whatsoever is in the heavens and whatsoever is in the earth and to Him alone is the praise in the Hereafter and He is the All-Wise, the All-Aware.[1]

٢ - يَعْلَمُ مَا يَلِجُ فِي الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا ؕ وَهُوَ الرَّحِيْمُ الْغَفُوْرُ ○

2. He knows what penetrates into the earth and what comes forth from it and what comes down from heaven and what goes up into it;[2] and He is the All-Compassionate, the All-Forgiving.[3]

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1. It means all praise and excellence is to God who alone, without the partnership of any other is the owner and creator of all heavenly and earthly things, and He administers them with all wisdom and awareness. He has not created this whole system futile. One can not imagine so about such a wise and prudent Being. It is essential that this system must finally culminate in some result—and that is the Hereafter. And as He is alone entitled to all praises in this world, in the world to come also the praise shall be His alone. Here in this world externally some others are also praised, because the action of a creature is the curtain of the action of the Creator, and the perfection of the creature is the reflection of the real perfection of God, but in the Hereafter all curtains and agencies (media) shall be lifted. What shall happen all shall see that it is taking place from His side alone. Hence in form and reality, in all respects, only the praise of that absolutely Laudable shall remain.

2. No big or small thing of the heavens and the earth is out of His knowledge. The thing which goes down into the earth viz. animals, insects, the seeds of vegetation, the rain water, the corpse of a dead person, and the thing which comes forth from the earth viz. tillage, vegetation, minerals, rocks, etc. and what comes down from heaven viz. rain, revelation, fortune, angels, etc. and what goes up viz. the spirit, the prayer, the deeds and angels, etc.—they are all encircled by the comprehensive knowledge of God.

3. This whole habitation and pleasant movements are owing to His mercy and endowment, otherwise if the servants are immediately seized at their ingratitude and thanklessness the whole lustre may be finished in a moment.

وَلَوْ يُؤَاخِذُ اللّٰهُ بِمَا كَسَبُوْا مَا تَرَكَ عَلٰى ظَهْرِهٖ مِنْ دَآبَّةٍ (فاطر رکوع ٥)

3. And the Unbelievers began to say : 'The Hour will not come upon us.'[4] Thou say : 'Why not ? By my Lord it shall come to you, of course,[5] by Him who knows the Unseen, not so much as the weight of a particle in heaven and earth can escape from Him, and no thing is there, smaller or greater than that, but it is in the Manifest Book.'[6]

٣ - وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَأْتِيْنَا السَّاعَةُ ۭ قُلْ بَلٰى وَرَبِّيْ لَتَاْتِيَنَّكُمْ ۙ عٰلِمِ الْغَيْبِ ۚ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ وَلَآ اَصْغَرُ مِنْ ذٰلِكَ وَلَآ اَكْبَرُ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ۙ

4. The Unbelievers said that the Qayamat would never come upon them because when they were torn to pieces how could they appear in a new creation. This argumentation of the Unbelievers is described in the ensuing verses :

اِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ ۙ اِنَّكُمْ لَفِيْ خَلْقٍ جَدِيْدٍ

5. When that holy and innocent man (whose truthfulness and trustworthiness has had been recognised by the whole Arabia from before, and now by clear arguments his truthfulness has become quite enlightened) swearing by strong oath gives notice from God that it will surely come, then what is the reason of its non-accepting? Of course, there was space of denial if he could have said something impossible or against wisdom. But it is neither impossible, nor it is against wisdom. Then what is the meaning of this rejection except perverseness and obstinacy?

6. By that Knower of the Unseen, whose knowledge is all-comprehensive, and nothing in the Universe, smaller or greater than a particle, can escape from His knowledge—(the Qeyamat will surely come). It is said perhaps because we can not fix the time of its occurrance, its knowledge is with That only from whose knowledge nothing is exterior—as much information we have been given we have communicated without excess or diminution. And the assertion of the Disbelievers who said : أَإِذَا صَلَلْنَا فِي الْأَرْضِ الخ is also repudiated i.e. the Disbelievers said that when human beings were torn to pieces and scattered in the earth then how their sound re-creation was possible. So it is told that even the smallest particles can not escape from His knowledge, and it is already described that the possession over everything of the Universe is His alone, then how can it be difficult for Him to assemble the scattered particles in no time ?

Note : The Manifest Book is the Secure Table (Loh-e-Mahfooz) in which everything according to the knowledge of God is engraven.

4. That He may recompense those who believed and did good deeds. Those people — for them is forgiveness and a provision of honour.

5. And those who ran to defeat Our verses — for them is a chastisement of misfortune, terrible.[7]

6. And those who are endowed with understanding may see that what has been sent down upon thee from thy Lord is the Truth, and He guides to the path of that All-Mighty, All-Laudable.[8]

٤ - لِيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اُولٰٓئِكَ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ○

٥ - وَالَّذِيْنَ سَعَوْ فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ○

٦ - وَيَرَى الَّذِيْنَ اُوْتُوا الْعِلْمَ الَّذِيْٓ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ هُوَ الْحَقَّ ۙ وَيَهْدِيْٓ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ ○

7. The coming of Qeyamat is necessary for that the people may be given the fruit of their virtue and vice, and the manifestation of all the Divine Attributes may be administered perfectly.

Note : "Those who ran to defeat Our verses" i.e. those who stood up to void Our verses and to debar the people from them by word and action, and they think that they will not be caught by Him.

8. The Qeyamat shall have to come for that who had belief should attain eye-belief, and should see by their own eyes that the tidings of the Quran are exactly correct and right, and no doubt, the Holy Quran is that Book that tells the right way to reach that All-Mighty, All-Laudable, God.

Some commentators have taken the meaning of : وَيَرَى الَّذِيْنَ الخ that against the "اَلَّذِيْنَ سَعَوْا فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ "those who are endowed with knowledge (whether Muslims or the people of the Book) know and are observing that the narration of the Quran about the Qeyamat etc. is absolutely correct, and it carries the man to the right way of union with God (وصول الى الله).

7. And the Disbelievers began to say : 'Shall we point you to a man that gives you a tiding, when you have been utterly torn to pieces, then you shall be created anew.'

8. Has he forged against God a lie, or is he possessed ?[9] Not so, but those who believe not in the Hereafter are in calamity and they have fallen far distant in error.[10]

9. Do they not see what is before them and what is behind them of heaven and earth ? If We will, We may sink them into the earth or drop down upon them lump from heaven.[11] Verily in that is a sign for every turning (penitent) servant.[12]

٧ - وَقَالَ الَّذِيْنَ كَفَرُوْا هَلْ نَدُلُّكُمْ عَلٰى رَجُلٍ
يُّنَبِّئُكُمْ اِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ ۙ اِنَّكُمْ لَفِيْ
خَلْقٍ جَدِيْدٍ ۞

٨ - اَفْتَرٰى عَلَى اللّٰهِ كَذِبًا اَمْ بِهٖ جِنَّةٌ ۭ بَلِ الَّذِيْنَ
لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ فِي الْعَذَابِ وَالضَّلٰلِ
الْبَعِيْدِ ۞

٩ - اَفَلَمْ يَرَوْا اِلٰى مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ مِّنَ
السَّمَاۗءِ وَالْاَرْضِ ۭ اِنْ نَّشَاْ نَخْسِفْ بِهِمُ الْاَرْضَ
اَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاۗءِ ۭ اِنَّ فِيْ
ذٰلِكَ لَاٰيَةً لِّكُلِّ عَبْدٍ مُّنِيْبٍ ۞ ع

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9. The Quraish Unbelievers did this insolence against the Holy Prophet, i.e. "Come, let us show you a man who says that when you have been torn to pieces after stagnation and decay, then again you shall be raised up becoming sane and sound. What, how can such an absurd thing be granted and accepted? Now there are two positions of this man—either this man knowingly forges lie against God that He has given him such an information, or he is possessed, insane and talks nonsense like mad men." (God forbid)

10. God says : 'His speech is neither falsehood, nor insanity, nor he is possessed. On the contrary these people have fallen far distant going astray from the path of sense and wisdom, truthfulness and rectitude, and by talking non-sense they are entangling themselves into calamity. In fact, this is a great chastisement that a man's brain may become so much perplexed and disturbed that he may begin to call the Messengers of God as forgers or mad.'

11. What, have these people become blind that they do not see the heaven and earth although these can be seen casting the eye on the front side, on the back, nay, on all sides! About them they believe that these are created only by God. Then what is the difficulty for their Creator-God to break these ? And if He can make and destroy such tremendous bodies, how can it be difficult for Him to disform and reform a man's body after complete decay? Do these people fear not that they are uttering such insolence from their tongues living under His heaven and residing upon His earth, although, if God will, He may utterly destroy them by sinking them into the earth then and there, or by throwing over them a lump from heaven, and show them a small sample of Qeyamat.

SECTION 2.

10. And We have given David from Us excellence,[13] 'O mountains, recite with him melodiously and you birds!'[14] And We softened for him iron :

١٠ - وَلَقَدْ اٰتَيْنَا دَاوٗدَ مِنَّا فَضْلًا ؕ يٰجِبَالُ اَوِّبِيْ مَعَهٗ وَالطَّيْرَ ۚ وَاَلَنَّا لَهُ الْحَدِيْدَ ۝٢

11. Make wide armours and join the links with measurement,[15] and do ye all good deeds, I what you do, see well.[16]

١١ - اَنِ اعْمَلْ سٰبِغٰتٍ وَّقَدِّرْ فِي السَّرْدِ وَاعْمَلُوْا صَالِحًا ؕ اِنِّيْ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝

13. With prophethood he was also given an extraordinary Kingdom.

14. Hazrat Dawood sometimes went to the jungle, remembered God, wept out of God's fear, celebrated the glory and unity of God, and by his proverbial melody recited the Zaboor. By its wonderful effect the mountains too began to glorify with him, and the birds surrounding him also sang in his tune. God, the Great, had given him an excellence special, otherwise, if their glorification may simply signify an echo

or the general glorification which is done by every creature of the Universe, then its mention under the exclusive excellence of Hazrat Dawood would be quite meaningless. (God forbid)

In the verse : يَا جِبَالُ أَوِّبِي مَعَهُ the order is schematic (and not constitutional).

15. We had made iron for Dawood as soft as wax. Without fire or tools he could break and mould the iron as he desired, and preparing coats of mail and armours sold them that he might earn by labour and eat, not placing his load on the Bait-ul-Maal (Exchequer). It is said the armour with links was first invented by him so that it might keep wide. God, the Great, instructed him to prepare wide and broad coats, or join their links with exact measurement that may be proportional in size, length, width, etc.

Note : Maudoodi in his Tafhim-ul-Quran has given a wrong interpretation of the miracle given to Hazrat Dawood in the manual preparation of iron coats. He prepared the iron-coats merely by the miraculous power of his hand. Others prepare the iron-products by fire and furnace. Maudoodi says that the technique was invented by some people of his age and his performance was that he utilized that technique more excellently for war purposes. This thought of Maudoodi is an effort of his own imagination and is not supported by any Traditional argument. Moreover, if Hazrat Dawood developed a foreign technique for war purposes, then there was no need to describe it in his excellence. It seems that Maudoodi does not inwardly believe in the miraculous performance of Hazrat Dawood because according to his interpretation Hazrat Dawood does not rise above an expert ironsmith of the Iron Age. Moreover he asserts that Hazrat Dawood was living in the Iron Age i.e. between 2000 and 100 B.C. whereas the Arch of Noah was prepared with the help of nails : وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَّدُسُرٍ (قمر-ع١٣)

16. It means one should not become heedless being engaged in these industries. Always do righteous deeds, and remember that God sees all actions.

12. And to Solom on We subjected the wind : its morning course was a month's journey, and its evening course was a month's journey, and We made the fount of molten copper to flow for him.[17] And of the jinn, how many of them were there who laboured before him by the order of his Lord ; and such of them as swerved away from Our commandment, We would let them taste the chastisement of the blaze.[18]

١٢ - وَلِسُلَيْمٰنَ الرِّيْحَ غُدُوُّهَا شَهْرٌ وَّرَوَاحُهَا شَهْرٌ ۚ وَاَسَلْنَا لَهٗ عَيْنَ الْقِطْرِ ۭ وَمِنَ الْجِنِّ مَنْ يَّعْمَلُ بَيْنَ يَدَيْهِ بِاِذْنِ رَبِّهٖ ۭ وَمَنْ يَّزِغْ مِنْهُمْ عَنْ اَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيْرِ ○

13. They made for him whatever he desired—mansions and portraits and porringers like water-tanks and caldrons fixed upon the ovens.[19] Work, O household of David, in thankfulness, and few are those among My Servants who are thankful.[20]

١٣ - يَعْمَلُوْنَ لَهٗ مَا يَشَاۗءُ مِنْ مَّحَارِيْبَ وَتَمَاثِيْلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُوْرٍ رّٰسِيٰتٍ ۭ اِعْمَلُوْٓا اٰلَ دَاوٗدَ شُكْرًا ۭ وَقَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ ○

17. Hazrat Sulaiman had a Throne that flew in the space, the wind carried it from Sham to Yemen and back to Sham from Yemen, God, the Great, had subjected the wind to him. One month's journey was completed by the force of the wind in half day. (Ref. Sura Anbia and Sura Naml). In Sura Sad too the story of Hazrat Sulaiman is touched. As for the fount of the molten copper it is said that God had made it flow in the country of Yemen. Moulding it the jinn prepared heavy pots and caldrons in which food for a whole army was cooked and served.

18. Many of the jinn, who are named as satans elsewhere, served him like ordinary servants and coolies. It was God's order that they should obey Solomon, if they disobeyed a little they would be burnt in the fire.

19. They constructed big buildings like mansions, palaces, forts, mosques, and made metal portraits (that were not forbidden in Solomon's Shariah but Shariat-e-Mohammdiya has forbidden these) and made big porringers from copper like water tanks and prepared caldrons which were fixed on the ovens.

20. God ordered Solomon : "Always give thanks for these mighty rewards and favours of God, not by tongue only but by action i.e. do such works which manifest gratitude to God." The fact is that everyone is more or less buried under the benefaction of God, but those servants who pay thanks to God fully are very few. And when they are a few they would be valued very much. So becoming thankful to God perfectly, increase your value ! This is an address to the household of Hazrat Dawood, because apart from the general benefactions upon them, favour to David is favour to all his household. It is said that Hazrat Dawood had divided the times among all his household, not a single hour was such, out of the twenty four hours of day and night, in which anyone of the members of the house was not busy in the worship of God.

14. When We decreed death upon him, naught indicated to them that he was dead, but the insect of the earth went on eating into his staff, then when he fell down the jinn came to know that, had they known the Unseen, they would have not continued in the disgraceful pain.[21]

١٤ - فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ
إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ ۖ فَلَمَّا خَرَّ
تَبَيَّنَتِ الْجِنُّ أَن لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا
لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ۞

21. Hazrat Sulaiman (Be peace upon him) was getting the Mosque of Baitul Muqaddas reconstructed by the jinn. When he came to know that his death had drawn near, he prepared the plan and gave it to the jinn and himself, in a glass-house with closed doors, got absorbed in the worship of God, as it was his habit that he worshipped for months in loneliness. In that very state the angel drew his soul and his holy corpse kept standing against the wooden staff. No one could feel that he was dead. After the death the jinn continued for long, the construction work in the normal course. When the construction was completed, the staff on which he was leaning broke by the devouring of the termite, then they came to know about his death At this the reality of Unseen-knowing was revealed to the jinn themselves, and their devotees of men also came to know that had they known the Unseen, how could they remain so long in that humbling toil ? No sooner had they come to know about the death of Hazrat Sulaiman than they would have left the work. From this it is also revealed that the conquest of satans etc. was not an earned perfection (کمالو کسبی) of Hazrat Sulaiman, it was simply a Divine Endowment. It was a divine grace which can continue even after death for a dead person, if God will. Moreover, it was a supplement of those bounties, which were conferred upon Solomon in his life-time, that they were continued for a legitimate limit even after his death, and it is revealed how God accomplishes the works started by the determination of the Prophets, and by what contrivances.

Connection :—Upto this place some of the turning and thankful servants were described. Onward is the narration of a non-turning and ungrateful people (Saba) that, after great comforts, luxuries, affluence and prosperity, was destroyed in punishment of unbelief and ungratefulness. It was a very powerful and rich people of Yemen and it continued to rule over the country for centuries with great splendour and dignity. One of the rulers was Queen Bilqis whose coming in the presence of Hazrat Sulaiman has been described in Sura Naml. Perhaps it is why this people is mentioned here after the narration of Solomon.

15. Verily for the people of Saba in their dwelling-place there was a sign—two gardens, on the right and on the left: 22

'Eat of your Lord's provision and give thanks to Him 23—a good land and Lord Forgiving.'24

١٥- لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۖ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۖ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ○

22. Two long series of gardens, one on the right and one on the left, were spread in miles. If they understood, this very sign of God's mercy and power was enough for them to embrace Eman and become thankful.

23. In other words that sign was speaking by its unseen tongue to them that they should benefit from the bounties of their Lord and give thanks to the real Benefactor, and be not thankless by adopting unbelief and committing sins. Or through the Prophets (according to some scholars), they were given such advice. It is said that thirteen Prophets were sent to this people. If it is true they would have come before the Christ, and their heirs (spiritual) might have also been instructing them afterwards till their destruction.

24. The writer of Arzul Quran giving a description of the buildings of Saba writes :

"Among the series of these buildings there is one thing more—the water-dam. The Arabs of Hijaz call it سـد and the Arabs of Yemen call it عـرم . In the country of Arabia there is no perennial river. The water flowing from the mountains dried up into the deserts and could not be used for irrigation. The people of Saba at suitable positions between mountains and valleys used to construct big dams to control the water for the purpose of irrigation as required for agriculture. In the state of Saba there were hundreds of such dams. Of the most famous was the

Ma'arib Dam that was situated in their capital city of Ma'arib. To the south of this city there are two mountains, one on the right and one on the left popularly known by the name of Ablaq. The Saba had made the Ma'arib Dam between these two mounts in about 800 B.C. This dam is a wall about 150 feet long and fifty feet wide. A major portion of it is now ruined, but about ⅓rd of it still remains. The European traveller, Arnold, in a Journal of the French Asiatic Society has given a good description of its present state with an excellent map. At various places there are also found legible inscriptions. In this dam there were many windows in vertical altitudes that could be opened and closed according to the requirement of irrigational lands with different heights. On the right and left, in the east and west there were two big gates to irrigate the lands of left side and right side. By this irrigational system about three hundred square miles of land had come under cultivation in this desert and barren part of the earth. A wide land of thousands of acres had become the garden of paradise wherin there were all kinds of fruits and odorous trees." The Holy Quran using the words : جَنَّتَانِ عَنْ يَّمِيْنٍ وَّ شِمَالٍ has referred to these very gardens.

The Greek historian, Agathershedes, who was the contemporary of the Saba in 145 B.C. describes : "The Saba live in a green part of Arabia, where there are numerous good fruits. By the river there are beautiful trees. Inside the country high trees of prune, date-palm are found in jungles. These trees emit very sweet smell. It is difficult to describe the name and quality of the trees because of abundance and enormous variety. The smell which is emitted from them is not less than the smell of Paradise, and it can not be defined in words. Those men who pass by the coast, far away from the garden-land, also enjoy the smell, as if they are enjoying the 'Water of Life', though this simile is imperfect in regard to its intensity and flavour."

R.T. Medroos living in the last period of Saba writes : "The king of Saba and his palace is in Ma'arib, which is situated on a mountain full of trees, and the atmosphere is luxurious and comfortable."

In short, Ma'arib was famous for its prosperity, grandeur, luxuries and comforts, horticulture and agriculture.

In the words : بَلْدَةٌ طَيِّبَةٌ وَّ رَبٌّ غَفُوْرٌ it is indicated that from their side they should be thankful to God, but if some fault is committed due to human fallibility then God is Forgiving. He does not seize on small mistakes and failings. By His mercy He shall forgive. Who can give thanks to God for His bounties befitting His right ?

16. But they turned away, then We loosed on them a strong flood and We gave them, in exchange of their two gardens, two gardens in which there was some bitter fruit and tamarisk-bushes and some lote-trees here and there.[26]

١٦. فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ ○

17. Thus We recompensed them for their ingratitude, and this recompense We give only to that who is ungrateful.[27]

١٧. ذَٰلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۚ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ ○

26. It means they did not pay heed to the given directions and turned away their faces from gratitude to God—the Real Benefactor. Then We sent the chastisement of flood. The dam was broken and all the gardens and land were drowned by water, and in place of those excellent fruits only bushes and useless trees were left. Where date-palms, vine and other good fruits and bounties were produced, there, bitter fruits and tasteless trees were left, the best of them being lote-trees. This event belongs to the period between Christ and Mohammad (Be peace upon them). The archaelogists have found a big inscription of the age of Abrahatul Ashram on the remaining wall of the Ma'arib Dam. This inscription also tells about the breaking of this dam. But perhaps this happened after the event narrated in the Quran. (God knows better.)

Hazrat Shah Sahib writes : "When God willed to send the chastisement, a bandicoot was created in that water-dam. It ate into the root of the water-dam. Once in fury the water gained force and broke the dam. That water was of chastisement. The land on which it flowed became sterile. It is said that a soothsayer had foretold about the breaking of the dam. At this many men left the native land. The remaining ones got the bitter things in exchange of those gardens." (God knows better.) (Mozihul Quran).

27. Such a severe punishment is given to those who are ungrateful of a high degree. What a greater ungratefulness would be than unbelief. In Sura Naml it has been described that the people of Saba worshipped the sun. It appears that such kind of association continued in this people even after Bilqis.

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ اللَّهِ الخ

18. And We had set between them and the cities wherein We have placed blessing such habitats which were visible on the high-way, and We had established stations for the up-journey and down-jouney. Journey between them by night and day in security.[28]

١٨ - وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ ۖ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ ○

28. The blessed cities are those of Sham i.e. from their country (Yemen) to Sham, their ways were secure. By the road the series of towns continued in such a fashion and proportion that the passenger at every station could easily get food, water and place to rest : the habitats being situated at suitable and visible distances the passenger did not feel nor boring had the terror of thieves and dacoits. The journey was in fact a kind of picnic or excursion.

The wirter of Arzul Quran says :—

"The foundation of the wealth and prosperity of Saba was commerce only. Yemen is situated in front of the coasts of India on one side and the coasts of Africa on the other side. Gold, precious stones, spice, scents, ivory tusks, first landed in Yemen from India and Habasha, and then through the land route nearby the coast of Red Sea the people of Saba carried them on camels to Sham and Egypt. The Holy Quran has called this route by the name of 'Open Way' (امام مبين) and the journey by this route by the words : رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ i.e. the winter journey and the summer journey, which the Quraish had started. Due to the commercial movements, to and fro, of the caravans, a line of habitats and settlements had developed from Yemem to Shem and the journey could be easily undertaken without any fear and difficulty.

The Greek Historian Aritosthenes (194 B.C.) describes that the journey from Haz al-Maut to Saba was forty days, and from Moeen, the traders reach Elet (Aqba) in seventy days.

19. Then they said, 'Our Lord, prolong the space of our travels,'[29] and they wrongcd themselves ; then We made them as tales, and We tore them utterly to pieces.[30] Surely in that are signs of discernment for every man enduring, thankful.[31]

١٩- فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ○

29. They might have said these words by their inner tongue, and it is also possible that they said these words by their actual tongue : O' God, we do not feel pleasure in such journey. If the stations be distant, the habitats far away from each other, hunger and thirst teasing, then the journey will be really pleasant."

Hazrat Shah Sahib says : "In comfort they ran amuck, began to demand pain (difficulty) that as we have heard that in other countries the water is not available, the habitats are not found, similarly it should happen with us. This was a great ingratitude as the Bani Israeel being tired of Mann and Salva had demanded garlic and onion."

30. We broke the stitching and tore them utterly to pieces. Most of the families dispersed in various parts here and there. The habitats were exterminated. Now only their stories are left for the people to hear them and gain lesson therefrom. All their resplendent culture, their glory and grandeur went into the ashes.

The writer of Arzul Quran interprets their downfall and decay in the following words :

"The Greeks and Romans, conquering Egypt and Sham diverted the course of Indian and African commerce from land to sea routes, and the commercial goods began to sail through the Red Sea to land on the ports of Sham and Egypt, with the result that this manner of journey scattered ashes from Yemen to Sham and the habitats of the people of Saba were destroyed. This interpretation is taken from the writing of Muller. It is possible that one of the external causes of their destruction may also be this, but it is not correct to base upon it.

31. It is incumbent on the part of wise men to gain lesson from these events. When God gives affluency and comforts they should give thanks to God fully well, and when afflictions and hardships come they should adopt patience and endurance and seek help from God.

20. Iblis proved true his guess about them, then they followed him, but some believers.[32]

٢٠- وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ○

21. And he had no force upon them, but for that We may know him who comes to believe in the Hereafter from that who remains in deception about the Hereafter. And thy Lord is watcher over everything.[33]

٢١- وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ○ ع ٢ ١٢ ٨

SECTION 3

22. Say: 'Call on those whom you assert beside God[34] —they are not the owner of even so much as the weight of an atom neither in the heavens nor in the earth, nor they have any partnership in either of them, nor in them He has any helper.

٢٢- قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِ اللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُ مِنْهُم مِّن ظَهِيرٍ ○

32. On the first day the Iblis had said after estimation: ثُمَّ لَآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ and لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا (اسراء - ع ٧) وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَن شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ (اعراف - ع ٢) and so they turned out.

33. The Satan had no such power as to bar them forcibly from the path of truth by a cudgle. He deceives and allures of course. And so much power is given for that the test and examination of the servants was determined, to see who remembers God, believing in the Hereafter, and who becomes heedless about the end being involved in the world or becoming fool goes into doubt and deception. This was the demand of the wisdom of God that both the ways should be kept wide-open for man—the way of virtue and the way of vice, as said at many places before. It is not the case that the Satan may catch any servant and God is heedless of it. Understand it very well that everything is in the sight of God, and He guards all affairs and states, all times. The freedom given to anyone is not because of helplessness and ignorance, it is given on the basis of wisdom and prudence.

34. From here the Idolators of Mecca are being addressed, for whose warning the story of Saba was narrated, i.e. Those whom you assert beside God—call on them in time of difficulty and see if they are of any benefit to you.

23. And intercession does not avail with Him save for him for whom He issues order,[35] till, when terror is gone from their hearts, they say : 'What said your Lord ? They say : 'He said what is right, and He is the All-High, the All-Great .'[36]

٢٣ - وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهٗٓ اِلَّا لِمَنْ اَذِنَ لَهٗ ؕ حَتّٰٓى اِذَا فُزِّعَ عَنْ قُلُوْبِهِمْ قَالُوْا مَاذَا ۙ قَالَ رَبُّكُمْ ؕ قَالُوا الْحَقَّ ۚ وَهُوَ الْعَلِيُّ الْكَبِيْرُ ○

35. What benefit these helpless creatures can render to you who have no constant authority over any particle in the Universe (as for the idols they have not possessed even a temporary authority or control) God does not require any help or partnership in His Divine Administration of the Universe. In that case they could assert some rights to divinity ? His Divine Court is that where even the nearest can not express a word of intercession without His leave. The intercession of the Prophets, Saints and Angels can be beneficial only for that for whom the order of intercession is issued.

36. This is the state of the Angels who are all-present in His Court. When the order of God descends from above a sound comes as if a chain is drawn on a smooth stone (perhaps this simile is given to make union and اتصال وبساطت easy to understand). The Angels begin to shiver with fear and terror, and celebrating His glory go down in Sajda. When this state is gone and the heart is satisfied and the word is revealed, they ask each other what order is given. The Higher Angels tell the Lower Angels with respect to degree, that which is in consonance with the Divine Wisdom (is sent down), and the rule is already known, the order is given accordingly. It is evident what can be there (with God) except what is reasonable and obligatory ? So when this is the state of His dignity and highness that the angels (who are nearest to God) tremble with fear at the descension of His command, then who can dare stand by himself for recommendation and intercession ?

Note : Other interpretations of the verse are also given, about them Ibne Hajar writes

وجميع ذلك مخالف لهذا الحديث صحيح (الذى فى البخارى) والاحاديث كثيره نوبيده (فتح البارى ص ٣٨١ / ١٣)

24. Thou say : 'Who gives you provision from the heavens and the earth?' Say : God.'[37]

And either we or you are upon guidance or in manifest error.[38]

٢٤ - قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمٰوٰتِ وَالْاَرْضِ ؕ قُلِ اللّٰهُ ۙ وَاِنَّآ اَوْ اِيَّاكُمْ لَعَلٰى هُدًى اَوْ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

25. Thou say : 'You will not be questioned about that we have done sin and we shall not be questioned as to what you do.'

٢٥ - قُلْ لَّا تُسْـَٔلُوْنَ عَمَّآ اَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُوْنَ ○

26. Thou say : 'Our Lord will gather us together, then pronounce a decision between us of justice. And He is the All-Knowing.[39]

٢٦ - قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ ؕ وَهُوَ الْفَتَّاحُ الْعَلِيْمُ ○

37. To provide the sources and factors of production and provision is in the possession of God only. This fact is recognized by the Idolators even. So, O Prophet, tell them : You also recognize this fact, then wherefrom others have become partners in Divinity ?

38. Both the parties can not be correct at the same moment, because opposites can not assemble together Surely one is true and one is false. So it is imperative to think over and accept the truth.

In this is an answer to those who say, "Two parties have always been in existence, what is the necessity to quarrell." So it is told clearly that one is surely erroneous. And the general approach is wise enough to make them understand the reality after the explication of clear arguments i.e. th y should themselves decide in the light of Quranic arguments who is wrong and who is right. In other words the opponent is given an occasion by means of a soft address to think over in his own soul.

39. Everyone should be anxious about his Hereafter. No one shall be answerable for the faults and mistakes of any other man. And if you are not prepared, even after hearing such clear facts, to think in your state then remember that we have accomplished the argument and have communicated the Word of Truth to you, so you shall be yourself responsible for your deeds, there will be no responsibility upon our part, nor in this position there remains any relation (or connection) between us and you. Every one should take care of his own soul for being presented in the Hereafter. Gathering all He will decide rightly and pronounce a judgment of justice.

27. Thou say : 'Just show me those you join with Him deeming them as partners.'[40]

No indeed ; rather He is God, the All-Mighty, the All-Wise.[41]

28. And We have sent thee not but for the entire mankind to give good tidings and warning, but most men do not understand.[42]

29. And they say : 'When shall this promise come if you are true.'[43]

30. Thou say : 'For you is the promise of a day, you shall not keep back from it a single hour, nor advance.[44]

٢٧- قُلْ أَرُونِيَ الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ كَلَّا ۖ بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ○

٢٨- وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ○

٢٩- وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ○

٣٠- قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ○ ع ٣ ٩ ٩

40. Just show me and bring it in presence. Who is that being who shares His Divinity ? Let us see what powers he possesses. Shall you bring forth these lifeless stone-statues and self-made idols.

41. You can never present such a Being. He is the only One God alone who is Omnipotent, All-Mighty and possesses transcendent wisdom and prudence. All are vanquished before Him.

42. This is the description of Risalat (Messengership) with the exposition of Tauhid (Divine Oneness). It means your duty and the purpose behind your raising is to warn, not only the Arabs, but the whole mankind, of their good and evil—and so did the Holy Prophet. Then those who do not understand are themselves responsible. The wise men thinking their loss and gain will surely accept the word of the Prophet. Of course, in this world the majority consists of the ignorant and unwise. Their brains have no space to evaluate beneficial things.

43. The Unbelievers say : 'When that hour whereby you frighten shall come ? If you are really true show it soon.

44. Do not worry, the day which is promised shall surely come. When it comue not a single minute of respite shall be given. Instead of making haste for it needfls it is that some preparation must be made before it comes.

SECTION 4

31. And the Unbelievers said, 'We will never believe in this Quran, nor in that before it.'[45] And if thou couldst see when the sinners are made to stand before their Lord, casting word one against the other.[46] Those who were understood weak say-to those who waxed proud, 'Had you not been, we would have been Believers.'[47]

٣١ - وَقَالَ الَّذِيْنَ كَفَرُوْا لَنْ نُّؤْمِنَ بِهٰذَا الْقُرْاٰنِ وَلَا
بِالَّذِيْ بَيْنَ يَدَيْهِ ۭ وَلَوْ تَرٰٓى اِذِ الظّٰلِمُوْنَ
مَوْقُوْفُوْنَ عِنْدَ رَبِّهِمْ ۚ يَرْجِعُ بَعْضُهُمْ اِلٰى
بَعْضِ ۨ الْقَوْلَ ۚ يَقُوْلُ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ
اسْتَكْبَرُوْا لَوْلَآ اَنْتُمْ لَكُنَّا مُؤْمِنِيْنَ ○

32. Said those who waxed proud to those who were counted weak: 'What, did we bar you from the right word after it came to you? Nay, rather you were sinners.[48]

٣٢ - قَالَ الَّذِيْنَ اسْتَكْبَرُوْا لِلَّذِيْنَ اسْتُضْعِفُوْٓا
اَنَحْنُ صَدَدْنٰكُمْ عَنِ الْهُدٰى بَعْدَ اِذْ جَاۗءَكُمْ
بَلْ كُنْتُمْ مُّجْرِمِيْنَ ○

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45. The Unbelievers said, "We neither accept the Quran nor the past Books that you call Heavenly Books, for example Taurat, Injeel, etc. They are the flocks of the same feather. Wherever they are they count the one and the same rosary of accountability, hell and paradise, etc. over and over again. So in these things we shall never believe.

46. As it happens in the hour of failure, that everyone charges the other with the cause of unsuccessfulness. In the Hereafter the Unbelievers shall blame one another whose detail follows as under.

47. In the world those men who were counted of the low stratum and followed others, they shall blame their big leaders that they had made them entangled in that misery. They will say, "If there had been no hindrance from you we would have definitely accepted the Word of the Prophets, and we would have not seen this day."

48. Why did you not accept the right word (كلمة الحق) when it can e to you and you understood it very well? Had we barred you forcibly from faith and belief? You should have accepted the Truth without caring the least for anyone. Now why do you put the blame of your crimes on others?

33. And said those who were counted weak to those who waxed proud: 'Nay, but by the deception (we were barred by the device) of night and day when you were ordering us to disbelieve in God and set up with Him compeers.'[49]

And they were secretly remorseful when they saw the chastisement.[50] And We have put necklaces on the necks of the Disbelievers.[51] Shall they be recompensed but for what they were doing?[52]

٣٣۔ وَقَالَ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ اِذْ تَاْمُرُوْنَنَآ اَنْ نَّكْفُرَ بِاللّٰهِ وَنَجْعَلَ لَهٗٓ اَنْدَادًا ؕ وَاَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا الْعَذَابَ ؕ وَجَعَلْنَا الْاَغْلٰلَ فِيْٓ اَعْنَاقِ الَّذِيْنَ كَفَرُوْا ؕ هَلْ يُجْزَوْنَ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ○

34. And We sent not any warner in any city but the affluent therof began to say: 'We disbelieve in what you have been sent with'.[53]

٣٤۔ وَمَآ اَرْسَلْنَا فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالَ مُتْرَفُوْهَآ ۙ اِنَّا بِمَآ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ○

49. The weak will say: No doubt, you had not forced us with compulsion but you did deceive us by means of devious devices and insidious allurement day in and day out. In the day and in the night whenever you met us you advised us not to believe in One God according to the teachings of the Prophets, and devise compeers and partners for Him. After all we were human beings, how far could we remain remote from the effect of your night and day sermons.'

50. When the horrible chastisement appears both, the followers and the followed shall be remorseful in their hearts. Everyone shall realize that he is criminal and erroneous as a matter of fact. But out of shame they shall not disclose one to another. And perhaps due to severe perturbation and fear they shall have no power to speak.

51. There nill be necklaces on the necks, and chains on hands and feet.

52. It will be said to them, "The deeds that you had done in the world are appearing today in the shape of this punishment. As you sow, so shall you reap."

53. This to the Holy Prophet is given consolation that he should not be sorrowful at the disbelief and haughtiness of the capitalists and rich men of Mecca. In every age such unfortunate rich men have been defying the Prophets. The intoxication of wealth and riches and the ambition of power makes man blind. He does not bear to bend his neck before anyone and sit by the side of small men. This is why the first followers of the Prophets had been weak and poor men, as described in the Tradition of Heraclitus (Hirqal).

35. And they said, 'We are more abundant in wealth and children, and the calamity shall not befall us.'[54]

٣٥ - وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَّأَوْلَادًا ۙ وَّمَا نَحْنُ بِمُعَذَّبِيْنَ ○

36. Thou say : 'It is my Lord who outspreads the provision for whomsoever He will and measures it (for whomsoever He will), but most men are not possessed of understanding.[55]

٣٦ - قُلْ إِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○ ع ١٠

SECTION 5

37. And your wealth and your children are not that they may draw near with God your degree, but that who believed and did good deed,[56] those for them is the double recompense in return of their deeds done[57] and they shall be sitting in the lofty chambers with peace of heart.

٣٧ - وَمَآ أَمْوَالُكُمْ وَلَآ أَوْلَادُكُمْ بِالَّتِيْ تُقَرِّبُكُمْ عِنْدَنَا زُلْفٰٓى إِلَّا مَنْ اٰمَنَ وَعَمِلَ صَالِحًا ۚ فَأُولٰٓئِكَ لَهُمْ جَزَآءُ الضِّعْفِ بِمَا عَمِلُوْا وَهُمْ فِي الْغُرُفٰتِ اٰمِنُوْنَ ○

54. They said, "Our wealth and riches provide a proof of the good pleasure of God. God is well-pleased with us, otherwise why He would have given us so much wealth and children. When God is pleased with us, then we have no fear of any sort of calamity in this world or in the Hereafter. You are in vain giving us the threats of chastisement.

55. In this verse the contention of the opulent men that God is well-pleased with them is repudiated i.e. the opulence and poverty is not an argument for the good pleasure or anger of God. Don't you see how many wicked, mischievous, atheistic, heretic men enjoy the tastes of the world (although no religion call such men good), whereas many God-fearing pious and good servants drag the days of hunger and destitution outwardly; the narrow circumstances and affluent conditions do not determine an argument of acceptability or rejection with God. These affairs are based on other reasons verily known to God alone. But most men do not understand this point.

56. The abundance of wealth and children is neither the sign of divine nearness as described above, nor is the cause of attaining to nearness. On the con trary, it becomes the cause of excess in distance from God for an Unbeliever. Of course, if a Momin expends his wealth in the cause of virtue and makes his children good and virtuous by giving them excellent education and training—such wealth and children become the cause of divine nearness in one sense. However, their wealth and children are not wanted, only Eman and good deeds are required.

57. They shall be given more wage than they are entitled to, at least ten times and if it is more, seven hundred times, and if God will, more than seven hundred times, it has no limit. (وَاللّٰهُ يُضَاعِفُ لِمَنْ يَّشَآءُ (بقرہ ع ٣٦ Here ضعف denotes multiplication in its bare sense.

38. And those who run to defeat Our verses,—those shall come seized in chastisement.[58]

٣٨ - وَالَّذِيْنَ يَسْعَوْنَ فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ فِي الْعَذَابِ مُحْضَرُوْنَ ○

39. Thou say : 'It is my Lord who outspreads provision for whomsoever He will of His servants and measures it (for whomsoever He will). And whatever thing you expend He gives its return ; and He is the best of providers.[59]

٣٩ - قُلْ اِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ط وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ج وَهُوَ خَيْرُ الرّٰزِقِيْنَ ○

40. And on the day when He shall gather them all together then He shall say to the angels : 'Did these people worship you ?'[60]

٤٠ - وَيَوْمَ يَحْشُرُهُمْ جَمِيْعًا ثُمَّ يَقُوْلُ لِلْمَلٰٓئِكَةِ اَهٰٓؤُلَآءِ اِيَّاكُمْ كَانُوْا يَعْبُدُوْنَ ○

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58. Those wretched souls who strive against the verses of God and refute them and taunting on them bar the people from God's way, as if they understand they would defeat God and His Messenger—they all shall be seized in chastisement and shall come before God. No one shall escape.

59. It is rehearsed unto the Muslims not to fear narrowness and poverty while expending in good causes, because by expending in the cause of goodness the provision is not diminished. What is destined shall definitely reach What God wills to give anyone by His wisdom—in that your expending or non-expending makes no difference. Nay, expending in good causes draws the divine blessing and God compensates for it, either in the form of wealth, or in the form of contentment and heart-independence. And in the Hereafter the recompense is sure and certain. However, there is no scantiness with God. A Muslim should keep good faith in God, and he should not bring the idea of hunger and starvation into his heart before His good pleasure.

وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ اِقْلَالًا

Note : In other words a hint is given here to this fact that as the conditions of the people in the world are different concerning narrowness and affluency, similarly there shall be wide diversity in the Hereafter with respect to the degrees of chastisement and reward.

60. Many of the idolators called the angels, the daughters of God. Many of them made their haikals and worshipped. Some writers have said that idolatry began originally from angel-worshipping. And Umar bin Luhyee ( ) brought this custom from the country of Sham in the land of Hijaz. However, the angels shall be questioned on the Day of Resurrection rehearsing unto the Unbelievers, "Did these people worship you angels ?" Perhaps it means whether the angels had said to those Unbelievers to adore them or else were they pleased with their service, as Hazrat Massieh shall be questioned : ءَاَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِيْ وَاُمِّيَ اِلٰهَيْنِ مِنْ دُوْنِ اللّٰهِ (مائدہ - رکوع ١٦) ءَاَنْتُمْ اَضْلَلْتُمْ عِبَادِيْ هٰٓؤُلَآءِ (فرقان - رکوع ٢)

41. They shall say : 'Holy is Thy Self ! We are upon Thy side, not on their side. Nay, they were rather worshipping the jinn, most of them had their faith in them.'[61]

42. So today none of you is the owner of the profit and loss of one another.[62] And We shall say to those sinners : 'Taste the chastisement of that Fire which you called a lie.'

٤١ - قَالُوْا سُبْحٰنَكَ اَنْتَ وَلِيُّنَا مِنْ دُوْنِهِمْ ۚ بَلْ كَانُوْا يَعْبُدُوْنَ الْجِنَّ ۚ اَكْثَرُهُمْ بِهِمْ مُّؤْمِنُوْنَ ○

٤٢ - فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَّلَا ضَرًّا ؕ وَنَقُوْلُ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا عَذَابَ النَّارِ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ○

61. The angels shall say, "Your Self is holy that anyone may be Your partner in any degree. (God forbid !) It was not for us to say to them such a (heinous) thing, nor could we be ever pleased with this activity of these Unbelievers. Our pleasure is subordinate to your pleasure. What concern can we have with these criminals ? We are obedient slaves. And these wretched souls, as a matter of fact, did not worship us In our name they adored the Satans. Primarily their faith and devotion is attached with them. Wherever the Satans drive them they turn to that side, whether calling the name of a Prophet or a Saint. And some are those who actually worship the Satans." (See Sura An'am)

62. Today the helplessness of both the worshipper and the worshipped has come to light that no one can profit anyone even an aught Those deities, who were considered a great prop, now expressed their displeasure at the critical moment.

43. And when Our verses are recited upon them, clear signs, they say: 'Nothing but this a man desires to bar you from that your fathers adored,'[63] and they say, And this is naught but a lie forged![64] And the Disbelievers say to the Truth when it comes to them: 'And this is naught but a sorcery, manifest.'[65]

٤٣- وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا
إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ
آبَاؤُكُمْ ۚ وَقَالُوا مَا هَٰذَا إِلَّا إِفْكٌ مُفْتَرًى ۚ
وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنْ
هَٰذَا إِلَّا سِحْرٌ مُبِينٌ ○

63. "This they said about the Holy Prophet between themselves that this man is no Messenger or Prophet. The only purpose which he wants to accomplish is to exterminate their traditional customs and conventions bequeathed to them from their forefathers, and himself become their chief and leader. How could they give up their customs which they thought absolutely correct? And how could they sacrifice their righteous ways based on the traditions of their olders at the altar of a man's frivolous ambition and love of power. This man only wants power and aggrandizement. So they were not ready to be captivated by such an ambitious man."

64. What is this Quran? It is nothing but a compendium of several lies that are attributed to God. (God forbid)

65. This claim to Prophethood with which some miracles and extraordinary feats are exhibited, or this Religion of Islam which by its advent has severed the relations between wife and husband and has separated the son from the father, or the Quran which exercises an exeraordinary effect on the hearts of the people—are nothing but manifest sorcery. (God forbid)

44. And We have not given them any Books that they read, nor have We sent unto them before thee any warner—[66]

٤٤ - وَمَآ اٰتَيْنٰهُمْ مِّنْ كُتُبٍ يَّدْرُسُوْنَهَا وَمَآ اَرْسَلْنَآ اِلَيْهِمْ قَبْلَكَ مِنْ نَّذِيْرٍ ۝

45. And those before them also cried lies, and they have not reached a tenth of what We had given them, they cried lies to My Messengers, then how was the denial about Me.[67]

٤٥ - وَكَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۙ وَمَا بَلَغُوْا مِعْشَارَ مَآ اٰتَيْنٰهُمْ فَكَذَّبُوْا رُسُلِيْ ۫ فَكَيْفَ كَانَ نَكِيْرِ ۝ ع ٥/١١

66. It means these people were mere illiterate. They had neither any Heavenly Book in their possession, nor for a long time any Prophet had come to them, God gave such a resplendent Prophet and such a glorious Book They ought to esteem him, and estimate and appreciate the true value of the Quran, particularly when they used to say themselves that had there come any Prophet among them or had there been sent down some Book unto them, they would have obeyed more than others. Now when that thing has come they began to deny and wax proud.

Or it means that God has not sent to them any such Book or Guide who gave instructions antagonistic to the teachings of Holy Prophet—Mohammad, be peace upon him. Then on what reasons rational or traditional, these people are opposing you.

67. Such long ages, physical powers, wealth and riches, comforts and luxuries, as were given to them, you are not given a decimal fraction of it. But when they cried lies to the Prophets and opposed them, then see how was the end ? All the goods and possessions were put to naught. For a single moment they could not check the Divine Chastisement. Then on what thing do you wax proud and contort ?

سبا

SECTION 6

46. Thou say: 'I give you but one advice, that you stand up in the Name of God, two by two and one by one, and then reflect: there is madness in your comrade. He is naught but a warner unto you before the coming of a tremendous catastrophe.[68]

٤٦ - قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ ۚ أَن تَقُومُوا۟ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا۟ ۚ مَا بِصَاحِبِكُم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ○

47. Thou say: 'If I have asked some recompense of you, keep it with yourselves. My wage is only with that God,[69] and everything is before Him (He is witness over everything).'[70]

٤٧ - قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ○

68. Leave the prejudice and animosity and stand up with justice and sincerity in the Name of God, and discuss and confer in groups and also think individually in loneliness that this your comrade—Mohammad — be peace upon him—who has lived before your eyes more than forty years, whose conditions from childhood to manhood you have seen in detail, whose honesty and integrity, truthfulness and innocence, wisdom and prudence, you have always acknowledged and recognized, you have never put the charge of selfishness or self-interest on him, can you really imagine that he has gone mad all of a sudden (God forbid) and he has made all of them his opponents aimlessly ? Do the mad men speak such wise things ? Or can an insane present such a lofty program of welfare, betterment of the hereafter and worldly progress ? He is warning you of fatal dangers, and destructive future. He tells you the history of nations, he makes you understand your good and bad by arguments and observations. These are not the works of mad men. These are the performances of those lofty Prophets who have always been nicknamed as mad and insane by the idiots and rascals.

69. I do not desire any recompense for my labour from you. If in your memory I have ever demanded any kind of return of you, then keep it with yourselves. I do not need it. My recompense is with God. The thing which I demand of you i.e. Eman and Islam that is only for the sake of your own benefit. I have no other interest more than that.

70. i.e· My truthfulness and intention is before Allah.

48. Thou say: 'My Lord is raining (throwing) the truthful religion, and He knows the hidden things.'[71]

٤٨ - قُلْ اِنَّ رَبِّیْ یَقْذِفُ بِالْحَقِّ ۚ عَلَّامُ الْغُیُوْبِ ○

49. Thou say: 'There has come the Religion of Truth, and Falsehood neither originates anything, nor brings again.'[72]

٤٩ - قُلْ جَآءَ الْحَقُّ وَمَا یُبْدِئُ الْبَاطِلُ وَمَا یُعِیْدُ ○

50. Thou say: 'If I am unguided, I shall be unguided only to my loss, and if I am on the straight path that is because my Lord sends down upon me Revelation. No doubt He is All-Hearing, Ever-Nigh.'[73]

٥٠ - قُلْ اِنْ ضَلَلْتُ فَاِنَّمَآ اَضِلُّ عَلٰی نَفْسِیْ ۚ وَاِنِ اهْتَدَیْتُ فَبِمَا یُوْحِیْٓ اِلَیَّ رَبِّیْ ؕ اِنَّهٗ سَمِیْعٌ قَرِیْبٌ ○

71. The Revelation is descending from above and the rain of Religion is falling. Do not miss the chance. Do benefit from it. The force with which God, the Great, is throwing the Truth upon the head of Falsehood — estimate thereby how far the falsehood shall withstand? Definitely it shall be doomed to destruction, and in the Universe the Trumpet of Truth shall be blown. Examining very well that All-Knower of the Unseen (علّام الغیوب) has sent the Truth at the most appropriate occasion, to crush the head of falsehood.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهٗ فَاِذَا هُوَ زَاهِقٌ

72. The Religion of Truth has come, its force no one can check. It shall prevail over all, and shall overcome the Falsehood. The falsehood has no feet to walk before the Truth. It is ever futile, ineffectual and fruitless. Understand as if it is gone. On the day of Meccan victory this verse was on the tongue of the Holy Prophet.

73. If I have created this farce myself, then how many days will it run? At last, there is loss to me in that vulgar display — worldly disgrace, wordly enmity, and the degradetion of the Hereafter will be my fortune. (God forbid) But if I am on the straight path, as really I am, then understand it is because of the Divine support, Divine help, Divine blessing, Divine guidance, Divine Revelation and that can never leave me. My God hears all things and He is quite nigh. He shall always help me and He shall illumine His Message all over the world. You accept or accept not!
shall be worthy

51. And if thou couldst see when they are terrified, and there is no escape, and they are seized from a place near at hand.[74]

٥١. وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ۝

52. And they shall say : 'We have believed it certain, and now where their hand can reach from a place far away ?[75]

٥٢. وَّقَالُوٓا۟ ءَامَنَّا بِهِۦ ۖ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ ۝

74. These Unbelievers are boasting so much here in this world, but that time shall be worthy of sight when these people shall be terrified seeing the horrible scene of the Resurrection, and they shall not be able to escape anywhere. At that time they shall not be searched from a distant place, to arrest. They shall be easily arrested then and there all of a sudden.

75. At that time they shall say : We have come to believe in what the Prophet said. Now we believe i.e. embrace Eman, yet there is no sense of Eman (Belief) at that time. That moment is gone when they could save themselves by believing. Now how can their hand reach so far away that they may bring Eman therefrom ? It means that only that Eman is acceptable and salvatory which is attained in this world before death. In the Hereafter everyone shall come to believe after seeing by one's own eyes, but with no credit at all.

53. And they remained disbelieving before, and kept on throwing randomly at the target from a distant place.[76]

٥٣- وَقَدْ كَفَرُوْا بِهٖ مِنْ قَبْلُ ۚ وَيَقْذِفُوْنَ بِالْغَيْبِ مِنْ مَّكَانٍۢ بَعِيْدٍ ۝

54. And a barrier is set between them and what they aspire for,[77] as was done with the likes of them aforetime. Those people were in such a coubt (deception) which does not allow to take rest.[78]

٥٤- وَحِيْلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُوْنَ كَمَا فُعِلَ بِاَشْيَاعِهِمْ مِّنْ قَبْلُ ۭ اِنَّهُمْ كَانُوْا فِيْ شَكٍّ مُّرِيْبٍ ۝ ع ۱۲

76. Aforetime when there was the time of embracing Eman they persisted in unbelief and rejection, and threw arrows aimlessly. While living in the world they always stuck to unresdarched things. They never accepted the truthful and researched things. Now there is no use to cry over spilt milk.

77. i.e. Those things which they have a desire for e.g. Eman that is acceptable, or salvation, or returing to the world, or the worldly tastes and luxuries and comforts—between these things and the Unbeliever a strong barrier is established. They can never reach those things.

78. i.e. The nery treatment that had been meted out to the past people of the same character, has heen meted out to these people, because they were also surrounded by those absurd suspicions and baseless doubts which never allowed them to take rest.

(Sura Saba ended by His grace and kindness)

اٰیاتها ۴۵ سُوْرَةُ فَاطِرٍ مَكِّيَّةٌ رکوعاتها ۵

SURA FATIR—MECCAN, VERSES 45, SECTIONS 5.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Merciful Extremely Compassionate.

١. اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا اُولِيْٓ اَجْنِحَةٍ مَّثْنٰى وَثُلٰثَ وَ رُبٰعَ ؕ يَزِيْدُ فِي الْخَلْقِ مَا يَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

1. All praise is to God who is the Originator of the heavens and the earth,[1] who appointed the angels to be messengers,[2] having wings two, three and four.[3] He increases in creation as He wills. No doubt, God can do everything.[4]

1. It means God originally brought the heavens and earth from non-existence into existence. Aforetime there was no sample (of the Universe), nor any Law of Creation existent).

2. Some angels bring the Message of God to the Prophets, and some others are appointed for the execution and administration of other physical and spiritual systems : فَالْمُدَبِّرٰتِ اَمْرًا

3. Some angels have two arms or two wings, some have three and some have four. The state of these arms or wings only God knows, or he can tell something who has seen them.

4. God may increase whatever He may will of wing or attribute in His creatures. Two, three or four wings of the angels only He has created. If He will He may make more than four. It is said in a Tradition that Hazrat Jibraeel has six hundred wings (or arms). And by the words جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا do not think that He depends on these means or media. Never ! He can do everything by Himself. Only out of wisdom He has maintained the system of causes and agencies.

۲۔ مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۚ وَمَا يُمْسِكْ ۙ فَلَا مُرْسِلَ لَهٗ مِنْۢ بَعْدِهٖ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

2. Whatsoever God opens to men of mercy, none can check it,[5] and whatsoever He withholds, none can loose it after Him. He is the All-Mighty, the All-Wise.[6]

۳۔ يٰٓاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ ؕ هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ ؕ لَآ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ ○

3. O men, remember God's benefaction upon you, is there any creator beside God, provides for you from the heaven and earth? There is no sovereign but He, then where are you going back ?[7]

۴۔ وَاِنْ يُّكَذِّبُوْكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ ؕ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ○

4. And if they cry lies to thee, Messengers before thee were cried lies too, and unto God reach all matters.[8]

5. May it be physical mercy as rainfall, provision etc. or spiritual mercy as the sending of Books or the sending of Messengers—in brief if God open the door of His mercy upon the people, who is there to sheet it ?

6. Whatsoever He wills to do by His perfect wisdom He can do it at once. He is so powerful that no one can check Him.

7. You accept that creating and providing the means of provision to keep alive is all under the control and possession of God, then how other than God became entitled to Divinity. He who is the Real Creator and Provider must also be God.

8. If after so much instructing and accomplishing the argument these people cry lies to you, then you should not grieve. The same has had happened with the past Prophets. It is not a strange thing. The prejudiced and refractory men do not desist from their perverseness. Leave them to God. All matters shall be decided reaching there.

5. O men ! No doubt, God's promise is true, so let not the present life delude you and let not that Imposter deceive you by the Name of God.

٥۔ يٰٓاَيُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۪ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ○

6. Verily Satan is an enemy to you, so you too do understand him enemy. He calls his crowd only that they may become the inhabitants of the Blaze.[9]

اِنَّ الشَّيْطٰنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوًّا ۭ اِنَّمَا يَدْعُوْا حِزْبَهٗ لِيَكُوْنُوْا مِنْ اَصْحٰبِ السَّعِيْرِ ○

9. It means the Qeyamat shall definitely come, and surely all of them shall have to appear in the Supreme Court of God. Do not puff up at the transient decoration and the temporary luxury and spring of the present world, and let not be deceived by that notorious Impostor, the Satan. He is your avowed enemy. He will never give you a good counsel. He will only try to bring you to the Hell with himself. He will make you heedless of God and the Hereafter by making diverse talks. You must understand the enemy as enemy, and never obey him, and never follow him. On the contrary you should prove to him that you are not going to be snared by him, because you know well that the Satan also shows enmity in the garb of friendliness.

7. Those who disbelieved—for them is a terrible chastisement. And those who believed and did good deeds—for them is forgiveness and a great reward (Thawab).

٧. اَلَّذِيْنَ كَفَرُوْا لَهُمْ عَذَابٌ شَدِيْدٌ ۬ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ كَبِيْرٌ ۝ ع ١٣

SECTION 2.

8. And what of him the evil of whose deed is brought home fair to him, then he saw it good ; because God leads astray whomsoever He will and guides whomsoever He will, so let not thy soul go away in regret for them. God has knowledge of what they do.[10]

٨. اَفَمَنْ زُيِّنَ لَهٗ سُوْٓءُ عَمَلِهٖ فَرَاٰهُ حَسَنًا ؕ فَاِنَّ اللّٰهَ يُضِلُّ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرٰتٍ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَصْنَعُوْنَ ۝

10. Can that man, whose evil deeds have been decked fair to his eyes by the Satan, be equal to that person who is endowed with the power of differentiating between good and bad by the grace of God, and who understands virtue as virtue and knows vice as vice ? When both can not be equal, then how their ends can be the same ? And do not think this that how a man shall understand vice as virtue with eyes open. Whom God wills to lead astray due to his evil capacity and vicious power, his wisdom is overturned even so. And whom He wills to guide due to his good capacity and good power then no satan has the power to misguide him and drive him to the wrong way or bring home to him any perverted thing. However, is there any hope of that man to come to the straight path who mistakes the evil for a virtue and the poison for an antidote, by the enticement of a satan ? When there is no hope of guidance for such a man, and the affair of guidance and error is all under the control of Divine Will and Wisdom, then why do you melt yourself in the grief of these inimical opposers ? In this regret that why these unfortunate fellows do not accept the word of their own benefit, will you give away your own life ? Leave their story aside. God knows all their misdeeds and evil activities. He will Himself deal with them. You should not be distressed and sorrowful.

٩ - وَاللّٰهُ الَّذِيْٓ اَرْسَلَ الرِّيٰحَ فَتُثِيْرُ سَحَابًا فَسُقْنٰهُ اِلٰى بَلَدٍ مَّيِّتٍ فَاَحْيَيْنَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ كَذٰلِكَ النُّشُوْرُ ○

9. And it is God who has loosened the winds, then they lift up the cloud, then We drove it to a dead land, then We revived thereby the earth after it was dead. Even so shall be the Resurrection.[11]

١٠ - مَنْ كَانَ يُرِيْدُ الْعِزَّةَ فَلِلّٰهِ الْعِزَّةُ جَمِيْعًا ؕ اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهٗ ؕ وَالَّذِيْنَ يَمْكُرُوْنَ السَّيِّاٰتِ لَهُمْ عَذَابٌ شَدِيْدٌ ؕ وَمَكْرُ اُولٰٓئِكَ هُوَ يَبُوْرُ ○

10. Whosoever desires respect, the respect altogether belongs to God.[12] Towards Him goes up the Word excellent[13] and the good deed raises it up.[14] And those who devise evils —for them is a terrible chastisement; and their device is but in vain.[15]

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11. By the order of God the winds bring up the clouds, and the area of land in a country which was lying dead (i.e. there was no vegetation and growth of any sort, the dust flying all round) becomes alive by the rainfall. Similarly understand that God will raise you up, after you are dead, in the same way.

It is said in the Traditions that when God will desire to revive the dead, from under the Throne a special type of rain shall fall, and thereby the dead shall come to life in no time in the same way as a seed grows forth out of the earth by this external (worldly) rainfall. Further details can be seen in the Books of Traditions.

12. The Unbelievers had taken other gods that they would get some respect with God. وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لِّيَكُوْنُوْا لَهُمْ عِزًّا (مریم۔ رکوع ۵)

And many people made friendship with the Unbelievers leaving the Muslims that their respect would be established thereby.

اَلَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۭ اَيَبْتَغُوْنَ عِنْدَهُمُ الْعِزَّةَ فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ۭ (نساء . رکوع ۲۰)

To all such people it is said that whosoever desires the respect of this world and the other world he should ask it of God because He is the Lord of the absolute glory and respect. By His obedience and remembrance the real respect is attained. He is the Owner of all respects. Whosoever got respect or will get has received and shall receive it from His treasure alone.

13. The excellent Word is Zikrullah, Prayer (Dua) Recitation of the Quran, the words of knowledge and instruction—all these things go up towards the Court of Lord of Respect and receive the honour of acceptability and approbation.

14. Excellent words (Zikrullah etc.) by their inherent nature have a tendency to rising upward. If there are other righteous deeds with them they give a support to those excellent words and accelerate their speed of rising upward higher and higher. Excellent Word without good deeds does not attain to glorious heights. Some commentators have inversely changed the relative pronouns in the verse. According to them Excellent Word heightens the good deed. It is also correct. And some have returned the pronoun of يَرْفَعُهٗ to God i.e. God raises up the good deed and brings it to the pinnacle of acceptability. However, the sense is that good deeds and excellent words both demand heights and elevation. Hence the man, who is the seeker of respect from God, the Great, should achieve it by these means.

Hazrat Shah Sahib says : "Respect is in the hand of God. Your Zikr and fair deeds go on rising up. When they reach their limit, then they will overcome vice, the unbelief shall be turned down and Islam shall gain respect. All the evil devices and insidious plans of the devisers shall become null and void."

15. Those who make evil plans and devise against Truth shall eventually become unsuccessful and incur loss. Just see, the Quraish had made plans to arrest (imprison) the Holy Prophet, or slay him, or expel him from the native land, sitting in Darul Nadwa. The result was that at the occasion of the Battle of Badr those very people got out of the native land, were slain by the hands of the Muslims and imprisoned (buried) in the vicinity of Badr for ever.

11. And God made you of dust then of a sperm-drop then He made you pairs. And no female conceives or delivers without His knowledge.[16] And neither any one of long age gets age, nor the age of anyone is diminished but that it is written in the Book. No doubt, that is easy for God.[17]

12. And not equal are the two seas, this is sweet, quenches the thirst, delicious is its drink, and this is saline, bitter. And of both you eat fresh flesh and bring forth ornament that you wear,[18] and thou seest the ships in it cleaving through the water that you may seek of His bounty and that you may recognize the right (of God).[19]

١١ - وَاللّٰهُ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ
جَعَلَكُمْ اَزْوَاجًا ؕ وَمَا تَحْمِلُ مِنْ اُنْثٰى وَ
لَا تَضَعُ اِلَّا بِعِلْمِهٖ ؕ وَمَا يُعَمَّرُ مِنْ مُّعَمَّرٍ وَّلَا
يُنْقَصُ مِنْ عُمُرِهٖۤ اِلَّا فِيْ كِتٰبٍ ؕ اِنَّ
ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ○

١٢ - وَمَا يَسْتَوِي الْبَحْرٰنِ ۖ هٰذَا عَذْبٌ فُرَاتٌ
سَآئِغٌ شَرَابُهٗ وَهٰذَا مِلْحٌ اُجَاجٌ ؕ وَمِنْ كُلٍّ
تَاْكُلُوْنَ لَحْمًا طَرِيًّا وَّتَسْتَخْرِجُوْنَ حِلْيَةً
تَلْبَسُوْنَهَا ۚ وَتَرَى الْفُلْكَ فِيْهِ مَوَاخِرَ لِتَبْتَغُوْا
مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ○

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6. He made Adam of clay, then his children of the sperm-drop, then He made the pairs of men and women wherefrom the human race spread. Meanwhile from the conception to the delivery of child all the periods and manners which passed are all in the knowledge of God. Even the parents do not know what states passed inside.

17. The age of every one is written in Loh-e-Mahfooz (Secure Table), and the causes of the prolongation and diminution of age, or that who will reach his natural age and who will not reach—all are in the knowledge of God. And it is not a bit difficult for God to comprehend all these minute details as it is difficult for men. He has the knowledge of past, present and future in its minutest details from eternity. Do not think God upon yourself.

Hazrat Shah Sahib says, "Every work goes into completion gradually as the progressive development of man and his reaching the decreed age. Similarly understand that Islam will progress by and by and at last Kufr (unbelief) will be vanquished and defeated." (Mozihul Quran)

18. From above, the arguments of Divine Unity and the observations of Divine Power are being described, therewith underlining the victory and predominance of Islam. Hazrat Shah Sahib says: "Kufr and Islam are not equal. God shall surely make Kufr subdued, yet you will benefit from both, from the Muslims the strength of religion and from the unbelievers Jizziyah, tax, etc. And the flesh is brought forth out of the saline as well as sweet waters i.e. fish, and ornament i.e pearl, coral and jewels are generally brought forth out of saline waters." (Mozihul Quran)

19. Generally big trades are run through the water routes by means of boats and ships. The benefits received from it—it is the Bounty of God. On all these rewards man must pay thanks to God.

13. He makes the night enter into the day and makes the day enter into the night, and He has subjected the sun and moon, each one runs to an appointed promise.[20] That is Allah, your Lord, to Him belongs the Kingdom, and those you call upon, apart from Him possess not (own not) so much as the skin of a date.[21]

١٣ - يُولِجُ الَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي الَّيْلِ ۙ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ۝

14. If you call upon them, they hear not your call, and if they hear they reach not your work. And on the day of Qeyamat they will disown your associating.[22] And no one will tell thee like the One having information.[23]

١٤ - إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ ۖ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ۝ ع ١٤

20. This subject has been discussed at very many places before. Hazrat Shah Sahib writes: "Like day and night sometimes Kufr is prevailing, sometimes Islam. And like the sun and moon the term of everything is set, neither delay nor haste. The manifest predominance of Truth shall be on its (appointed) time." (Mozihul Quran)

21. The One, whose attributes and states have been described above, is your True Lord in reality. He is the King of the heavens and earth in toto. As for those whom you call upon thinking them as gods, these helpless fellows do not even possess the thin skin covering a date less to speak of owning the kingdom.

22. Those gods whose support you seek do not hear your call, and if they could hear they would have not profited you an aught. And on the day of Qeyamat they shall publicly declare their hatred against your polytheistic activities, and shall prove themselves to be your enemies instead of helpers.

23. Who is more aware of the conditions than God. He says that these partners are wrong and they are of no avail. Who else will tell such truthful and strong facts except God ?

SECTION 3.

15. O men, you are necessitous unto God, and God is He alone the All-Sufficient, the All-Laudable.[24]

16. If He will, He may put you away and bring a new creation.

17. And that is never difficult for God.[25]

18. And no loader shall load the burden of another. And if a heavyburdened calls for its load to be shared no one shall load of it even an aught, though he be a near kinsman.[26] Thou dost warn those (only those) who fear their Lord without seeing and observe the prayer.[27] And whosoever is purified, so it is that he will be purified for his own benefit. And unto God is the return.[28]

١٥ - يٰٓاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَآءُ اِلَى اللّٰهِ ۚ وَاللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ ○

١٦ - اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَاْتِ بِخَلْقٍ جَدِيْدٍ ○

١٧ - وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ○

١٨ - وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ وَاِنْ تَدْعُ مُثْقَلَةٌ اِلٰى حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَّلَوْ كَانَ ذَا قُرْبٰى ؕ اِنَّمَا تُنْذِرُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَاَقَامُوا الصَّلٰوةَ ؕ وَمَنْ تَزَكّٰى فَاِنَّمَا يَتَزَكّٰى لِنَفْسِهٖ ؕ وَاِلَى اللّٰهِ الْمَصِيْرُ ○

24. All people are needy unto that God alone who has no need of any one, because all attributes and perfections are assembled in His Self. Therefore He is alone entitled to be worshipped and to be sought for help.

25. If you do not believe then He is powerful over that removing you He may settle other people, who may, by all means, be obedient and submissive to Him. as the angels on the heaven. And such a doing is not a bit difficult for God, but this is the demand of His Wisdom that all these series should go on and finally everyone should get the fruit of his virtue and vice, so that in this way all His attributes should get their manifestation.

26. Neither no one shall put the load of anyone by himself upon his head that he may take the sins of others upon himself, nor will share it at the call of anyone, though he be a near kinsman. 'Each one for himself' shall be the order of the day. Only by the grace and mercy of God shall the boat reach the shore.

27. By your warning only that one shall benefit rectifying his soul who fears God without seeing and fearing Him resorts to His service. One who has not fear of God in his heart—how shall he be affected by these threats ?

28. If anyone hearing your advice accepts and rectifies his soul then he does not oblige the Prophet or God. It is in his own benefit if he is purified. And this benefit shall have its full manifestation when all shall be mustered unto God on the day of Resurrection.

19. And not equal are the blind and the seeing,

20. Neither shadows and light,

21. Neither shade and hot wave,

22. Nor the living and the dead are equal.[29] God makes to hear whomsoever He will, and thou canst make those lying in the graves to hear.

23. Thou art naught but a warner.[30]

١٩ - وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۝

٢٠ - وَلَا الظُّلُمَاتُ وَلَا النُّورُ ۝

٢١ - وَلَا الظِّلُّ وَلَا الْحَرُورُ ۝

٢٢ - وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۖ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ۝

٢٣ - إِنْ أَنتَ إِلَّا نَذِيرٌ ۝

29. The Momin is endowed by God with the heart-eyes and he leads his way in the light of Truth and the brilliance of Divine Revelation to the gardens of Paradise and the shade of Divine mercy.

The Kafir is blind of heart, going astray in the dark shadows of superstitions and wishes, leads recklessly to the burning fire of the Hell and its torrid waves. Can these two men—the Momin and the Kafir—be equal to each other? Nay! Never! If it is so then it means that the living and the dead became equal to each other. In reality the difference between the Momin and the Kafir is greater than that between a healthy living man and the dead corpse. The real and everlasting life is only achieved by means of the spirit of Eman. Without the spirit of Eman a man is worse than a thousand dead souls.

30. If God will He can make the dead to hear, this power is not possessed by others. Similarly understand that the work of the Prophet is to deliver the message and warn of bad and good. If some Kafir with a dead heart does not listen to the Prophets, then it is not within their power to make them listen.

Hazrat Shah Sahib says: "All creations are not equal. Only those whom the Eman is to be given, shall get it. Wish you may profusely, that will not do! And the verse ولا الظلمت ولا النور, i.e. Neither the shadow is equal to the light, nor the light is equal to the shadow—explicates the advantage of the repetition of لا in the verses. And God says: 'Thou canst make those lying in the graves to hear'—and a Tradition says: 'Say peace (سلام عليك) to the dead', and at very many places the dead are addressed. So its reality is that the spirit of the dead hears, and in the grave lies the skeleton, it does not hear." (Mozihul Quran) (See also comments of Sura Naml)

24. We have sent thee giving thee true religion the bearer of good tidings and And not a nation there warning is in whichthere has not passed a warner.[31]

٢٤ - إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ۝

25. And they cry lies to thee, so those before them have also cried lies, came to them their Messengers with clear things, and with the Pamphlets and the Illuminating Book.[32]

٢٥ - وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ ۖ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَبِٱلزُّبُرِ وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ ۝

26. Then I seized the Disbelievers, so how was My disbelief?[33]

٢٦ - ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا۟ فَكَيْفَ كَانَ نَكِيرِ ۝ ع ١٢ ٣ ١٥

SECTION 4.

27. Hast thou not seen that God sent down water from the heaven, then We brought forth therewith fruits of diverse hues.[34] And in the mountains are streaks white and red, of diverse hues, and pitchy black.[35]

٢٧ - أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا ۚ وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ ۝

31. The bearer of warning is the Prophet himself or his viceroy or representative or Khalifa who invites to the Prophet's way. (See comments of Sura Naml, Section 4)

32. Enlightened teachings or clear miracles were given to the Prophets. Some of them were given Pamphlets and some were given grand Books covering details.

33. When they desisted not from disbelieving, so see how was their end. The same can be of you.

34. God created diverse kinds of fruits, then in every kind of fruit diverse shades are found. From one earth, one water and one air creating things of diverse kinds and numerous hues shows the wonderful and strange power of God.

35. White of different shades, red of different shades, and pitchy black like the black crow.

28. And in men and in insects and in beasts how many colours are there in the similar way ![36] Only those of His servants fear God who possess understanding. Verily God is All-Mighty, All-Forgiving.[37]

٢٨ - وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالْاَنْعَامِ مُخْتَلِفٌ اَلْوَانُهٗ كَذٰلِكَ ؕ اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا ؕ اِنَّ اللّٰهَ عَزِيْزٌ غَفُوْرٌ ○

29. Those who recite the Book of God and establish the prayer and expend somewhat of that We have provided them, secretly and openly, are hopeful of a commerce that incurs not loss[38]

٢٩ - اِنَّ الَّذِيْنَ يَتْلُوْنَ كِتٰبَ اللّٰهِ وَاَقَامُوا الصَّلٰوةَ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً يَّرْجُوْنَ تِجَارَةً لَّنْ تَبُوْرَ ○

36. This is all the description of Nature's fascinations. Hence as in vegetations, rocks and animals there are creatures of diverse hues, in the men too the manner of each is different. Momin and Kafir become one and the same, and all men adopt the same colour ! How can it be ? In this consolation is given to the Holy Prophet that he should not feel grieved at the differences of men.

37. Amongst the servants there are fearless as well as God-fearing, but only those fear who understand the glory and dignity of God and the permanence and eternity of the Hereafter and the transience of the present world, and achieving the knowledge of the Divine guidance and commandments are anxious about their future. The greater the degree of such understanding the greater he will be God-fearing. The one, who has no fear of God, does not deserve the honour of an Aa'lim. In reality he does not deserve to be called an Aa'lim. (عالم).

Hazrat Shah Sahib writes : "All men are not God-fearing. Fearing God is the quality of those who are possessed of understanding. And God's manner is also of two types—He is All-Mighty that He may seize on every sin, He is All-Forgiving that He may forgive the sinner. So a servant should also fear with each respect, because profit and loss are both in His possession ; so whenever He will He may withold the profit and inflict the loss." (Mozihul Quran)

38. Those who fear God and accept His words and recite His Book with faith and devotion, and also do not fail in physical and monetary services—they are in reality hopeful of such a mighty commerce which has no risk of any loss and bankruptcy. No doubt, when God is Himself the purchaser of their deeds, they are right in such a hope. There is no danger of loss from any side ; there is all profit from head to foot.

30. So that He may pay them in full their Thawab and give them more of His bounty, All-Appreciator.[39]

31. And that We have sent down upon thee of the Book is the truth, confirming what is before it. No doubt, God is aware of and observes His servants.[40]

32. Then We made inheritors of the Book those We chose of Our servants, then of those some wrongs himself, and some of those is on the middle way, and some of those has advanced in virtues by the order of God. This is of course a great bounty.[41]

٣٠. لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۚ إِنَّهُ غَفُورٌ شَكُورٌ ۝

٣١. وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ ۗ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ۝

٣٢. ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ ۖ وَمِنْهُمْ مُقْتَصِدٌ ۖ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ۝

39. He forgives many of the sins and appreciates even a small obedience and gives Thawab more than that entitled according to rule by His grace.

40. God knows well the conditions and circumstances of His servants. He sent down the Book at the most appropriate time.

41. After the Prophet He made this Ummat the inheritor of this Book, which in the collective sense is better and greater than all other Ummas. Of course, all the individuals of the Ummah are not equal. Of them are those too who fall in sins

despite their right Eman, and there are also those who lead the middle way, neither absorbed in sins, nor highly holy and pious (saint). They are called : مقتصد . And there are those perfect servants who advance further and fruther to earn the virtues and in the achievement of perfection they surpass the Muqtasideen. They do not even leave the fair things (مستحب), and for fear of sin they even avoid lesser detestable (مکروہ تنزیہی) and sometimes abstain from certain permissible things (مباحات)

(a) Farz (فرض) :—Whose doing is obligatory of the first instance, whose leaving is a major sin (گناہ کبیرہ), whose disbeliever is a Kafir in the Shariah.

(b) Wajib (واجب) :—Whose doing is obligatory of the second instance, whose leaving is a great sin, but its disbeliever is not a Kafir.

(c) Sunnat-al-Muakkedah (سنّت مؤکّدہ) :—Whose doing is incumbent, whose leaving is a sin as the Sunan in the Prayers.

(d) Sunnat-al-Ghair Muakkeda (سنّت غیر مؤکّدہ) :—Whose doing is Thawab and whose leaving is no sin.

(e) Mustahab (مستحب):—Whose doing is Thawab and whose leaving is no sin.

(f) Mubah (مباح) :—Whose doing is permissible.

(g) Mandoob ( ):—Whose doing and leaving is neither Thawab nor sin.

(h) Haram (حرام);—Whose doing is a major sin as fornication, drinking wine etc.

(i) Makrooh-e-Tahrimi (مکروہ تحریمی)—Whose doing is a sin less than that of Haram.

(j) Makrooh-e-Tanzihi (مکروہ تنزیہی)—Whose doing is a minor sin.

Consequently are men of a high peity and excellence. They are the chosen servants of God, of the first order. The other two are also counted among the chosen, because they shall enter into Paradise according to their respective degrees. The sinner, if he is a Momin, shall, after all go to Paradise sooner or later. It is said in a Tradition :

"Our sinrer is forgiven (i.e. at last he will be forgiven), the middle one is secure, and the one who moves forward advances ahead of all. Allah is Kareem (Magnanimous), no parsimony is there."

33. Gardens of Eden in which they shall enter, therein they shall be adorned with ornament--bracelets of gold and pearls, and their dress there shall be of silk,[42]

٣٣ - جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا يُحَلَّوْنَ فِيْهَا مِنْ
اَسَاوِرَ مِنْ ذَهَبٍ وَّلُؤْلُؤًا ۚ وَلِبَاسُهُمْ فِيْهَا
حَرِيْرٌ ○

34. And they shall say: 'Thanks to God who has put away sorrow from us. No doubt, our Lord is All-Forgiving, All-Appreciator,[43]

٣٤ - وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْٓ اَذْهَبَ عَنَّا الْحَزَنَ ؕ
اِنَّ رَبَّنَا لَغَفُوْرٌ شَكُوْرٌ ۙ ○

35. Who has made us to alight in the house of dwelling by His grace, neither toil shall reach us herein, nor wearisomeness.[44]

٣٥ - الَّذِيْٓ اَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهٖ ۚ لَا
يَمَسُّنَا فِيْهَا نَصَبٌ وَّلَا يَمَسُّنَا فِيْهَا لُغُوْبٌ ○

36. And those who are disbelievers—for them is the fire of the Hell, neither order comes upon them that they die, nor upon them shall be lightened some restlessness (trouble). This punishment We give to every ungrateful one.[45]

٣٦ - وَالَّذِيْنَ كَفَرُوْا لَهُمْ نَارُ جَهَنَّمَ ۚ لَا يُقْضٰى
عَلَيْهِمْ فَيَمُوْتُوْا وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ
عَذَابِهَا ؕ كَذٰلِكَ نَجْزِيْ كُلَّ كَفُوْرٍ ۚ

42. Gold and silk are there for the Mulsim men. The Holy Prophet has said, "One (male) who wears silk in the present world shall not wear in the Hereafter.

43. It means God removed the sorrow of the world and the sorrow of Resurrection, forgave sins, and by way of appreciation accepted the obedience.

44. Hazrat Shah Sahib says: "The house of dwelling was none before it, every place tempgrory sojourn, and the sorrow of provision, the fear of enemies, toiling and grieving in addition. All disappeared reaching there."

45. Neither death will come to the Unbelievers that it may put an end to all troubles, nor the pain of chastisement shall be lightened ever. Such is the punishment with Us for the ungrateful ones like them.

٣٧. وَهُمْ يَصْطَرِخُونَ فِيهَا ۚ رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ۝ ع ١١ ١٦

37. **And they shall cry therein: 'Our Lord, bring us forth that we may do some righteousness, not that we had been doing.'[46]**

Had We not given you age so much that during it one might think, who desired to think? and came to you the warner. So now taste that no one is the helper of the sinners.[47]

46. They will say: "At that time in the world we called those deeds good and excellent, but again we will not do those deeds. For a time bring us forth out of the Hell, then we will earn virtues abundantly, and will come in your presence like obedient servants."

47. This answer shall be given to the People of the Hell: "We had given you wisdom to understand thereby, and bestowed sufficient life wherein if you desired to think you could adopt the straight way after thinking all pros and cons of virtue and vice, till that many of you lived upto the age of sixty and seventy years in the world. Nevertheless, We sent such persons and circumstances as to warn you of bad end and awake you from the slumbers of heedlessness. After that have you got any othhr excuse? Now taste the mighty chastisement, and do not expect any kind of help from any quarter.

SECTION 5

38. God is the Knower of the mystry of the heavens and of the earth. He Knows well what is in the hearts.[48]

٣٨ - إِنَّ اللَّهَ عَٰلِمُ غَيْبِ السَّمَٰوَٰتِ وَالْأَرْضِ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ الصُّدُورِ ۝

39. He it is who made you vicegerent in the earth.[49] Then whosoever is ungrateful, so upon him shall lie his ingratitude. And the unbelief (disbelief) of the disbelievers shall not increase them before their Lord, save in hate, and the disbelief of the Unbelievers shall not increase them save in loss.[50]

٣٩ - هُوَ الَّذِى جَعَلَكُمْ خَلَٰٓئِفَ فِى الْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَلَا يَزِيدُ الْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ الْكَٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ۝

48. God knows all the open and hidden conditions and deeds of the servants and He knows well the secrets of the hearts. The intention and capacity of any one is not hidden from Him. He deals with them accordingly. And He also knows that the people, who are crying for their release and never to repeat their bad actions, are false in their claim. If they are returned seventy times they will not desist from their haughtiness. The nature of their dispositions shall remain the same.

49 God inhabited you on the earth in place of the past nations and gave you power after them. So you should pay thanks to God for it.

50. There is no harm (loss) to God by their unbelief and disbelief. He is independent of our praise and thanks. Of course the curse of ungratefulness falls upon the ungrateful. The end of unbelief is nothing but increment from the side of God in displeasure and detestation, and a ceaseless enhancement in the loss and misfortune of the unbeliever.

40. Thou say : "just see your associates whom you call upon beside God ! Just show me what they have created in the earth ; or have they some partnership in the heavens,[51] or else have We given them some Book that they possess an authority thereof ?[52] Nay, but the promise which the sinners tell each other is all delusion."[53]

41. Verily God is sustaining the heavens and the earth that they may not evade, and if they evade none can hold them up after Him.[54] He is All-Clement, All-Forgiving.[55]

٤٠ - قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ الَّذِينَ تَدْعُونَ
مِن دُونِ اللَّهِ ۖ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ
ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ ۚ أَمْ
ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ بَلْ
إِن يَعِدُ ٱلظَّٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا ○

٤١ - إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن
تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ
أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ○

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51. Observing the conditions of your gods tell me what portion of the earth they have made, or what share they have in the making and sustaining of the heavens. If there is none then how they have become gods. Think somewhat with wisdom.

52. If you can not present a rational argument, you please give me a traditional argument, on whose authority you are making this polytheistic claim.

53. They have no rational or traditional argument. The thing is that their elders to the youngers and their ancients to the past generations have had been giving this promise by the delusion of the Satan : هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ

i.e.these idols shall be our intercessors with God, and shall give us His nearness, although it is a deception and a delus on only. How can they become their inter cessors when even the most favourite of God can not move his tongue there, in (for) the recommend i tion of an Unbeliever ?

54. It is only the hand of His power that does not allow such tremendous and formidable spheroids to slip away from their centre and escape from their place and system. And if, suppose, these bodies remove from their orbits then whose power beside God is there to hold them up ? So in Qeyamat when God shall disorder the whole system, no power shall be able to check it.

55. The unbelief and sins of the people demand that this whole system should be turned topsy-turvy in no time, but it is held up by His Clemency and His readiness to forgive. But for His forgiving disposition, the whole world may become ruined.

42. And they did swear by God the most earnest oaths that if a warner came to them, they would lead a better way than anyone of the nations. Then when the warner came to them, it increased them only in aversion,

٤٢ - وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَآءَهُمْ نَذِيْرٌ لَّيَكُوْنُنَّ اَهْدٰى مِنْ اِحْدَى الْاُمَمِ ۚ فَلَمَّا جَآءَهُمْ نَذِيْرٌ مَّا زَادَهُمْ اِلَّا نُفُوْرًا ۙ

43. Waxing proud in the land and devising evil; but evil devising turns the table upon those who do it.[56] So do they expect anything but the wont of the ancients? And thou shalt not find the wont of God changing, and thou shalt not find the wont of God removing.[57]

٤٣ - اسْتِكْبَارًا فِى الْاَرْضِ وَمَكْرَ السَّيِّئِ ۭ وَلَا يَحِيْقُ الْمَكْرُ السَّيِّئُ اِلَّا بِاَهْلِهٖ ۭ فَهَلْ يَنْظُرُوْنَ اِلَّا سُنَّتَ الْاَوَّلِيْنَ ۚ فَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَبْدِيْلًا ۚ وَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَحْوِيْلًا ۝

56. When the Arabs heard that the jews etc. disobeyed their Prophets in such and such a way, they said that if a Prophet came to them they would show more obedience to and better companionship with their Prophet than those nations. When God sent the Prophet, who is ahead of all the Prophets, in glory and dignity they began to abhor Truth more. How could their arrogance and pride allow them to bend the necks before the Prophet. Instead of adopting companionship and obedience they became foes, and made different kinds of evil devices and insidious plans, but remember, evil device turns the table against the deviser himself. Let them be merry for some days in their hearts that they have inflicted so much loss upon the Muslims, but eventually they shall see who actually bore the mighty loss. Suppose if they do not experience it in this world, they shall definitely experience it in the Hereafter with all certainty If they do not experience, suppose, in this world, they shall, in the Hereafter, definitely experience with all certainty.

57. They are perhaps waiting for the same treatment which was meted out to the past criminals. So if they do not desist the same shall be done with them. The wont of punishing the criminals which has been with God will neither change that such criminals may be rewarded and favoured instead of being chastised, nor it shall remove that punishment may be translated from a guilty one to a non-guilty one.

44. Have they not walked in the land that they might see how was the end of those before them and they were more hard in strength than they? And God is not that whom anything may (can) tire in the heavens and in the earth. He is the All-Knowing, the All-Powerful.[58]

45. And if God should zeize men for what they have earned, He would not leave upon the back of the earth one creature that crawls,[59] but He defers them to an appointed promise. Then when their promise is come, so in the sight of God are all His servants.[60]

٤٤ - أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَكَانُوا أَشَدَّ
مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن
شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ إِنَّهُ
كَانَ عَلِيمًا قَدِيرًا ○
٤٥ - وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ
عَلَىٰ ظَهْرِهَا مِن دَابَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ
إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ
اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ○ ع ١٧

58. Even the most powerful claimants could not escape the seizure of God e.g. Aa'd, Thamood, etc. what these helpless creatures are ! Understand well that no power of the heavens and the earth can frustrate Him. His Knowledge comprehensive, His Power supreme, then how can God be frustrated ? How can God be made helpless ?

59. If God should seize on each and evcry sin, which the men earn, then no living soul would remain on earth. The disobedient would be destroyed for their disobedience, and those perfect in obedience who habitually are very few, may be raised due to their minority, because the system of the universe is established on such a manner that the inhabiting of few men here is against Hikmat (Divine Wisdom). Then when men are not inhabited, why animals should be kept alive. Their existence, nay, the existence of the whole universe is only for this Hazrat-e-Insan—Man.

60. God has granted respite for a stated term and an appointed promise that He does seize on every crime at once, When the promised time comes—so remember all servants are in His sight and not a single atom of virtue and vice of anyone is beyond (exterior) to His knowledge—so He will rightly decide everyone according to His encompassing knowledge. Neither the criminal can hide himself anywere, nor the right of the obedient be forefeited.

Sura Fatir has ended by His grace and kindness.

اٰیاتها ۸۳ سُوْرَةُ يٰسٓ مَكِّيَّةٌ رکوعاتها ۵

(SURA YASIN - MECCAN, VERSES—83, SECTIONS — 5)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١. يٰسٓ ۚ

1. Ya Sin,

٢. وَالْقُرْاٰنِ الْحَكِيْمِ ۙ

2. By that Strong Quran,

٣. اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۙ

3. Thou art verily of the Messengers,

٤. عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝

4. On the straight path[1]—

٥. تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ۙ

5. The sending of the All-Mighty, the All-Wise,[2]

٦. لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ فَهُمْ غٰفِلُوْنَ ○

6. That thou mayst warn a people whose fathers heard not the warning, so they are unaware.

٧. لَقَدْ حَقَّ الْقَوْلُ عَلٰٓى اَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُوْنَ ○

7. The word has been proved upon many of them, so they shall not believe.[3]

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1. The Holy Quran, from the viewpoint of its miraculous state, wise educations and strong subjects, is a mighty witness to this that the Nabi Ummi (The Uneducated Prophet) who brought it, is certainly the Messenger of God, and is upon the straight path without doubt. His followers have no fear of any aberration from the desired goal.

2. This straight path of religion, or the Holy Quran, is sent down by that God who is All-Mighty, that He may not let the disbelievers escape the punishment, as well as Merciful, that He may enrich the believers with favour and endowment. This is why some verses of the Holy Quran bear the state of love and kindness and some others bear the aspect of wrath and anger.

3. A very hard work is handed over to you that you should warn and awake by means of the Quran, that nation (Arab) to whom for centuries no warner was sent. That ignorant and heedless nation which is neither aware of God nor the Hereafter, neither gaining lesson from the past nor anxious for the future, neither observant of

the origin nor looking at the end, neither differing between virtue and vice nor conscious of good and bad—to bring forth such a nation from the shadows of such a long ignorance and heedlessness into the light of righteousness and guidance is not an ordinary and easy job. No doubt, you shall try with full force and zeal to bring them up to the high degrees of prosperity and welfare by warning them of the horrible results of this ignorance and heedlessness and by giving them the alarm of a hideous future, so that this nation by its high success may open the door of success for the whole world. But there shall come across many men who will not pay heed to any kind of advice and admonition. This is why satan subdues them and prevails upon them and decks out fair to them their mischiefs and absurdities. He adorns with delusion their past and future though which may be extremely dirty. Thus at last, totally disbelieving the next life these people make only their ephemeral wishes, their destined goal. At that time from one side the word of the Satan :

لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

(Save the sincere ones I will mislead all of them) comes true and on the other side the word of God :

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

(I will fill the Hell with thee and thy followers) is proved and applied. Nevertheless, it is already proved from eternity that such and such individuals from such and such nations, being misled by the Satan due to their carelessness and indiscretion, shall be entitled to the divine chastisement. Such people can not be expected to come to the way and accept the truth. So if you come to face such discouraging events in the mission of warning and reforming, you should not be sorrowful and grieved. You go on performing your duty and resign the result to God. To understand the above comment, following verses should be perused :

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ (زخرف - ع ۴)

It shows that Satan is not set upon anyone in the beginning but when one blinds himself of the admonition obstinately, the final effect is that the Satan is set upon him, as the organs of the body—hands and feet—become inert if they are not used for a pretty long while. God, the Most High, says : (۱) فَلَمَّا زَاغُوا أَزَاغَ اللّٰهُ قُلُوبَهُمْ

(الصف - ع ۱)

(۲) وَنُقَلِّبُ اَفْـِٕدَتَهُمْ وَاَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوْا بِهٖٓ اَوَّلَ مَرَّةٍ وَّنَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ
(انعام - رکوع ۱۳)

(۳) وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوْا لَهُمْ مَّا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِيْٓ اُمَمٍ
(حم السجدہ - رکوع ۳)

After the control, Satan does this work whose result is حَقَّ عليهم القول

(۴) وَالَّذِيْ قَالَ لِوَالِدَيْهِ ــ عليهم القول فی امم (الاحقاف - ع ۲)

From these verses it appears that the حَقَّ الْقَوْلُ is applied to those men who do not have faith in the next life after death, nor they consider bad as bad. On the other hand by the delusion of the Satan they consider their vices as virtues and the error as guidance. Whatever arguments you give to them, whatever miracles you show to them but they never cease to belie and never cease to debate. Outwardly they pay their ears to the words of the Prophet, but never try to understand a single word. They make their wish and lust as their god, neither using reason nor eyes. These are those men, that due to their enmity and perverseness, God eventually sets the seal on their hearts that there is left no space in them to receive goodness or virtue ; as a man shuts all the doors of light upon himself then God leaves him in darkness, or as a sick man takes the oath of not using the medicine, hates the doctor and resorts to all kinds of inabstinence, so God makes his illness fatal and brings him to the stage of hopelessness. God says:

(۱) تِلْكَ الْقُرٰى ــــــــــــــــــــــــــــــــ عَلٰى قُلُوْبِ الْكٰفِرِيْنَ (اعراف - ع ۱۲)
(۲) ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهٖ ــــــــــــــــــــــــــــــــ الْمُعْتَدِيْنَ (یونس - ع ۸)
(۳) وَلَقَدْ ضَرَبْنَا ــــــــــــــــــــــــــــــــ وَعْدَ اللّٰهِ حَقٌّ (روم - ع ۶)
(۴) كَذٰلِكَ يُضِلُّ اللّٰهُ ــــــــــــــــــــــــــــــــ مُتَكَبِّرٍ جَبَّارٍ (مؤمن - ع ۳)
(۵) وَمِنْهُمْ مَّنْ يَّسْتَمِعُ ــــــــــــــــــــــــــــــــ عَلٰى قُلُوْبِهِمْ (محمد - ع ۲)
(۶) بَلْ طَبَعَ اللّٰهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا (نساء - ع ۲۲)
(۷) كَلَّا بَلْ ــــــــــــــــــــــــــــــــ يَكْسِبُوْنَ (مطففین - ع ۱)
(۸) اَفَرَءَيْتَ ــــــــــــــــــــــــــــــــ بَعْدَ اللّٰهِ (جاثیہ - ع ۳)
(۹) وَلَقَدْ ذَرَاْنَا ــــــــــــــــــــــــــــــــ الْغٰفِلُوْنَ (اعراف - ع ۲۲)
(۱۰) يُحَرِّفُوْنَ الْكَلِمَ ــــــــــــــــــــــــــــــــ قُلُوْبُهُمْ (مائدہ - ع ۶)

8. We have put in their necks, collars, so they are upto the chins, then their heads are ascending upward.[4]

9. And We have made before them a wall and behind them a wall, then We have covered them from above, so they see nothing.[5]

10. And alike it is to them whether thou warnest them or thou warnest them not, they will not believe.[6]

11. Thou only warnest him who follows the instruction and who fears the Rahman without seeing, so give him the good tidings of forgiveness and the Thawab of honour.[7]

٨ - اِنَّا جَعَلْنَا فِيْٓ اَعْنَاقِهِمْ اَغْلٰلًا فَهِيَ اِلَى
الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ○
٩ - وَجَعَلْنَا مِنْۢ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ
سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ ○
١٠ - وَسَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ
لَا يُؤْمِنُوْنَ ○
١١ - اِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمٰنَ
بِالْغَيْبِ ۚ فَبَشِّرْهُ بِمَغْفِرَةٍ وَّاَجْرٍ كَرِيْمٍ ○

4. This is for the people described in the above comment. These were the collars of the customs and conventions, love of power and wealth and the following of their fathers and grandfathers. And these collars had severely pressurized their necks, and due to pride and arrogance their heads did not bend down.

5. The animosity against the Prophet had raised walls between them and the reception of guidance. The ignorant customs and manners, and the shadows of wishes and fancies had so much overwhelmed them that they could not see anything of the ups and downs, backward and forward. Neither they had an eye on the past, nor on the future. As for the attribution to God concerning these affairs it is done because the creator of vice and virtue is He alone, and the effects follow the causes by His will alone. Hazrat Imam Razi says that this verse indicates a negation of their thinking in the Signs of the Universe, as the previous verse indicated a negation of their paying heed to the Signs of the Souls, because when the head is raised up, unable to bend down, the eye is not cast on one's own body.

6. It is alike to them but not for you. Yet it is the source of the achievement of mighty ranks to instruct and reform such a haughty and adverse people with great perseverance. And sometimes this morality becomes the cause of guidance for others. Similar verses have been given in Sura Baqara.

7. The advantage of warning appears only in the case of one who accepts the adivce and follows it, and has fear of God in his heart. And one who has no fear of God in his heart and no care of instruction—what benefit he can gain from the Prophets' advice and warning. Such people shall be deserving of punishment and humiliation instead of forgiveness and honour. Onward it is indicated that the full demonstration of this honour and humiliation of the two parties shall be held in the second phase of life whose preliminaries start from the time after death.

12. It is We who bring the dead to life[8] and write down what they have forwarded and what they have left behind,[9] and everything We have numbered in a clear register.[10]

١٢ - إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ۝

SECTION 2

13. And describe for them a similitude, the people of that city,[11] when the envoys came to them,[12]

١٣ - وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ۝

8. The life after death is sure and certain where every one shall be recompensed for his deeds.

Or perhaps there may also be an indication to this fact that this people (Arabs) whose spiritual faculties have entirely become dead—God is powerful over it that He may again breathe the spirit of life into them that they may perform resplendent deeds in the world and for the coming generations leave their mighty marks.

9. The good or bad works that they have forwarded, and the good or bad effects or marks of some works which they have left behind e.g. some book which they wrote, some knowledge which they taught, or made a building, or established a custom, good or bad, all are included in it. And the generalization of the word آثارهم may also include those foot-prints which are formed on the earth by walking in some service (to God). Hence some of the True Traditions provide an explication : ديارکم تکتب آثارکم

10. As all the deeds and marks are written according to the rule after their taking place, so also everything has been written in the Secure Table before its occurance. And that inscription too is due to administrative laws and reasons, otherwise everything, big or small, is already existent and present in the Eternal Knowledge of God. According to that knowledge it is copied on the Secure Table.

11. According to a majority of writers this city is Antakia (انطاکیه), and in the eighth and eleventh chapters of the Book of Deed in Bible, a story, similar to this story, is narrated (with some difference), of this city—Antakia But Ibne Kathir has raised some objections to it under the light of historical facts and the context of the Quran. If they are correct then some other city shall be taken. (God knows better)

12. Their names can not be ascertained, nor it can be said with certainty that they were the direct Messengers of God, or they were the envoys of some Prophet and they were ordered by God through that Prophet to go as his vicegerents to that city. Both are possible yet the greater possibility is that they might be Messengers. Perhaps they had been raised before the Christ (be peace upon him).

14. When We sent unto them two they rejected them then We reinforced by the third, and they said: 'We have come unto you envoys.'[13]

15. They said: 'You are naught but mortals like us, and Rahman has not sent down anything. You are all speaking lies.'[14]

16. They said: 'Our Lord knows, we are no doubt sent unto you with message.'[15]

17. 'And our responsibility is only that to deliver the Message clearly (openly).'[16]

١٤ - إِذْ أَرْسَلْنَآ إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا
بِثَالِثٍ فَقَالُوٓا إِنَّآ إِلَيْكُم مُّرْسَلُونَ ○
١٥ - قَالُوا مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا ۙ وَمَآ أَنزَلَ
الرَّحْمَٰنُ مِن شَيْءٍ ۙ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ○
١٦ - قَالُوا رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ ○
١٧ - وَمَا عَلَيْنَآ إِلَّا الْبَلَٰغُ الْمُبِينُ ○

13 First two went, then for their support the third was sent, and they jointly said. "We have not come of our own accord. We are sent by God. So whatever we say, think it the Message of God."

14. You have got no distinction that God would have sent you. In what thing you were superior to us? Leave it and do not take the name of God nolens volens. He has not sent down anything. All three of you have conspired to make a lie and assigned it to God.

15. They said, 'If We forge against God, so He is seeing. Will He go on confirming the liers by His actions? It is not possible! Now you understand or understand not, God knows well that We are true in our claim, and we are not saying anything by our own selves. This is why He is confirming us by His actions'

16. We have performed our duty. We have delivered you the Message of God very clearly, reasonably and impressively. Now after the accomplishment of argument you yourselves think what should be the result of disbelieving and envying?"

18. They said : 'We saw you inauspicious (unblessed). If you do not desist, we will stone and there shall visit you from us a terrible punishment.'[17]

١٨ - قَالُوْٓا اِنَّا تَطَيَّرْنَا بِكُمْ ۚ لَئِنْ لَّمْ تَنْتَهُوْا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ اَلِيْمٌ ○

19. They said : 'Your misfortune is with you. What, only on this that you are reminded—? Nay, but you are a people who do not live within limit.'[18]

١٩ - قَالُوْا طَاۤئِرُكُمْ مَّعَكُمْ ؕ اَئِنْ ذُكِّرْتُمْ ؕ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ○

20. And came from the farthest part of the city a man running,[19] he said : 'O men, follow the way of the messengers,

٢٠ - وَجَآءَ مِنْ اَقْصَا الْمَدِيْنَةِ رَجُلٌ يَّسْعٰى قَالَ يٰقَوْمِ اتَّبِعُوا الْمُرْسَلِيْنَ ○

17. Perhaps due to the misfortune of the denial (of the Messengers), the unbelief and enmity, the famine etc. would have taken place. Or difference arose among themselves at the instructions of the messengers; some accepted, some rejected. This situation they called inauspicious.

They said, "With your steps the misfortune of famine and differences befell us. This is all due to your ominousness and bad augury. Otherwise before your preaching we were normally living a life of peace and comfort. Change your manners and give up your sermons, otherwise having given you great pains and tortures we will stone you."

18. They answered, "The chastisement came due to the misfortune of your unbelief and rejection. If you had accepted the truth and righteousness all together, the disastrous differences would have not arisen among you, nor you would have been visited by such calamities. It means the causes and factors of inauspiciousness are there in your own souls Then what, are you casting your misfortune upon us and giving the threats of murder only on this that you were made to listen to the good advice and understand the bad and good? The fact is you go out of the limits of reason and manhood, neither talk of reason, nor understand with wisdom.

19. It is said that the name of this righteous man was Habib He was absorbed in God's worship living at the other bank of the city and earned his livelihood by lawful means. His natural righteousness did not let him keep silent. Hearing the story he at once came running to support the messengers and advise the rejectors, lest the disbelievers should accomplish their threats, It shows the effect of the voice of the messengers had reached the remote corners of the city.

21. 'Follow the way of such a person as ask no wage (return) of you, and they are on the right way.'[20]

٢١ - اتَّبِعُوا مَنْ لَّا يَسْـَٔلُكُمْ اَجْرًا وَّهُمْ مُّهْتَدُوْنَ ۝

22. And what has gone with me that I should not worship Him who has originated me[21] and unto Him you shall be returned.[22]

٢٢ - وَمَا لِيَ لَآ اَعْبُدُ الَّذِيْ فَطَرَنِيْ وَاِلَيْهِ تُرْجَعُوْنَ ۝

23. What, should I take, apart from Him, gods to worship, if Rahman desires affliction on me, an aught shall not avail me their intercession, and neither shall they deliver me,

٢٣ - ءَاَتَّخِذُ مِنْ دُوْنِهٖٓ اٰلِهَةً اِنْ يُّرِدْنِ الرَّحْمٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّيْ شَفَاعَتُهُمْ شَيْـًٔا وَّلَا يُنْقِذُوْنِ ۝

24. So in that position I would be wandering in error manifest.[23]

٢٤ - اِنِّيْٓ اِذًا لَّفِيْ ضَلٰلٍ مُّبِيْنٍ ۝

25. 'I have believed in your Lord, hear from me !'[24]

٢٥ - اِنِّيْٓ اٰمَنْتُ بِرَبِّكُمْ فَاسْمَعُوْنِ ۝

20. They are the messengers of God. They have brought His message. The thing which they preach, they also act upon it. Their morals, deeds, habits and manners are all correct. They wish your welfare without greed. They seek not return of any kind. Then why should such sincere and devoted servants be not followed, and why should the message given through them be not accepted ?

21. This was an indirect rehearsal unto those people i e. what has gone wrong with you that you worship not that who has originated you ?

22 He continued. "Do not think that after creating you He has left you free, and now you have no concern with Him. Nay, all of them will have to go back unto Him. You should be keeping anxious of that time "

23. What a clear error it is to leave aside such a Merciful and Powerful God, and adore things as can not deliver from any affliction sent by God, either by power or by intercession.

24. I proclaim in the public without any hesitation or fear that I have believed in One God. All should listen to this declaration. It is rehearsed unto the messengers so that they might be witness before God and to the nation so that they might be impressed by the proclamation, or at least the world might come to observe the dauntless courage and the power of Eman of a Momin.

26. It was ordered, 'Enter Paradise![25]
27. He said, Would that my people had come to know that my Lord has forgiven me (that on what basis my Lord has forgiven me) and that He has placed me among the honoured![26]

28. And We sent not upon his people after him any host from heaven and neither We send down host.

29. It was only a Cry and Lo, they were extinguished the same moment.[27]

٢٦ - قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يٰلَيْتَ قَوْمِي
يَعْلَمُونَ ۝
٢٧ - بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ۝
٢٨ - وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ
مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ۝
٢٩ - إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ۝

25. It means the permit of Paradise was at once given. It is said that his people slew him pitilessly. No sooner he was martyred than he received the order, "Enter Paradise," as it is proved in the Traditions about the souls of the Martyrs that they enter Paradise before the Resurrection.

26. The people showed enmity that they killed him. But he entering the Paradise did not banish the idea of his people's welfare that if they had known the honour, reward and kindness which God gave him and his real position and condition in that world, all would have believed.

27. After him his people was destroyed in punishment of Kufr, Zulm and disbelief of the Messengers. And for this destruction no additional or special management was to be done that some host of angels would have been sent down from heaven, nor it is the habit of God, the Most High, to send big hosts and armies for the annihilation of nations (with due exceptions on some special occasions according to reasons and circumstances). Only a rebuke there is sufficient to extinguish most froward tyrants and claimants. As such this people met the same fate that the cry of an Angel became the cause of their sudden annihilation, and no army of angels was required to destroy them.

30. Alas for the servants ! Never comes to them any Messenger but they mock at him.

31. Do they not see how many a generation We have destroyed before them, that they shall not come back to them?[28]

32. And there is none among them but they shall come before Us arraigned all together.[29]

٣٠- يٰحَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِمْ مِّنْ رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝

٣١- أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ۝

٣٢- وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ۝

28. It means that they see and they hear that many generations before have been destroyed for mockery with the Messengers and Prophets, and as such their name and trace do not survive today. No generation has ever turned back here. All were ground levelled in the mill-stone of chastisement, equally. At this even they do not receive any lesson ! Whenever some new Messenger comes they resort to the same old mockery which was the habit of the Unbelievers. Even so with the Last Prophet, Mohammad (be peace upon him) the Unbelievers of Mecca are dealing.

29. It means it was the chastisement of the world, and the punishment of the Hereafter is additional. Do not understand that, when after annihilation you do not come back, the story is finished. Nay, but you shall all go unto the presence of God, where all the criminals without exception shall be brought, seized.

SECTION 3

33. And one sign for them is the dead land, We revived it and brought forth from it grain, whereof they eat.

34. And We made therein gardens of palms and vines, and therein We caused certain fountains to gush forth,

35. That they might eat of it.[30] And their hands made it not! Then why do they not give thanks ?[31]

٣٣ - وَاٰيَةٌ لَّهُمُ الْاَرْضُ الْمَيْتَةُ ۚ اَحْيَيْنٰهَا وَ
اَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَاْكُلُوْنَ ○
٣٤ - وَجَعَلْنَا فِيْهَا جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ وَّ
فَجَّرْنَا فِيْهَا مِنَ الْعُيُوْنِ ○
٣٥ - لِيَاْكُلُوْا مِنْ ثَمَرِهٖ ۙ وَمَا عَمِلَتْهُ اَيْدِيْهِمْ ؕ
اَفَلَا يَشْكُرُوْنَ ○

30. Perhaps doubt might strike that how will they be brought to life after death, so they are made to understand by this example that the land lies dry and dead, then God quickens it that it begins to bloom in no time. How many kinds of fruit and grain grow in gardens and fields, and you utilize them all. Even so understand that the spirit shall be breathed in the dead bodies. However, the dead land is a sign for them. If they think and observe it they can easily understand the Uprising after death, the Divine Unity and Glory and the problems of His reward and benefaction.

Note : In the above verse the aspect of warning was apparent i.e. they should adopt the way of guidance fearing the chastisement of God. And they should also note that when God revives the land materially lying in a dead state, He can also revive a nation spiritually lying in a dead condition

31. These fruits grow by the power of God. Their hands have not such power as to create a grain, or vine, or date-palm. To fructify the labour and struggle done in the setting up a garden and looking after it, is absolutely in the control of His power alone. And if observed deeply, the work which is apparently done by human hands, is also really done by the powers given by God, and by His will and intention. Therefore from every viewpoint and from all angles to give Him thanks and recognize His benefactions became obligatory on all mankind.

Note : In the translation of the present verse " مَا " is taken in the negative sense as many of the later commentators have done. But early writers have taken " مَا " in the relative sense. Hazrat Ibne Masood's Qirat مِمَّا عَمِلَتْهُ اَيْدِيْهِمْ also supports this view.

36. Glorious is the Self who made the pairs of all things—of that kind that grows from the earth, and of themselves, and of what they know not.[32]

٣٦۔ سُبْحٰنَ الَّذِیْ خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْۢبِتُ الْاَرْضُ وَمِنْ اَنْفُسِهِمْ وَمِمَّا لَا یَعْلَمُوْنَ ○

37. And one sign for them is the night, We flay the day from it and lo, they are in darkness.

٣٧۔ وَاٰیَةٌ لَّهُمُ الَّیْلُ ۚ نَسْلَخُ مِنْهُ النَّهَارَ فَاِذَا هُمْ مُّظْلِمُوْنَ ○

32. It means that in vegetations, in human beings, and in other creatures, whom they know not fully, God has created pairs, either from the viewpoint of contrast as woman and man, male and female, sour and sweet, black and white, night and day, light and darkness, or by way of resemblance as colours of the same kind, fruits of the same taste, two animals of the same form and shape etc. However, there is no creature among the creatures who has no comparison or contrast. It is only the Self of God who has neither any comparison, nor any contrast, because comparison and contrast is found in those things which have some common features. But there is no common feature in the Creator and the Created.

38. And the sun—it goes on upon its fixed way (it goes on to its resort).[33] That is the estimation of that All-Knowing.[34]

٣٨ - وَالشَّمْسُ تَجْرِيْ لِمُسْتَقَرٍّ لَّهَا ۭ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ۝

33. سَلَخَ means to flay the skin of an animal whereby the flesh underneath may appear. Even so understand that the sheet of day is covering the night. When this sheet of light is stripped, the people go into darkness. Afterwards again comes the sun at its appointed time and fixed velocity and enligtens every thing. So understand by the analogy of the rotations and revolutions of days and night that in the same way God can revive the whole world after making it die. And no doubt He is the only God worthy of worship in whose hand lies the rein of revolutions whereby we receive manifold benefits. Moreover, is it difficult for the All-Mighty who changes the night by the day, to eradicate the shadows of ignorance from the world by the sun of Prophethood? But like the setting and rising of night and day, and the sun and the moon, every work is done at its time.

34. The manner of movement and the way of the sun is fixed. It goes on it, it can not budge an inch or a second from it. It is always busy in the work to which it is appointed or with which it is charged. It is never resting. It passes by all those stations which come in its course of the daily rotations and annual revolutions, till at last it reaches its resting-place (last resort) near before Qeyamat, when it would be ordered to come back from that place where it had set i.e. the sun shall rise from the west in stead of the east. This is the time when the door of repentance shall be closed, as described in True Traditions. The thing is that all this system of its rising and setting is established by that All-Mighty and All-Knowing Being whose administration can not be broken by anyone, nor anyone can criticise His Wisdom and Prudence. He may change by Himself whenever and however He will, no one can defy.

Note : There is a Tradition quoted in connection with the interpretation of the verse in which it is mentioned that the sun performs Sijdah under the Throne. The explication of this Tradition is written in a pamphlet (سجود الشمس) by the Great Allama. (Tr.)

39. And the moon—We have determined its stations till it returns like an aged bough.[35]

٣٩ - وَالْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ حَتّٰى عَادَ كَالْعُرْجُوْنِ الْقَدِيْمِ ○

40. It behoves not the sun to overtake the moon, nor does the night advance the day, each swimming in an orbit.[36]

٤٠ - لَا الشَّمْسُ يَنْۢبَغِيْ لَهَآ اَنْ تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ ۭ وَكُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ○

35. Unlike the sun, the moon does not remian the same. Every day it decreases and increases. God has determined twenty eight stations for the moon. It crosses them under a set system by degrees. In the previous verses first the day and night were described, then the sun was mentioned determining the years and harvests. Now the moon is described with which the lunar months are attached. The sun and the moon seem to meet each other at the end of the lunar month, the moon disappears, when it advances it becomes visible. Then by stations it goes on increasing and on the 14th night it becomes full, then it begins to decrease, and at last it finally comes to the previous condition and becomes like the old palm bough, gloomy and curved.

36. The sun rules in the day and the moon rules in the night. It can not be that the sun may subdue the moon when it is scattering its light i.e. the day can not cut a portion of the night to join it with itself, nor can the night come before the day ends. These spheroids can not fail to distribute their lights which are fixed for the lands and counties, Every planet is moving on its ordained orbit. No planet or star can budge an inch from its appointed way, and despite the fast velocity and the open space they do not clash together, neither do they recede nor proceed the fixed estimation. Is it not a clear sign of this reality that all these machines and their parts are working under the sovereign administration of a great Planner. Then will that being, who changes and revolves the days and nights, the sun and the moon, be helpless to annihilate and revive you ? (God forbid) Hazrat shah Sahib elucidates the point in لَا الشَّمْسُ that when the sun and the moon meet at the end of the month, the moon catches the sun and not the sun catches the moon. That is why the verse does not read as لَا الْقَمَرُ يَنْۢبَغِيْ لَهٗٓ اَنْ يُّدْرِكَ الشَّمْسَ (God knows better).

41. And one sign for them is that We carried their seed in that laden boat.

٤١ - وَاٰيَةٌ لَّهُمْ اَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُوْنِ ۙ○

42. And We made for them the like of that boat whereon they ride.[37]

٤٢ - وَخَلَقْنَا لَهُمْ مِّنْ مِّثْلِهٖ مَا يَرْكَبُوْنَ ○

43. And if We will, We may drown them, then no one could reach their cry, neither are they delivered.

٤٣ - وَاِنْ نَّشَاْ نُغْرِقْهُمْ فَلَا صَرِيْخَ لَهُمْ وَلَا هُمْ يُنْقَذُوْنَ ۙ○

44. But for Our mercy and to set their work for a time.[38]

٤٤ - اِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا اِلٰى حِيْنٍ ○

45. And when it is said to them : 'Fear what you leave behind you, haply mercy may be done to you.'

٤٥ - وَاِذَا قِيْلَ لَهُمُ اتَّقُوْا مَا بَيْنَ اَيْدِيْكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُوْنَ ○

46. And never any order comes to them of the orders of their Lord but they turn away from it.[39]

٤٦ - وَمَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ ○

37. It means when the Flood had come in the time of Hazrat Noah, God bore the human race (the seed of Adam) in that laden boat which Hazrat Noah had made, otherwise the seed of man would not have survived. Then like the sample of the boat other boats and ships were made upon which you ride and travel. Or it means that other carriages like the boat of Noah were created e.g. the camels (the boats of land, in the words of Arabs). Other carriages also come under this verse.

38. Just see how this small doll of bones-man-crosses the dreadful seas and vast oceans by means of boats and ships, where tremendous ships are nothing but like small straws. If God wills to drown them in high seas then who can save them, and who is that to reach their cry ? But it is His kindness and wisdom that in this way He does not drown all the sea-carriages, because His mercy and wisdom demands that for a fixed time the business of the world should carry on. Alas ! many men do not understand these signs, nor they appreciate His bounties.

39. What comes before them is the Day of Recompense, and what they have left behind are their deeds. Consequently when it is said to them to save themselves from the punishment of the Hereafter and from the misfortune of their misdeeds they give no ear to the advice, always turning their face from the commandments of God.

47. And when it is said to them: 'Expend somewhat of that God has provided you,' the Disbelievers say to the Believers: 'Why should we feed such a one whom, if God willed, would feed ?'[40]

You people are quite going astray in error manifest.[41]

٤٧ - وَإِذَا قِيلَ لَهُمْ أَنفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنُطْعِمُ مَن لَّوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ○

40. What to speak of obeying other Divine Orders, the feeding of the poor and needy is an act of virtue and Thawab near them also, but when this recognized thing is said to them from the side of the Prophets and Believers, they deny it with rudeness and mockery, saying that when God has not fed them why should they feed them and that they did not want to do anything against the Will of God. If it had been His will He would have not made those people poor and needy and would have not made them rich and opulent, they assert.

Just think, isnt it the limit of folly and impudence ? Is it the only form of giving provision to anyone, whom God wills to give, that He should put the provision directly on his hand. If providing through the means is also by His Will, how have

you decided that God does not desire to feed them ? It is but a test from His that He has appointed the rich to help the poor and through them He has managed to provide them the provision. One who fails in this test he should lament at his misfortune and wretchedness.

Note : From the words of some early writers it appears that these verses are meant for certain heretics. In this case their word shall not be taken as mockery but shall be attributed to reality.

Note : Some of the Capitalists also give the same reason when it is said to them that they should ameliorate the condition of the workers by giving them the financial facilities and economic privileges. They say : "It is the Will of God that the labourers should live in a poor state, otherwise they would become unruly and the production shall suffer. This absurd assertion of the Capitalists has created a great hatred among the labouring class, with the result that they begin to admire the philosophy of Communism, and thus abandon the the philosophy of religion itself. This approach of the capitalist is just against the spirit of Islam. Islam never wants that a sect of the poor people should be left in the state of destitution and subjected to sub-human existence. When Islam encourages to feed the poor and needy, how can it forbid to give full recompense and legitimate wages to the labouring class ? Ah, the people of capitalist mentality have changed the fundamental principles and the real spirit of Islam for their own vested interests. (Tr.)

41. This clause may be the supplement of the word of the Disbelievers i.e. the Disbelievers say to the Believers : "You are in a manifest error if you desire to fill the belly of such men whom God has no will to feed.

But apparently this clause is the Word of God in answer to the absurd philosophy of the Disbelieving Capitalists : "What absurd talks you make. It is your manifest error."

Hazrat Shah Sahib says :It is an error that in a virtuous work there is resigning to the Fate, and in one's own taste (pleasure) running towards greed." (Mozihul Quran)

48. And they say : When shall this promise come to pass, if you are true ?[42]

٤٨ - وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ○

49. They are only waiting for one Cry which will seize them while they are yet disputing.

٤٩ - مَا يَنظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ○

50. Then will not be able to make any testament nor will they be able to return to their houses.[43]

٥٠ - فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ○ ع ١٨/٢

SECTION 4

51. And the Trumpet shall be blown ; then at once from their graves they shall be fast moving unto their Lord.[44]

٥١ - وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ○

52. They will say : 'Woe to us : Who roused us out of our sleeping place?'[45] This is what the Rahman had promised and the Prophets spoke truly.[46]

٥٢ - قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ الرَّحْمَٰنُ وَصَدَقَ الْمُرْسَلُونَ ○

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42. The Unbelievers asked, "When will these threats of chastisement and the Last Hour be accomplished ? If you are true fulfil them soon !"

43. The Qeyamat shall seize them all of a sudden while they will be engrossed in their affairs. When the Trumpet shall be blown first time, all their senses will go away and will finally succumb to the horrible sound of the Trumpet. They shall not find time to leave any legacy or make any testament, or those who were away from the houses would not be able to return to their household. In short, the Qeyamat shall come and seize the world all of a sudden.

44. The Trumpet shall be blown second time, and all of them shall stand up from their graves, revived, and the angels shall hastily drive them to the Plain of Resurrection.

45. Perhaps during the period between the first Trumpet and the second Trumpet slumbers shall be set upon them, or may be that seeing the horrible scene of the Qeyamat they would consider the chastisement of the grave lighter than that, and will similarise it to peaceful slumbers. Or مرقد means the resting-place wherein slumber is realized.

46. This answer shall be given from God at that time, or this answer is given here dubbing the future as present, i.e. what do you ask, just open your eyes, this is the same uprising which was promised by the All-Merciful God, and the Prophets had been giving news thereof.

53. It shall only be one Cry, then the very moment they are all arraigned before Us.[47]

٥٣ - إِنْ كَانَتْ إِلَّا صَيْحَةً وَّاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ○

54. So today no wrong shall be done to any soul in the least, and you shall not be recompensed but according to what you had been doing.[48]

٥٤ - فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَّلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ○

55. Verily the people of Paradise today are in a business, talking,

٥٥ - إِنَّ أَصْحٰبَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فٰكِهُونَ ○

56. They and their women in the shades, are reclining upon couches,

٥٦ - هُمْ وَأَزْوَاجُهُمْ فِي ظِلٰلٍ عَلَى الْأَرَآئِكِ مُتَّكِـُٔونَ ○

57. For them therein are fruits and for them is what they ask for.[49]

٥٧ - لَهُمْ فِيهَا فَاكِهَةٌ وَّلَهُمْ مَّا يَدَّعُونَ ○

47. No soul shall be able to run away, or hide himself.

48. The virtue of any soul shall not be spoiled, neither shall the punichment be given more than the crime, there shall be full justice, and the evil, and good which they did, shall come only in the shape of chastisement and reward.

49. There shall be all sorts of luxury and merriment in Paradise. Being relieved of the worldly distastes now this will be their only business. They and their spouses mixing together shall be resting on the couches (beds) in the pleasant shades of high degrees. All sorts of fruits shall be present for them. In short, that very thing shall be supplied to the people of Paradise which their hearts demand and desire, and they shall be given their mouth-demand. This is a narration of the physical tastes or material bounties which shall be given in Paradise. As for the spiritual bounties a small touch is given thereto in the ensuing verse:

سَلٰمٌ قَوْلًا مِّنْ رَّبٍّ رَّحِيمٍ

58. Salam—wording from the Lord, the Most Kind.[50]

59. And keep yourselves apart today, you sinners![51]

60. Made I not covenant with you, O' children of Adam, that you shall not
61. serve (worship) Satan, he is a manifest foe to you and that you shall worship Me, this is the straight way ?[52]

62. And he led astray many a throng of you, then did you have no wisdom.

63. This is the Hell, the same that you were promised.

64. Go into it today, the recompense of your Kufr (unbelief).[53]

٥٨ - سَلٰمٌ ۚ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ ○

٥٩ - وَامْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ ○

٦٠ - اَلَمْ اَعْهَدْ اِلَيْكُمْ يٰبَنِيْٓ اٰدَمَ اَنْ لَّا تَعْبُدُوا

الشَّيْطٰنَ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ○

٦١ - وَّاَنِ اعْبُدُوْنِيْ ۭ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ○

٦٢ - وَلَقَدْ اَضَلَّ مِنْكُمْ جِبِلًّا كَثِيْرًا ۭ اَفَلَمْ

تَكُوْنُوْا تَعْقِلُوْنَ ○

٦٣ - هٰذِهٖ جَهَنَّمُ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ○

٦٤ - اِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ○

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50. From that Lord, the Most Kind, Salam shall be spoken to the people of Paradise, either through the angels as mentioned in a Tradition of Ibne Maja, or directly the Merciful Lord will say Salam to the people of Paradise! What to speak about the honour and taste of that time ! اَللّٰهُمَّ — — — — وَسَلِّمْ

51. In the comforts and luxuries of the people of Paradise you have got no share. Your place is elsewhere and you shall live there.

52. Only for this day you had been brought home through the Prophets over and over again not to follow the cursed Satan, your manifest enemy ; he will not leave you before bringing you to the Hell. If you want eternal salvation this straight path is lying here, come upon it, and worship only One God.

53. Alas ! you did not gain wisdom despite so much advising and warning. And that Accursed led astray so many creatures. Had you no such understanding as to differentiate between a friend and a foe, and recognize your profit and loss. In the affairs of the world you showed so much skill and intelligence, but in the affairs of the Hereafter you became so much idiot (duffer) that you failed to understand even bare facts. Now bear the results of your follies. The Hell is prepared that you were promised in the state of unbelief. This is the resort of Kufr, so you ought to have reached your resort.

65. Today We will set a seal on their mouths, and their hands shall speak to Us and their feet will bear witness as to what they had been earning.[54]

٦٥ - اَلْيَوْمَ نَخْتِمُ عَلٰٓى اَفْوَاهِهِمْ وَتُكَلِّمُنَآ اَيْدِيْهِمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ○

66. If We will We may obliterate their eyes, then they run to find the way, but how would they see ?

٦٦ - وَلَوْ نَشَآءُ لَطَمَسْنَا عَلٰٓى اَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَاَنّٰى يُبْصِرُوْنَ ○

67. If We will We may distort their faces then and there, then they shall not be able to walk forward, nor shall they be able to return.[55]

٦٧ - وَلَوْ نَشَآءُ لَمَسَخْنٰهُمْ عَلٰى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوْا مُضِيًّا وَّلَا يَرْجِعُوْنَ ○ ع ٤ ٣

SECTION 5

68. And whatsoever We made old We bend him over in his creation. Then do they not possess wisdom.[56]

٦٨ - وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِى الْخَلْقِ ؕ اَفَلَا يَعْقِلُوْنَ ○

54. If today they do not confess their crimes by their tongues, there is no harm ; We shall set a seal on their mouths, and their hands, feet, ears, eyes and even the skin of the body shall be ordered to tell those crimes that were done by those organs. And every organ shall speak by the power of God and bear witness to their crimes.

حَتّٰٓى اِذَا مَا جَآءُوْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَاَبْصَارُهُمْ وَجُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ (حٰمٓ السجدہ - رکوع ٣)

قَالُوْٓا اَنْطَقَنَا اللّٰهُ الَّذِىْٓ اَنْطَقَ كُلَّ شَىْءٍ (حٰمٓ السجدہ - رکوع ٣)

55. Just as they have closed their eyes to Our verses, We may, if We will, snatch their external eyesight in this very world and make them entirely blind in punishment and they will not see the way to go here and there. And as they do not want to go on the path of God getting away from the satanic ways, We have power to make them quite disabled by distorting their faces but We did not will so, and We did not deprive them of those organs and powers. This was from Us a respite and a relaxedness. Today these very organs shall bear witness to those misdeeds to which these idiots had applied them.

56. To snatch the eyes and to incapacitate by distorting the faces is not something beyond comprehension. Do you not see how a healthy and stout man is made helpless to hear, to see and to walk in old age, as if he is returned to the state of childhood when he was weak and helpless and was dependent on the succour of others. So when God can take their powers in old age, can He not snatch them in the young age ?

69. And We have not taught him to say poetic verses, and poetry is not seemly for him. It is a pu e advice and a Quran clear.[57]

٦٩. وَمَا عَلَّمْنٰهُ الشِّعْرَ وَمَا يَنْۢبَغِيْ لَهٗ ؕ اِنْ هُوَ اِلَّا ذِكْرٌ وَّقُرْاٰنٌ مُّبِيْنٌ ۙ٦٩

57. What described above are hard facts, they are never poetic dictions. To this prophet We have given the Quran and he is endowed with the enlightened teachings. It is not a compendium of the poetic verses and couplets full of the effort of imagination and dire conjectures. On the contrary the holy disposition of the Prophet has been put so much distant, by nature, from poetry that not withstanding coming of that high family of the Quraish, whose ordinary girls had an aptitude for poetry the Prophet never said any poetic verse throughout his life It is however, another thing that sometimes, at the occasion of Jihad or Rajaz a rhythmical exptession automatically assumed the form of a poetic verse and that too once or twice. So it is not called poctry. Less to apeak of his own poetic composition, the Holy Prophet had never quoted the verse or couplet of any other poet more than two or four times throughout his whole life, and while reproducing, very often he brought about snch a change that it ceased to be a poetic verse or couplet, only representing the meaning or purpose of che poet. In brief, the holy disposition of the Prophet was not given any congruity with the poetic character. He was the translator of reality, and the purpose of his raising was to introduce the lofty facts, without the least lie and exaggeration, to the world. It is obvious that it can not be the work of a poet, because the beauty and perfection of poetro is not more than lie and exaggeration, imaginative higflying and conjectural origination. If there is any excellent part in the poetic verse it is that it can exercise an effect on the hearts, so this thing is found in the prose of the Quran to that degree that all the poets of the whole world can not collectively produce it in their collective works. Seeing the rare style of the Quran it can be said that extracting to real spirit of poetry it has been infused in the prose. Perhaps this is the reason why the great eloquent and wise, being wonderstruck, began to call it poetry or sorcery, although poetry and sorcery has no comparison with the Quran. Have such mighty and everlasting buildings of nationalism and spiritualism ever been erected on the basis of poetry and sorcery, which you see standing upto this time on the foundation of the Quranic education ? This is not the work of the poets but of the Prophets that by the order of God they give everlasting life to the dead hearts. God has not given the Arabs an occasion to say that the Holy prophet was a poet from before and from poetry he progressed to become a Prophet.

70. That He may warn whatsoever is living and that the word may be proved upon the Disbelievers.[58]

71. Do they not see else that We have created for them of those things Our hands wrought, cattle, and they are their owners.[59]

72. And We have subdued them before them, then some of them they ride and some they eat.

73. And for them in them there are uses and beverages. Then why do they not give thanks ?[60]

٧٠ - لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ○

٧١ - أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ○

٧٢ - وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ○

٧٣ - وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ○

58. The man with a living heart should fear God hearing the Quran, and argument upon the Disbelievers should be proved.

Hazrat Shah Sahib says : "Whosoever is living i.e. who has the capacity of receiving good effect—for his benefit, and to cast blame upon the Disbelievers." (Mozihul Quran)

59. After the verses of the Revelation, attention is drawn to the Verses of the Universe i.e. on one side listen to the sermon and advice of the Quran, and on the other side observe the variety of bounties and rewards that have been conferred upon you. The animals like camel, cow, goat, horse, etc. are not made by you, only God has created them by His hand of power, then He has merely by His grace made you their owners that "sell wherever you like and take work whichever you like."

60. Just see, how great and tremendous animals of huge size and power have been subdued and subjected to the tender creature like man. A child of minor age may lead the row of thousand camels wherever he likes by means of the bridle in hand, they seldom defy. On what powerful animals he rides ; and some he slaughters and makes his diet. Besides eating their flesh he draws so many benefits from their hide, bone, wool, etc. Their udders are just like fountains of milk. By these fountains so many men are satisfied, but thankful servant are very few.

74. And they take apart from God other rulers that perhaps they may help them.

75. They shall not be able to help them, and these becoming their hosts shall be coming seized.[61]

76. So thou shouldst not grieve at their saying. We know what they cancel and what they reveal.[62]

77. Does man not see that We have made him from a sperm-drop ? Then lo, he became disputing, speaking ![63]

78. And he strikes for Us a similitude and forgot his creation. He began to say: 'Who shall revive the bones when they are decayed ?[64]

٧٤ - وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لَّعَلَّهُمْ يُنْصَرُوْنَ ۝

٧٥ - لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ ۙ وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُوْنَ ۝

٧٦ - فَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّا نَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ۝

٧٧ - اَوَلَمْ يَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ۝

٧٨ - وَضَرَبَ لَنَا مَثَلًا وَّنَسِيَ خَلْقَهٗ ؕ قَالَ مَنْ يُّحْيِ الْعِظَامَ وَهِيَ رَمِيْمٌ ۝

61. They demonstrated thanks to God in this way that they took other rulers and gods, whom they think will help them in critical time, as compeers and equals to God who has conferred upon them these bounties. So remember that they can not help themselves, less to speak of helping you. Of course when you will need their help they will assuredly get you arrested. Then you will see that how those for whose support you fought throughout your life, began to show eyes today.

62. When this is their attitude towards Us, so you should nct be grieved and sorrowful at their words. Go on performing your duty and hand over their affairs to Us. We know well their open and secre: conditions, We shall rightly pay out.

63. Man does not remember his origin that he was an insignificant drop, God made him a thing. He gave this drop that strength and power of speech that he began to dispute and debate on all things, till that he stood today against his Creator like a froward adversary.

64. Go you see ? What phrases does he apply to God ! Has he considered God a helpless creature that he says that when the body is decayed and only bones are left and they too rotten, worn out, broken to pieces, then who shall revive them ? He forgot his creation when resorting to such question, otherwise this sperm-drop would have not dared express such words. He should have been ashamed looking at his own origin—the sperm-drop—and using his wisdom he should have got the reply of his question, that is descrited in the ensuing verse.

79. Thou say : 'He shall revive them who originated them the first time, and He knows all (manners of) creation,[65]

80. Who has made for you out of the green tree, fire, then from it you kindle.[66]

81. Can He, who created the heavens and earth, not create the like of them ? Yes indeed ; He is the All-Creator, the all Knowing.[67]

82. His command is only this that when He desires to do a thing He says to it 'Be' and it is.[68]

83. So holy is that Self in whose hand is the dominion of every-thing and unto Him alone shall you return.[69]

٧٩ - قُلْ يُحْيِيهَا الَّذِيْ اَنْشَاَهَآ اَوَّلَ مَرَّةٍ ۭ وَهُوَ بِكُلِّ خَلْقٍ عَلِيْمُۨ ۝

٨٠ - الَّذِيْ جَعَلَ لَكُمْ مِّنَ الشَّجَرِ الْاَخْضَرِ نَارًا فَاِذَآ اَنْتُمْ مِّنْهُ تُوْقِدُوْنَ ۝

٨١ - اَوَلَيْسَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِقٰدِرٍ عَلٰٓى اَنْ يَّخْلُقَ مِثْلَهُمْ ۭ بَلٰى ۤ وَهُوَ الْخَلّٰقُ الْعَلِيْمُ ۝

٨٢ - اِنَّمَآ اَمْرُهٗٓ اِذَآ اَرَادَ شَيْـــًٔا اَنْ يَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ۝

٨٣ - فَسُبْحٰنَ الَّذِيْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّاِلَيْهِ تُرْجَعُوْنَ ۝

65. That, who infused life in these bones the first time, can also quicken them the second time. It is not difficult for Him to revive the decayed bones and restore the former structure with a renewed animation. He knows all manners of creation. Moreover, the parts of the body and the particles of bones scattered anywhere in the universe are all in the knowledge of God, to the minutest atom.

66. First He prepared a green tree from water, then He made that green tree dry for fuel wherefrom you are taking fire. Then, when God can alter such opposite, qualities, is He not powerful over altering life and death of a thing?

Note :—Some commentators have limited the meaning of شجر اخضر (green tree) to that kind whose woods give out fire. When rubbed together, like the bamboo tree in India or the Mirkh and Efar (مرخ اور عفار) in Arabia. (God knows better)

67. Who has created such big things as the heavens and earth what is difficult for Him to create small (tiny) things like these Unbelievers ?

68. What difficulty can He have to create the first time or the second time any big or small thing ? There only is the delay of intending—whenever He intends to create anything He says to it 'Be' and it is. There can be no delay, even of a second !

Note :—In my opinion the previous verse mentioned the 're-creation of body and the present verse discloses the meaning of نفخ روح (Breathing of Spirit). God knows better). Refer Sura Bani Israeel, under the discussion of the Spirit

69. That most glorious Being, in whose hand is the dominion of all creations, from top to bottom, even at present, and unto whom alone shall be the return in future, is pure and holy from weakness and helplessness, and from every kind of deficiency and defect.

Sura Yasin has ended— Praise to God for His Kindness :

سُوْرَةُ الصّٰٓفّٰتِ مَكِّيَّةٌ ۔ اٰیاتہا ۱۸۲ ۔ رکوعاتہا ۵

SURA SAFFAT—MECCAN , VERSES 182; SECTIONS 5.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Merciful, Extremely Compassionate.

SECTION 1

۱ - وَالصّٰٓفّٰتِ صَفًّا ○

1. By the rangers ranging,[1]

۲ - فَالزّٰجِرٰتِ زَجْرًا ○

2. Then the scarers scaring.[2]

۳ - فَالتّٰلِيٰتِ ذِكْرًا ○

3. Then the reciters remembering,[3]

۴ - اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ○

4. No doubt, your, Sovereign is One,[4]

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1. Those who stand in rows, either they are angels who stand at their places to hear the Divine Orders according to their ranks, or they are the worshipping men who range in rows in prayer orJihad.

Note : Oath is meant for emphasis in the general phraseology, and oath is generally sworn against the disbelievers, but very often it is also used to express that the subject (where for the oath is used) is extra-ordinarily important. And a perusal of the oaths used by the Holy Quran shows that the thing for which the oath is sworn and the thing on which the oath is said are important. (And God knows better)

2. Those angels who scare the satans to make them run away so that they may not be able to snatch any news from the Unseen, or those who restrain the servants of God from the sins by delivering unto them sermons and warnings. or those virtuous men who restrain themselves from vice and also rebuke others at their insolence and haughtiness, especially those who fighting against the the Unbelievers in the battle-field, in extreme anger reproach the infidels in a very severe way.

3 It means those angels or men who after hearing the orders of God recite and remember them in order to communicate them to each other.

4. No doubt, the angels in heaven and good men on earth in every age have been giving witness to this fact that "the Owner and God of all is One and we are His subjects."

5. Lord of the heavens and of the earth and what is between them and Lord of the Easts.[5]

6. We have adorned the lower (lowest) heaven with an adornment that are stars.[6]

7. And made safeguard against every haughty satan.[7]

8. They cannot listen to the High Council and they are pelted from every side.

9. To make them flee [8] and upon them is beating for ever (and for them is chastisement for ever),[9]

٥ - رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ۝

٦ - اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ِۨالْكَوَاكِبِ ۝

٧ - وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ۝

٨ - لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ ۝

٩ - دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ۝

5. On one side of North to South are Easts, the east of the Sun is different on each day, and that of every star is different i.e. those points wherefrom their rising starts, and on the other side there are wests, as many. Perhaps the wests are not mentioned due to their being understood in comparison, and also due to the reason that the rising of the sun and stars is more important than their setting, to prove the state of Divine Kingdom and Divine Glory. (God knows better)

6. How beautiful, adorned and resplendent this heaven looks to the observers in the dark night due to the twinkling of innumberable stars !

7. By the stars there is an adornment of the heaven, and by means of some stars, that seem to b eak, the work of checking and debarring the satans is also taken. What are these breaking or shooting stars ? Either they are a separate kind of celestial bodies distinguished from the common bright stars from whish the work of pelting the satans is taken or they are the popular bright stars shooting intense firy rays or fragments of their own bodies becom ng firy due to friction in the earthy atmosphere, opinions differ thereabout. However, whatever the reality may be the work of pelting the satans is also taken from them (Also refer sura Hijr)

8. The High Council means the Council of Angels, i.e. the satans are not given so much power as to reach the Council of Angels and bear something of the Divine Revealation. When they go up with the intention of taking some news and reach below the heaven the angels drive them away beating and pushing them.

9. In the same manner they shall be receiving this beating in the world, and the everlasting punishment or the Hereafter is apart from it.

10. But that who snatched a catch so a piercing flame pursued him.[10]

11. Now ask them : 'Is their creating difficult or of so many creatures that We made ?[11] We have alone created them of a clinging clay.[12]

12. Nay, thou dost wonder and they do mockery.[13]

13. And when they are brought home they do not think.

14. And when they see some sign they take it in mockery.

15. And they say : 'This is nothing but clear magic.'[14]

16. What, when we are dead and become dust and bones shall we indeed be raised up ?

17. What, and also our fathers, the ancients ?[15]

١٠ - اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ ○
١١ - فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ خَلَقْنَا ؕ
اِنَّا خَلَقْنٰهُمْ مِّنْ طِيْنٍ لَّازِبٍ ○

١٢ - بَلْ عَجِبْتَ وَيَسْخَرُوْنَ ○
١٣ - وَاِذَا ذُكِّرُوْا لَا يَذْكُرُوْنَ ○

١٤ - وَاِذَا رَاَوْا اٰيَةً يَّسْتَسْخِرُوْنَ ○
١٥ - وَقَالُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ○ ۚ

١٦ - ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ○ ۙ
١٧ - اَوَاٰبَآؤُنَا الْاَوَّلُوْنَ ○ ؕ

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10. In this struggle if a satan snatches a catch quickly, even on this the angels chase him with the piercing flame. (See comments—Verse 18, Sura Hijr)

11. Ask those who deny the Resurrection whether the creation of the creatures like the heavens, the earth, the st ars, the angels, the satans, etc. is more difficult a work in their idea or their own creation, and that too after creating them once. It is obvious that when God is the creater of such mighty creatures, it is not difficult for Him to revise their own creation.

12. The real origin is well-known to Us—the statue of a clinging clay that We prepared is making this (unsupported) claim that the Creator of the heaven and earth is not able to recreate him. Why not ? As We had made thee of clay, We will again make thee stand (after thy death) bringing forth out of the clay.

13. Thou wonderst at them that why they do not understand such clear things and they laugh at thee that what kind of baseless talks this Prophet is making ? (God forbid)

14. Hearing the advice they do not think and observe, and what they see of the Signs and Miracles they fly it in mockery calling it a sorcery.

15. "They repeat the same song that the cock has only one leg," the Unbelievers remarked. They said "How should we believe that when our body is mixed with dust and only bones are left, and more than that our forefathers who have died long ago and centuries have passed and perhaps their bones too are not left, they all shall be revived again and they shall stand up alive ?"

18. Thou say : 'Yes, and you shall be disgraced.[16]

19. So that raising is but a single rebuke, then at once they shall be seeing.[17]

20. And they shall say : 'Woe to us ! The Day of Recompense is come !'[18]

21. This is the Day of Decision that you cried lies to.[19]

SECTION 2

22. Muster the sinners and their spouses
23. (comrades) and what they worshipped, apart from God, then guide them unto the path of Hell ![20]

24. And halt them, to be questioned.[21]

١٨ - قُلْ نَعَمْ وَاَنْتُمْ دَاخِرُوْنَ ۝

١٩ - فَاِنَّمَا هِيَ زَجْرَةٌ وَّاحِدَةٌ فَاِذَا هُمْ يَنْظُرُوْنَ ۝

٢٠ - وَقَالُوْا يٰوَيْلَنَا هٰذَا يَوْمُ الدِّيْنِ ۝

٢١ - هٰذَا يَوْمُ الْفَصْلِ الَّذِيْ كُنْتُمْ بِهٖ
تُكَذِّبُوْنَ ۝

٢٢ - اُحْشُرُوا الَّذِيْنَ ظَلَمُوْا وَاَزْوَاجَهُمْ وَمَا كَانُوْا
يَعْبُدُوْنَ ۝

٢٣ - مِنْ دُوْنِ اللّٰهِ فَاهْدُوْهُمْ اِلٰى صِرَاطِ الْجَحِيْمِ ۝

٢٤ - وَقِفُوْهُمْ اِنَّهُمْ مَسْئُوْلُوْنَ ۝

16. Yes, you shall be definitely raised, and at that time in all lowliness you shall suffer the punishment of this denial.

17. At one reproof all shall stand up and out of terror and amazement shall see hither and thither. (This reproof shall be that of the blowing of the Trumpet)

18. Lo, there has truly come the Day of Recompense whose tidings the Prophets gave and we made a mockery of it.

19. This will be the address from God, the Most High.

20. This shall be an order to the angels to muster them all unto the path of Hell.

Note— ازواج means pairs, the sinners of the same kind or their unbeliever-wives. مايعبدون من دون الله are idols and satans etc.

21. After the order they shall be halted so that a question may be put to hem described below : مَا لَكُمْ لَا تَنَاصَرُوْنَ

25. What has gone wrong with you that help you not one another ?

٢٥ - مَا لَكُمْ لَا تَنَاصَرُونَ ○

26. Nay but they give over themselves to be seized.[22]

٢٦ - بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ ○

27. And some of them faced unto some, began to question.

٢٧ - وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ○

28. They said, You were those that would come upon us from the right side.[23]

٢٨ - قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ○

29. They said, Nay, but you were not believers.'

٢٩ - قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ۚ

30. And we had no force upon you, but you were a people crossing the border.

٣٠ - وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ ۚ بَلْ كُنْتُمْ قَوْمًا طَاغِينَ ○

31. So our Lord's Word is proved against us. No doubt, we will have to taste.

٣١ - فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۖ إِنَّا لَذَائِقُونَ ○

32. We misguided you as we ourselves were unguided.[24]

٣٢ - فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ○

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22. In the world you used to say : نَحْنُ جَمِيعٌ مُّنْتَصِرٌ i.e. We are helpers one to another. But what is the matter that no one comes forward to help his comrade On the contrary each one is coming in all lowliness seized without defiance.

23 The right hand is generally endowed with greater power and force i.e. you were those who came upon us to misguide with force and terror.

Or يَمِين means good and blessing i.e you were the people who came upon us to bar us from good and virtue. This is the dialogue between the followers and the followed, the powerful and the weak.

24. They will reply : "Yourselves you believed not and you put the blame on us. What was our force upon you that we let not the Iman enter into your hearts ? You people yourselves had crossed the border of wisdom and justice that you did not obey the sincere and selfless advisers, and easily succumbed to our deceptions. Had you worked with wisdom and understanding and with the consciensness of the Future End, you would have never paid heed to our words. As for us it is obvious that we ourselves were in error. What can you expect from a misleader except betraying and misguiding. We did what was befitting our condition, but what misfortune had befallen you that you came into our snare. However, what is gone is gone, what is done is done, and the argument of God is established against us and His saying : لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ الخ is finally proved correct. Today We will have to taste the fruit of our misdeeds and mischiefs, all of us together."

33. So all of them on that day are sharers in the misery.[25]

34. Even so We do with the sinners.

35. They were that when anyone said to them, 'There is no god but God, they waxed proud.[26]

36. And they said, What, shall we forsake our gods at the bidding of a poet possessed ?

37. No indeed, but he has brought the truthful religion and confirms all the Messengers.[27]

38. Now certainly you shall have to taste the chastisement painful.

39. And you shall not be recompensed but according to what you did.[28]

40. But those servants of God who are selected,[29]

٣٣ - فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ○

٣٤ - إِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ○

٣٥ - إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلٰهَ إِلَّا اللّٰهُ يَسْتَكْبِرُونَ ○

٣٦ - وَيَقُولُونَ أَئِنَّا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ○

٣٧ - بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ○

٣٨ - إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ○

٣٩ - وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ○

٤٠ - إِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِينَ ○

25. All the sinners (criminals) shall share the chastisement according to the degree and nature of their crimes and sins as they shared in the commission of the crimes.

26. Their pride and arrogance hinders them to speak the word-- لا الٰه إلّا الله at the bidding of the Prophet, that falsifies their false gods, though in their hearts they may be thinking it to be truthful.

27. The poets are well-known, for the lie, then how do you call that righteous person a poet, who has brought pure truth in the world and confirms all the truthful men of the whole world ? Do the insane fellows ever present such truthful, correct and strong principles ?

28. You shall taste the punishment of disbelieving Tauhid, and of those audacious and insolent words which you uttered against the honour of the Messenger. What you did shall all come one day before you.

29. As for the selected servants, they are not to be mentioned with them. They are a separate kind, to whom God will do His kindness and boon.

41. They are those for whom there is provision apportioned—

42. Fruits[30]—and they are honoured,[31]

43. In the Gardens of Bliss,

44. Upon the couches, face to face.

45. Cup from pure wine being passed round to them,

46. White colour, giving delight to the drinkers,

47. Wherein is no headache (nausea), neither intoxication. [32]

48. And with them are women having lowering glances, wide-eyed.[33]

49. As if they were eggs put hidden.[34]

٤١ - أُولٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ۝
٤٢ - فَوَاكِهُ ۚ وَهُمْ مُّكْرَمُونَ ۝
٤٣ - فِي جَنّٰتِ النَّعِيمِ ۝
٤٤ - عَلٰى سُرُرٍ مُّتَقٰبِلِينَ ۝
٤٥ - يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّن مَّعِينٍ ۝
٤٦ - بَيْضَآءَ لَذَّةٍ لِّلشّٰرِبِينَ ۝
٤٧ - لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ۝
٤٨ - وَعِندَهُمْ قٰصِرٰتُ الطَّرْفِ عِينٌ ۝
٤٩ - كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ۝

30. They will get strange and wonderful fruits to eat, whose full quality only God knows. Of course, a little is also told to the servants : لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ

31. Only God knows what rewards and honours shall be bestowed upon them.

32. Delight and taste shall be full, but it shall be from all the deficiencies of the worldly wine, neither headiness, nor intoxication, nor nausea, nor the effecting of lungs etc. nor shall the springs of that wine become exhausted.

33. Lowering their glances with modesty and blandishment those Hoors shall not cast their eyes today on any one save their masters.

34. Their colour shall be clear and brilliant like an egg, hidden under the feathers of the bird, receiving no stain, no dust and dirt, pure and bright. Or their colour can be likened to the thin skin hidden below the hard shell of the egg. And some have said they are the eggs of the ostrich that are very fine and beautiful in colour. In brief, the simile given is in fine colour, and not in whiteness, as said in sura Rahman: كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ

(رحمٰن - رکوع ۳)

50. Then they faced one towards the other, began to ask.

٥٠- فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ○

51. Said one sayer among them : 'I had a comrade'

٥١- قَالَ قَآئِلٌ مِّنْهُمْ اِنِّيْ كَانَ لِيْ قَرِيْنٌ ○

52. He would say : 'Dost thou believe ?'

٥٢- يَّقُوْلُ اَئِنَّكَ لَمِنَ الْمُصَدِّقِيْنَ ○

53. 'What, when we are dead and become dust and bones, shall we indeed be requited ?'[35]

٥٣- ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَدِيْنُوْنَ ○

54. He said, 'Will you be peeping down ?'[36]

٥٤- قَالَ هَلْ اَنْتُمْ مُّطَّلِعُوْنَ ○

55. Then he peeped and he saw him in the midst of Hell.

٥٥- فَاطَّلَعَ فَرَاٰهُ فِيْ سَوَآءِ الْجَحِيْمِ ○

56. He said, 'By God, wellnigh thou didst throw me into the pit.'

٥٦- قَالَ تَاللّٰهِ اِنْ كِدْتَّ لَتُرْدِيْنِ ○

57. 'But for my Lord's grace, I were one of those who have come arrested.'[37]

٥٧- وَلَوْلَا نِعْمَةُ رَبِّيْ لَكُنْتُ مِنَ الْمُحْضَرِيْنَ ○

35. The companions and friends shall assemble, the cup of pure wine shall be in its full swing ; in that time of exquisite enjoyment and luxurious merriment they shall be talking about their past events. One of the people of Paradise shall say that he had a comrade in the world who rebuked him at his faith in the Hereafter, and befooled him. To him it was quite absurd that a man would be revived after he was dead and his bones etc. broken to pieces and mixed with the earth. He said who could believe in such an unreal and unforeseen thing ?

36. "Certainly that comrade shall be lying in the Hell. Let us peep and see in what condition he is." These shall be the words of that man in the Paradise. But some say these are words of God i.e. God will say : "Do you desire to see him peeping into the Hell ?"

37. That man of the Paradise shall be shown the condition of his comrade—that he is lying exactly in the fire of the Hell. Seeing this condition of his comrade he would have a lesson and would remember the grace of God, the Most High. He will say : "O wretched, you were going to destory me also with yourself. The grace of God only succoured me that I was delivered from this misfortune, and the Divine blessing did not let my foot falter from the path of Eman and Irfan (faith and recognition), otherwise I would have also come seized like you, and would have been involved in this painful chastisement."

58. Shall we not have to die now ?

59. But that we died the first time, and shall we receive no pain ?

60. No doubt, this is indeed the mighty success.

61. For such things must the labourers labour.[38]

62. Is this better as a hospitality or the tree of Zaqqoom ?

63. We have appointed it as a misfortune (trial) for the unjust.

64. That is a tree that comes forth in the root of Hell,[39]

٥٨- اَفَمَا نَحْنُ بِمَيِّتِيْنَ ۝

٥٩- اِلَّا مَوْتَتَنَا الْاُوْلٰى وَمَا نَحْنُ بِمُعَذَّبِيْنَ ۝

٦٠- اِنَّ هٰذَا لَهُوَ الْفَوْزُ الْعَظِيْمُ ۝

٦١- لِمِثْلِ هٰذَا فَلْيَعْمَلِ الْعٰمِلُوْنَ ۝

٦٢- اَذٰلِكَ خَيْرٌ نُّزُلًا اَمْ شَجَرَةُ الزَّقُّوْمِ ۝

٦٣- اِنَّا جَعَلْنٰهَا فِتْنَةً لِّلظّٰلِمِيْنَ ۝

٦٤- اِنَّهَا شَجَرَةٌ تَخْرُجُ فِيْٓ اَصْلِ الْجَحِيْمِ ۝

38. At that time out of excessive joy he will say : "Is not the fact that save the first death that had come to us in the world, now we will never have to die, nor we will have to ever go towards pain and chastisement getting out of this luxury and spring. By the grace and mercy of God we shall be living for ever in this very blessing and welfare." No doubt, the great mighty success is this alone, and it is that lofty goal for whose achievement all sorts of labours and sacrifices should be endured and tolerated.

39. Above was the mention of the hospitality offered to the people of Paradise. Henceforth the hospitality to the people of the Hell is narrated. Zaqqoom is the name of some tree which is very bitter and badly tasteless, as Tuhar' and Sendh (Cactus, a species of thorny enphorbia) in India. God, the Most High, the Most True, has made a tree grow in the Hell, it is here named Shajaratuzzaqoom (شجرة الزقوم). That is a Bala (بلاء)—a misfortune, a calamity, a trial—for the wrong and unjust in the Hereafter, because when the inhabitants of the Hell shall be restless with hunger this tree shall be given to eat. And its swallowing or the after-effect thereof shall be a severe pain and a permanent chastisement. And in the world too it is a kind of Fitnah (trial) that they go astray hearing its mention in the Quran. They say : "How can a green tree grow in the fire of the Hell ?"

But it is not impossible, its nature or disposition may be firy, as the fire-insect (salamander) lives in the fire and does not die. The fire does not burn it. Probably it receives or draws its diet from the fire. In the botanical garden of Saharanpur (India) some trees are nourished by the fire.

65. Its spathes are as the heads of satans.[40]

66. So they shall eat of it, then of it fill their bellies.

67. Then for them upon it is a brew of boiling water.[41]

68. Then their return is unto the heap of fire.[42]

69. They found their fathers erring.

70. And they run only in their footsteps.[43]

٦٥ - طَلْعُهَا كَاَنَّهٗ رُءُوْسُ الشَّيٰطِيْنِ ○
٦٦ - فَاِنَّهُمْ لَاٰكِلُوْنَ مِنْهَا فَمَالِـُٔوْنَ مِنْهَا الْبُطُوْنَ ○
٦٧ - ثُمَّ اِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيْمٍ ○
٦٨ - ثُمَّ اِنَّ مَرْجِعَهُمْ لَاِلَى الْجَحِيْمِ ○
٦٩ - اِنَّهُمْ اَلْفَوْا اٰبَآءَهُمْ ضَآلِّيْنَ ○
٧٠ - فَهُمْ عَلٰٓى اٰثٰرِهِمْ يُهْرَعُوْنَ ○

40. They shall be very ugly like the shape of the Satan. Or satans here denote the snakes i.e. their spathes shall be as the heads of snakes, as in our country a tree by the same likeness is known by the name of Nagphan (Nag = snake, Phan = head).

41. They shall feel thirsty after eating of the Zaqqoom, so they shall be given a very hot and torrid boiling water to drink, whereby the intestines shall fall forth out of the bellies : فَقَطَّعَ اَمْعَآءَهُمْ —Sura Mohammad, Section 2. (God forbid)

42. When they are very thirsty they shall be fed with this food and drink, and then again thrown into the fire.

43. The later Unbelievers went astray in the blind following of the ancients. They ran towards the same way on which they saw their elders going. They saw not either pit or well.

71. And before them have erred most of the ancients,

72. And We sent among them warners.

73. Now see how was the end of those warned.

74. But those who are God's selected servants.[44]

٧١. وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ۝

٧٢. وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ۝

٧٣. فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ۝

٧٤. إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝

44. In every age the warners of the end and the hereafter came. At last, those who neither heard nor accepted—behold how was their end. Only those servants remained secure who had the fear of God and the thought of the Hereafter.

Hazrat Shah Sahib says : "Warning is rehearsed unto all. Among them the good are delivered and the bad are destroyed."

Onward the stories of some Warners (مُنْذِرِينَ) and the Warned (مُنْذَرِينَ) are narrated to give a lesson to the Disbelievers and a solace to the Believers.

SECTION 3

75. And Noah had called to Us_so how excellent are We to answer.

76. And We delivered him and his house from that great distress.

77. And We kept his children, the only survivors.

78. And left for him among the later
79. people that peace is upon Noah amoug all ages.

80. Even so We give recompense to the virtuous.

81. He is among Our believing servants.

82. Then We drowned the rest.[45]

83. And among his way-farers is Abraham.[46]

٧٥- وَلَقَدْ نَادٰىنَا نُوْحٌ فَلَنِعْمَ الْمُجِيْبُوْنَ ۖ
٧٦- وَنَجَّيْنٰهُ وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ۖ
٧٧- وَجَعَلْنَا ذُرِّيَّتَهٗ هُمُ الْبٰقِيْنَ ۖ
٧٨- وَتَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ ۖ
٧٩- سَلٰمٌ عَلٰى نُوْحٍ فِى الْعٰلَمِيْنَ
٨٠- اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ
٨١- اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ
٨٢- ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ
٨٣- وَاِنَّ مِنْ شِيْعَتِهٖ لَاِبْرٰهِيْمَ

45. Nearly for one thousand years Hazrat Noah had been advising and instruct ing his people, but their haughtiness and hurting went on increasing unendingly. At last, Hazrat Noah, being compelled, turning to his Sender prayed : رَبِّ اِنِّىْ مَغْلُوْبٌ فَانْتَصِرْ i.e. 'O my Lord, I am vanquished, so help me ! So see how God heard his call and how He came to his help, delivered Noah (Be peace upon him) and his house from the incessert vexation, and then guarded him at the time of the horrible Flood, and by his children alone inhabited the world (earth) and left his fair remembrance for all times to come, hence to this day the whole world sends salam on him. This is the end of the good servants. On the other side behold the end of their enemies that all of them were given over to the Flood. No vestiage of them is seen today. By virtue of their mischiefs and follies they caused the fleet of the world to be drowned.

Note :—It is the saying of most of the scholars that today all mankind of the world are the children of the three sons of Hazrat Noah viz: Sam, Ham and Yafith. Some Traditions of Tirmizi also provide a proof of it.

46. The Prophets (Be peace upon them) in the fundamentals of Religion are all on one way, and every latter confirms and supports the former. This is why Hazrat Ibrahim is said to belong to the party of Hazrat Noal. (Be peace upon them). اِنَّ هٰذِهٖٓ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً وَّاَنَا رَبُّكُمْ فَاتَّقُوْنِ

84. When he came unto his Lord with a heart sound (unsophisticated, pure).[47]

٨٤ - إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ ۝

85. When he said to his father and his people, 'What do you worship ?

٨٥ - إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ۝

86. Do you desire, apart from God, rulers falsely made ?[48]

٨٦ - أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ۝

87. What have you thought then of the Lord of the Worlds ?'[49]

٨٧ - فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ ۝

47. Purifying the heart from every kind of sickness pertaining to faith and morals and getting free from all the wordly disorders and disquiets he inclined unto his Lord with all meekness and humbility, and also advised his people to refrain from idolatery

48. What, after all, are these stone-idols whom you like so much that you have left God and are running after them ? Do their hands really possess the kingdom of the worlds in truth, or are they the owners of any profit and loss, big or small ? Why after all, there is such a support and flattery of these false rulers leaving the True Owner.

49. Do you have doubt in His Existence ? Or do you not understand His state and dignity that you are making the stones His Partners ? Or are you unaware of His wrath and vengeance that you have become so much audacious on such an insolence ? After all do tell what think you of the Lord of the Worlds ?

88. Then he cast a glance at the stars.

89. Then he said, 'I am going to be sick (I am sick),

90. Then they went away from him turning their backs.

91. Then he turned to their gods and said, 'Why do you not eat ?[50]

٨٨. فَنَظَرَ نَظْرَةً فِي النُّجُومِ ۝

٨٩. فَقَالَ إِنِّي سَقِيمٌ ۝

٩٠. فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ۝

٩١. فَرَاغَ إِلَىٰ آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ۝

49. His people were interested in Astrology. Hazrat Ibrahim, casting a glance at the stars (merely to show them), said, "I am not keeping well" (And who is that in the world who is absolutely well, and has not internal or external illness.) What a more illness would be than that he was extremely pained to see the bad condition of his people.

Or it means, "I am going to be ill." And sickness is a departure of the disposition from normal condition and this condition shall certainly come before death to every soul) However his meaning was correct in both senses, but from hislooking at the stars and saying: اِنِّی سَقِیْم the people understood that by means of Astrology he had known that he was to fall ill in near future. They were going outside the city to celebrate one of their festivals. Hearing these words from Ibrahim they thought him unable to participate in their festivities and so left him alone. The main purpose before Ibrahim was to get some occasion of loneliness so that he might deal with their false gods. Hence he entered into the idol-house ond addressing the idols said, "why do you not eat of the food and immolations that are placed before you, though you possess the figure of eaters.

Note :—The above narration shows that the words of Ibrahim were not incorrect from the viewpoint of the real sense. Of course, the meaning of his words : اِنِّی سَقِیْم which the people took, did not coincide with the reality of the occasion. This is why in some of the True Traditions the words of کَذّاب (lie) is applied to it, whereas it is not a 'lie' in the factual sense. it is تَوْرِیَہ (Tauria).

Such a Tauria is permissible at the time of some constitutional expediency or reason, as in the Tradition of Hjirat, the Holy Prophet in reply to مِمَّن الرَّجُل (From what is the man), said : مِن الْمَاء (From water). And Hazrat Abu Bakr Siddiq, in reply to a question said : رَجُلٌ یَهْدِیْنِی السَّبِیْل (A man who tells me the way). Of course, in regard to the lofty ranb of Hazrat Ibrahim, this Tauria too was considered to be below 'excellence.' Hence it was termed as a sin in the Tradition. This can be understood in light of the principle : حَسَنَاتُ الْاَبْرَارِ سَیِّئَاتُ الْمُقَرَّبِیْن i.e. the virtues of the Virtuous are the sins of the Near ones.

92. 'What ails you that you speak not ?'[51]

٩٢. مَا لَكُمْ لَا تَنْطِقُونَ ○

93. Then he came upon them smiting with his right hand.[52]

٩٣. فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ○

94. Then the people came upon him being agitated,[53]

٩٤. فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ ○

95. He said 'Why do you worship what you yourselves hew?'

٩٥. قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ○

96. 'And God created you and what you make.'[54]

٩٦. وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ○

97. They said, 'Build for him a house and cast him into the heap of fire.'

٩٧. قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ○

98, Then they desired to make a big plan for him, and We made them the lower ones.[55]

٩٨. فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ○

51. When he received no answer to his question about eating, he said, "Why do you not speak? i.e. your organs and shape have been made like those of men, but they could not cast the spirit of men, then it is really wonderful that the eating and speaking men bow down prostrate before the motionless and senseless men and seek help from them in their expeditions.

52. He broke those stone-idols smiting them with force. This story can also be seen in sura Anbia.

53. When the people came back from their fair they saw the idols broken. By conjectures they understood that it was not the work of any one save Ibrahim. So they all ran upon him.

54. Hazrat Ibrahim said, "Whoever broke them, but why do you commit such a foolish act. Has the lifeless stone-idol that is carved by your own hands become entitled to worship, and has there remained no connection with God who is your Creator and the Creator of your actions and what is acted upon, including these stones ? Creator of everything is He, but the service is done to others—and those others such that are a creation under creation." What a tyranny is this ?

55. When they could not give any answer to the reasonable questions of Hazrat Ibrahim they conferred to build a big fire-house and cast Ibrahim into it. They thought that by that scheme they would solidify their devotion to the idals to theidols and cost an awe in the hearts of the people, that their opponents met such an ugly fate, and that no one would dare repeat it. But God made them the lower ones. The fire was made garden on Ibrahim that proved an observational witness that they and their false gods could not hurt an aught this sincere servant. The fire could not dare burn Ibrahim a little without the leave of the Lord of Ibrahim.

99. And he said, 'I am going towards my Lord, He will guide me.'[56]

100. 'My Lord, give me some righteous son.[57]

101. Then We gave him the good tidinge of a boy that would be characterized by and behaving with forbearance,[58]

٩٩ - وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ○

١٠٠ - رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ○

١٠١ - فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ○

56. When Hazrat Ibrahim became disappointed of his people and the father also became severe in behaviour, he intended to migrate. God showed him the way to Sham.

57. When the relations and the native land are given up, Thou givest me good children that may help me in religious work and preserve this mode.

58. From here it is known that Hazrat Ibrahim prayed for children and God granted it, and the same boy was offered for the well-known sacrifice. From the Taurat, present today, it is also proved that the boy who was born at the prayer of Hazrat Ibrahim is Ismaeel, and it is why he was named Ismaeel, because Ismaeel is a composition of two words (i) سمع and (ii) ایل. سمع means hearing and ایل means God i.e. God heard the prayer of Hazrat Ibrahim. It is given in the Taurat that God said to Ibrahim : "I heard thee (thy prayer) concerning Ismaeel." On this basis the person who is mentioned in the present verse is Ismaeel, and not Ishaq. And even otherwise the good tidings of Hazrat Ishaq is given a

separate mention at the end of the story of the Sacrifice: وَبَشَّرْنٰهُ بِاِسْحٰقَ نَبِيًّا الخ

So it comes to light that in the clause : فَبَشَّرْنٰهُ بِغُلٰمٍ حَلِيْمٍ the good tidings of a boy other than Ishaq is given. Moreover, while giving the tidings of Ishaq it is also said (in the manner of good news) that he would be made a Prophet. And in Sura Hood together with him the good tidings of Hazrat Yaqoob is also rehearsed, who would be the son of Hazrat Ishaq: وَمِنْ وَّرَآءِ اِسْحٰقَ يَعْقُوْبَ (ہود۔ رکوع ۷)

Then how can it be estimated that the intended sacrifice was Hazrat Ishaq without introducing a paradox ? How could he be a sacrifice when he was going to become a Prophet and a father ? Hence necessarily it shall be acknowledged that the intended Sacrifice of God (ذبیح اللہ) is Hazrat Ismaeel about whom at the time of giving good tidings of birth neither the promise of Prophethood, nor the promise of children was made. This is why the memory of Sacrifice and the customs attached therewith have been translated from generation to generation as a heritage among the Children of Ismaeel (بنی اسمٰعیل). And today also the spiritual children of Ismaeel (who are known as Muslims) are the bearers of those holy memorials. In the Taurat (present today) it is clearly given that the place of sacrifice was Hora or Murha. The Jews and christians have tendered profuse probabilities in the ascertainment of its situation, whereas the nearest and the plainest fact is that it may be Marwah (مروہ), which is situated just opposite to Ka'ba, and where after the completion of Saee (سعی) between Safa and Marwa, the performers of the Umrah become free (حلال)and probably in the words : بلغ معہ السعی the indication is to this very Sa'ee.

In a Tradtion of Moatta Imam Malik the Holy Prophet is quoted to have said making a signal to Marwa : "The place of sacrifice is that." Very probably that would be a signal to the sacrifice-spot of Hazrat Ismaeel, because in his time the people generally sacrificed in Mina, three miles away from Mecca, as it is still done today. So it shows that the real sacrifice-house of Hazrat Ibrahim was Marwa, then seeing the teeming number of Hujjaj and the Sacrifices it was extended to Mina.

In the Holy Quran too ثُمَّ مَحِلُّهَآ اِلَى الْبَيْتِ الْعَتِيْقِ and هَدْيًا بٰلِغَ الْكَعْبَةِ is said which reveals the nearness of Ka'aba. (God knows better)

However, signs and conditions tell that Zabihullah (ذبیح اللہ) was the same Ismaeel who came to live in Mecca, and therein his seeds spread. It is also clearly given in the Taurat that Hazrat Ibrahim had been ordered to sacrifice his only and favourite son, and it is recognized fact that Hazrat Ismaeel was elder to Hazrat Ishaq in age. Then how can be Hazrat Ishaq the only son of Ibrahim

in the presence of Hazrat Ismaeel ? It is strange that the boy whose tidings are given in answer to the prayer of Hazrat Ibrahim is called in the present verse as غلام حليم — the clement boy, but when the angels gave the tidings in the beginning from the side of God concerning Hazrat Ishaq they used the appelative of : غلام حليم. From the side of God the word حليم is not applied to Ishaq or any other Prophet. Only to this boy i.e. Ismaeel whose tidings are given here, and to his father Ibrahim this title of حليم has been bestowed by the Quran اِنَّ اِبْرٰهِيْمَ لَحَلِيْمٌ اَوَّاهٌ مُّنِيْبٌ (Hood, Section 7) and اِنَّ اِبْرٰهِيْمَ لَاَوَّاهٌ حَلِيْمٌ (Toba, Section 14), which shows that these two (father and son) only deserved this special title.

حليم و صابر (Enduring and Patient) are akin in sense and meaning. From the tongue of this very غلام حليم it is being quoted : سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ and elsewhere it is clearly said : وَاِسْمٰعِيْلَ وَاِدْرِيْسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصّٰبِرِيْنَ (Anbia, Section 6). This is why perhaps, in Sura Maryam Hazrat Ismaeel is called صَادِقَ الْوَعْدِ —that how he testified the promise which he gave in ستجدني إن شاء الله من الصابرين

Any way the application of the words صابر و حليم and صادق seems only one i.e. Hazrat Ismaeel (Be peace upon him), and وَكَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا 'he was to his Lord pleasing

In sura Baqara at the time of constructing Ka'aba the prayer which is quoted from the tongues of Hazrat Ibrahim and Hazrat Ismaeel also includes these words : وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَآ اُمَّةً مُّسْلِمَةً لَّكَ

Just in the same manner the dual number of مسلم is used here in the mention of sacrifice by the words فَلَمَّآ اَسْلَمَا وَتَلَّهٗ لِلْجَبِيْنِ and the seeds of these two alone is given especially the title of Muslim (مسلم). No doubt, what a more submission (اسلام), surrender, patience and endurance would be than that which both father and son showed at the time of recompense of that اسلما that God, the Most High, made the seeds of them امّة مسلمة (Ummate Muslims). (So praise to God at this boon.)

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ إِنِّيٓ أَرٰى
فِي الْمَنَامِ أَنِّيٓ أَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰى ۚ
قَالَ يٰٓأَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِيٓ إِنْ
شَآءَ اللّٰهُ مِنَ الصّٰبِرِينَ ○

102. And when he reached with him unto running, he said, 'My son, I see in dream that I am sacrificing thee, then see thou what seest thou.' He said, 'My father, do as thou art commanded, thou shalt find me, God willing, one of the enduring'.[59]

فَلَمَّآ أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ ○

103. Then when they submitted to the order and he flung him upon his forehead.[60]

وَنَادَيْنٰهُ أَنْ يٰٓإِبْرٰهِيمُ ○

104. And We called unto him, O Abraham ;

قَدْ صَدَّقْتَ الرُّءْيَآ ۚ إِنَّا كَذٰلِكَ نَجْزِي
الْمُحْسِنِينَ ○

105. Thou hast proved true to the vision,[61] even so We recompense the good-doers '.

إِنَّ هٰذَا لَهُوَ الْبَلٰٓؤُا الْمُبِينُ ○

106. 'No doubt, this is the manifest trial.'[62]

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59. When Ismaeel grew up and became able to run with his father and be of avail to him, at that time Hazrat Ibrahim related his dream to him in order to know his thought whether he would be ready with pleasure, or compulsion would have to be done. It is said that three nights continuously he saw the same dream. On the third day he informed the son. The son at once accepted without hesitation. He said, 'My dear father, why delay, do what is the order of the Lord-Owner ? (There is no need of consulting in such matter. In complying with the Divine Command there should be no hinderance of paternal affection). As for me, you will see how patiently and forbearingly I obey the order of God Millions of mercies be on such a son and father !

60. He flung him upon his brow so that the face of the son might not be visible, lest the paternal love should come in commotion. It is said that this thing was taught by the son. Hence forward God has not described what happened i.e. it is beyond description what happened on his heart and on the angels.

61. Sufficient, sufficient ! That will do ! Thou hast confirmed thy dream. The purpose was not the slaying of the son, only thy test was proposed, so in it thou hast succeeded fully.

62. We test by such difficult trials, then We keep them steadfast, then We raise them in degrees. It is given in the Taurat that when Ibrahim desired to sacrifice the son and the angel made the call : "Stop and hold the hand," the angle used these words : "God says that when thou hast done this work and spared not thy son, I shall give thee blessing and I shall spread thy seeds like the stars of the heaven and the sands of the sea."

107. And We ransomed him with an animal to sacrifice, mighty.[63]

108. And We left for him among the later people that :

109. 'Peace be upon Ibrahim !'[64]

110. Even so We recompense the good-doers.

111. He is among Our believing servants.[65]

112. And We gave him the good tidings of Isaac who would be a Prophet among the righteous.[66]

113. And We gave blessing upon him and upon Issac ; and among the children of both some are virtuous and some are manifest self-wrongers.[67]

١٠٧ - وَفَدَيْنٰهُ بِذِبْحٍ عَظِيْمٍ ○
١٠٨ - وَتَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ ○
١٠٩ - سَلٰمٌ عَلٰٓى اِبْرٰهِيْمَ ○
١١٠ - كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ○
١١١ - اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ○
١١٢ - وَبَشَّرْنٰهُ بِاِسْحٰقَ نَبِيًّا مِّنَ الصّٰلِحِيْنَ ○
١١٣ - وَبٰرَكْنَا عَلَيْهِ وَعَلٰٓى اِسْحٰقَ ؕ وَمِنْ ذُرِّيَّتِهِمَا
مُحْسِنٌ وَّظَالِمٌ لِّنَفْسِهٖ مُبِيْنٌ ○ ع

63. An animal of high degree that came from Paradise, or very costly, fat and well-prepared. Then this custom of sacrifice was established to last for ever, in the grand memory of Hazrat Ismaeel (Be peace upon him)

64. Even today the world remembers Hazrat Ibrahim with honour and esteem. (Be millions of peace upon our Prophet and upon him, and salutations !)

65. Hazrat Ibrahim is among Our believing servants of very high degrees.

66. From this verse it is clarified that the first good tidings belonged to Ismaeel and the whole story of sacrifice was about him.

67. Hazrat Shah Sahib says : "This 'both' is said about both sons. From both, enormous children spread. Among the children of Hazrat Ishaq the Prophets of Bani Israeel were raised, and of the children of Hazrat Ismaeel are Arabs, among whom our Prophet was raised.

Among the children all are not equal. There are virtuous, who preserve the enlightened name of the Elders, as well as vicious, who prove a dishonour to their community.

Note :—Generally the Commentators have taken the pronoun in وَمِنْ ذُرِّيَّتِهِمَا to denote Hazrat Ibrahim and Hazrat Ishaq, but Shah Sahib has created a very delicate point and amplified the latitude of the subject by turning the pronoun to Ismaeel and Ishaq.

SECTION 4

114. And We favoured Moosa and Haroon,

115. And We delivered them and their people from the great distress.[68]

116. And We helped them hence they were the triumphant.[69]

117. And We gave them the Book vividly explicating.[70]

118. And We manifested to them the straight path.[71]

119. And We left upon them among the later folk :

120. 'Peace be upon Moosa and Haroon !'

121. Even so We recompense the good doers.

122. Verily they both are among Our believing servants.[72]

١١٤ - وَلَقَدْ مَنَنَّا عَلٰى مُوْسٰى وَهٰرُوْنَ ۚ

١١٥ - وَنَجَّيْنٰهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيْمِ ۚ

١١٦ - وَنَصَرْنٰهُمْ فَكَانُوْا هُمُ الْغٰلِبِيْنَ ۚ

١١٧ - وَاٰتَيْنٰهُمَا الْكِتٰبَ الْمُسْتَبِيْنَ ۚ

١١٨ - وَهَدَيْنٰهُمَا الصِّرَاطَ الْمُسْتَقِيْمَ ۚ

١١٩ - وَتَرَكْنَا عَلَيْهِمَا فِى الْاٰخِرِيْنَ ۖ

١٢٠ - سَلٰمٌ عَلٰى مُوْسٰى وَهٰرُوْنَ ۝

١٢١ - اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ۝

١٢٢ - اِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ۝

68. We delivered them from the tyranny and persecution executed by Pharaoh and his people and made them easily cross the Red Sea.

69. Drowning the fleet of Pharoahs We made Bani Israeel triumphant and victorious, and made them the inheritors of the wealth and property of those who were annihilated.

70. We gave them the Holy Taurat wherein the Divine Commandments are described with detail and expression.

71. We gave them perseverance and uprightness in words and actions, and in every matter We led them in manifest guidance, that is one of the essentials of the Innocence of Prophets (عصمتِ انبیاء).

72. i.e. Moosa and Haroon are among Our perfect believing servants.

123. And verily Ilyas is among the Messengers.

124. When he said to his people : 'Have you no fear ?'

125. 'Do you call on Baal, and abandon the Best of creators.'[73]

126. Who is Allah—your Lord and the Lord of your fathers, the ancients ?[74]

127. Then they cried him lies, so they shall be coming seized (arrested),[75]

128. But those who are God's selected servants.[76]

129. And We left upon him among thy later folk :

130. 'Peace be upon Ilyas !'[77]

١٢٣ - وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ۝
١٢٤ - إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ۝
١٢٥ - أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ۝
١٢٦ - اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ۝
١٢٧ - فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ۝
١٢٨ - إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝
١٢٩ - وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝
١٣٠ - سَلَامٌ عَلَىٰ إِلْ يَاسِينَ ۝

73. According to some, Hazrat Ilyas (Be peace upon him) belongs to the seed of Hazrat Haroon. God sent him to Ba'albak, a city of Sham. They worshipped an idol named Baal. Hazrat Ilyas warned them of God's wrath and the bad end of idolatery.

74. Hazrat Ilyas said, "Normally, also the people in the world also apparently make many things through dissolution and composition, by means of artistic mechanism and productive ingenuity, but the better maker is that who is the Real Creater of all principles and offshoots, roots and branches, causes and effects, soul and matter, colours and qualities, who created you and your ancient forefathers. Then how shall it be legitimate to worship the idol-Baal—leaving that Best Creator, and to seek help from that lifeless idol who can not originate a small particle in the external sense even. On the contrary its own existence owes to its worshippers, who moulded it in whatever form they desired."

75. The punishment of disbelieving shall be surely given.

76. All cried lies, but the selected servants of God did not disbelieve, hence they shall be secure from punishment.

77. Ilyas is also called Ilyaseen as Ture Sina is also called Ture Sineen.

131. Even so We recompense the good-doers.

132. He is among Our believing servants.

133. And verily Lut is one of the Messenger,

134. When We delivered him and his household all together.

135. Save an old woman who remained with the departed ones.[78]

136. Then We uprooted the others.[79]

137. And you pass by them in the morning.

138. And in the night too. Then will you not understand ?[80]

١٣١ - اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ○

١٣٢ - اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ○

١٣٣ - وَاِنَّ لُوْطًا لَّمِنَ الْمُرْسَلِيْنَ ○

١٣٤ - اِذْ نَجَّيْنٰهُ وَاَهْلَهٗٓ اَجْمَعِيْنَ ○

١٣٥ - اِلَّا عَجُوْزًا فِى الْغٰبِرِيْنَ ○

١٣٦ - ثُمَّ دَمَّرْنَا الْاٰخَرِيْنَ ○

١٣٧ - وَاِنَّكُمْ لَتَمُرُّوْنَ عَلَيْهِمْ مُّصْبِحِيْنَ ○

١٣٨ - وَبِالَّيْلِ ؕ اَفَلَا تَعْقِلُوْنَ ○ ع ٥

78. This is his wife who was in conspiracy with those who were chastised.

79. With the exception of Lut and his household that city was ow further upon all other inhabitants. This story has been related at very many occasions.

80. This is told unto the people of Mecca because the overturned habitate of Lut's people were seen by the caravans from the high way, i.e. you pass by them in day and as well as in night, even then you do not receive the lesson. Do you not understand that what one nation suffered, the other nation can suffer too?

SECTION 5

139. And verily Yunus is one of the Messengers.

140. When he ran away to that laden boat.

141. Then he got the lot to be cast, when he came out to be erring.[81]

142. Then the whale swallowed him down and he was blameful.[82]

143. But for that he remembered the Glorious Self,

144. He would have remained in its belly until the day the dead are revived.[83]

١٣٩- وَاِنَّ يُوْنُسَ لَمِنَ الْمُرْسَلِيْنَ ۘ
١٤٠- اِذْ اَبَقَ اِلَى الْفُلْكِ الْمَشْحُوْنِ ۙ
١٤١- فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِيْنَ ۚ
١٤٢- فَالْتَقَمَهُ الْحُوْتُ وَهُوَ مُلِيْمٌ
١٤٣- فَلَوْلَآ اَنَّهٗ كَانَ مِنَ الْمُسَبِّحِيْنَ ۙ
١٤٤- لَلَبِثَ فِيْ بَطْنِهٖٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ۚ

81. The boat began to whirl in the river. The people said there was a slave in the boat who had run away from his master. The lot was cast several times, but every time it came out in his name. This story is narrated in detail in Sura Yunus and Sura Anbia.

82. The blame was only that by diligence-mistake (خطائے اجتہادی) he went out of the city without waiting for the Divine Order, and fixed the day of chastisement.

83. Because he oft-remembered the Glorious Self of God in the belly of the fish, and before going into it, we delivered him soon, otherwise he could not have the fortune to get out of the belly of the whale, and would have become its food.

Note :— للبث فی بطنہ is an indication to never getting out. And this story is related to the river Euphrates (Firat) in Iraq. Allama Mahmood A'loosi Baghdadi has written that he has himself seen very big fish in this river, there is no wonder in that story. It has been described in Sura Anbia that in the belly of the fish his celebration (تسبیح) was:

145. Then We cast him upon the wilderness and he was sick.

١٤٥ - فَنَبَذْنٰهُ بِالْعَرَآءِ وَهُوَ سَقِيْمٌ ۚ

146. And We caused to grow upon him a tree of creeper.[84]

١٤٦ - وَاَنْۢبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّقْطِيْنٍ ۚ

147. And We sent him unto a hundred thousand or more.[85]

١٤٧ - وَاَرْسَلْنٰهُ اِلٰى مِائَةِ اَلْفٍ اَوْ يَزِيْدُوْنَ ۚ

148. Then they believed and We allowed them to avail for a while.[86]

١٤٨ - فَاٰمَنُوْا فَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ ۝

84. The fish was given order, and it let him out upon an open plain. Perhaps due to lack of sufficient diet, oxygen, etc. he had become sick and weak. It is said that even the rays of the sun and the sitting of fly on the body were unbearable. By God's power there grew a creeper of gourds, its leaves provided a shade over his body and even so the food etc. was managed.

85. If only the adult are counted they were one lac, and if the minor are added they were more, but less than two lacs. اَوْ يَزِيْدُوْنَ is not used in the sense of doubt.

86. By virtue of belief and faith they got deliverance from the divine chastisement, and they availed themselves of the wordly benefits until their determined age.

Hazrat Shah Sahib says : "The same people, from whom he had fled, was going to believe in him. They were searching him that he reached. They were very happy to see him." (Also refer Sura Yunus and Sura Anbia).

149. Now ask them : 'Are there daughters for thy Lord, and for them sons ?'

150. Or did We create the angels females and they were looking ?

151. Listen ! It is only their calumny that they say :

152. "God has begotten' They are undoubtedly liars.[87]

153. Has he chosen daughters above sons ?

154. What has gone wrong with you, what justice are you doing ?

155. Do you not think ?[88]

١٤٩. فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنٰتُ وَلَهُمُ الْبَنُونَ ۝٧

١٥٠. أَمْ خَلَقْنَا الْمَلٰٓئِكَةَ إِنَاثًا وَهُمْ شٰهِدُونَ ۝

١٥١. أَلَآ إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ۝٨

١٥٢. وَلَدَ اللّٰهُ ۙ وَإِنَّهُمْ لَكٰذِبُونَ ۝

١٥٣. أَصْطَفَى الْبَنٰتِ عَلَى الْبَنِينَ ۝ ۩

١٥٤. مَا لَكُمْ ۖ كَيْفَ تَحْكُمُونَ ۝

١٥٥. أَفَلَا تَذَكَّرُونَ ۝ ۚ

87. You have heard the stories of the Prophets that the difficulties of Hazrat Noah, Ibrahim, Ismaeel, Moosa, Haroon, Loot, Yunus (Be peace upon them) were solved by the help of God and His succour. Even the biggest and the nearest of God's servants is not independent of His help. Now onward hear a little about the angels and the jinn about whom they have carved out so many absurd and baseless faiths. God knows them. Some of the Arab tribes believed that the angels were the daughters of God. And when they were asked : "Who are their mothers.". They said, ' They are the daughters of prominent jinn. (God forbid)

It means they thought that there was some special connection of God with the angels and with the jinn. So in the following, the state of each is described. But before it, as an introduction and reproach this loose faith of the Arab Unbelievers is refuted. Hence after describing the signs of His Omnipotent power, in the course of the arguments for His glory and unity, and by way of the stories, it is now told that these idiots should be asked to explain why would such a Powerful and Glorions God adopt children and those too daughters, and give you sons ? One insolence is that they are contriving children for God, the children that are weak and lower. Besides, they contrived the angels as females. Were they observing when We created the angels ? Were they seeing that they were being created females ? لا حول ولا قوة إلا بالله There is no limit to their ignorance !

88. Think somewhat. Admittedly, skill is required for doing some vice. If you were to carve out a wrong faith, it should not have been so reasonless and inconsiderate. What justice is this that you choose sons and make God choose daughters ?

156. Or have a clear authority ?

157. Bring then your Book, if you are true ?[89]

158. And they have set up an affinity (kinship) between Him and the jinn. And the jinss do know that they shall be brought seized.

159. God is holy (pure) from those things they tell.[90]

160. But the servants of God who are chosen.[91]

161. So you and what you worship.

162. Can not snatch anyone from His hand by means of temptation.

163. But only that who has to reach the Hell.[92]

١٥٦- أَمْ لَكُمْ سُلْطٰنٌ مُّبِيْنٌ ۙ

١٥٧- فَأْتُوْا بِكِتٰبِكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ

١٥٨- وَجَعَلُوْا بَيْنَهٗ وَبَيْنَ الْجِنَّةِ نَسَبًا ؕ وَلَقَدْ عَلِمَتِ الْجِنَّةُ اِنَّهُمْ لَمُحْضَرُوْنَ ۙ

١٥٩- سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ۙ

١٦٠- اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ

١٦١- فَاِنَّكُمْ وَمَا تَعْبُدُوْنَ ۙ

١٦٢- مَآ اَنْتُمْ عَلَيْهِ بِفٰتِنِيْنَ ۙ

١٦٣- اِلَّا مَنْ هُوَ صَالِ الْجَحِيْمِ

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89. After all, wherefrom have you brought this absurd and inconsiderate thing ? Reason, wisdom and the scientific principle have no connection with it ! So have you got some authority for it ? If you have, then in the Name of God (بسم الله) show it.

90. They are idoits that they have set up the relation of son-in-law with the jinn. (God forbid) Glory be to God ! What nonsense they are talking. If they find occasion they should go and ask the jinn what they think about themselves. They have known that they shall also be arraigned like other criminals before God. Does the son-in-law have such dealings with the father-in-law's house ?

Some of the early scholars take a different meaning of نسبًا They say that those polytheists took the satan-jinn as the rivals of God, as the Majoos believe in Yazdan and Ehraman (یزدان و اہرمن) i e. one is the god of virtue and the other is the god of vice.

91. Whether man or jinn, the selected servants of God are immune from this seizing and arresting.

92. Many men think that the angels possess the rein of virtue and the jinn have the rein of vice in their hands. They can benefit whomsoever they desire and make him the near one to God And they can cast vice or virtue into whomsoever they will, or make unguided. Perhaps due to these supposed powers they have ascribed to them the kinship relation with God. Its answer is given that in your hand or in their hand, there is no permanent power. You and the jinn you serve, do not posses collectively such power as to lead astray even a single soul without the Divine will. Only that one shall go astray who has been written by God as a man of the Hell, due to his ill capacity, and who out of his own miscreance reached the Hell.

164. And none of us is there but he has a known station.[93]

165. And we are the rangers.[94]

166. And we are they who glorify.[95]

167. And they would say : If only we
168. would have a reminder of the ancients.

169. Then were We God's chosen !

170. But they disbelieved in it, soon they shall know.[96]

١٦٤- وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ۝
١٦٥- وَإِنَّا لَنَحْنُ ٱلصَّآفُّونَ ۝
١٦٦- وَإِنَّا لَنَحْنُ ٱلْمُسَبِّحُونَ ۝
١٦٧- وَإِن كَانُوا۟ لَيَقُولُونَ ۝
١٦٨- لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ ٱلْأَوَّلِينَ ۝
١٦٩- لَكُنَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ۝
١٧٠- فَكَفَرُوا۟ بِهِۦ فَسَوْفَ يَعْلَمُونَ ۝

93. This word is said by God from the side of the angels as if in their tongue, just like many prayers have been said by God in the tongue of men at several places.

It means the limit of every angel is set, from which he can not advance. It is said in reply to the Unbelievers who say that the angels are the daughters of God and they are born from the female jinn. So the jinn know their condition well, and the angels say so. They too have not the slightest space to advance beyond Divine order.

94. Everyone is standing at his station to serve Him and listen to His order. It is not possible for him to move forward or backward.

95. Here is the end of the word of the angels Onward the condition of the Meccans is stated.

96. The Arabs heard the names of the Prophets, they were unaware of their knowledge, so they said this i.e. "Had we possessed the knowledges of the ancients or ha l some Book or Advice been sent down upon us, we would have shown to have acted upon them very well and we would have joined with the special and selected servants of God progressing in recognition and service. Now when the Prophet came to them from amongst themselves they turned away, and they failed to retain their word and covenant. So soon they shall see the end of this disbelieving and swerving.

171. And already Our Word has preceded about Our servants that are Messengers,

١٧١- وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ۝

172. No doubt, they are given help,

١٧٢- إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ۝

173. And Our host—assuredly they are the triumphant.[97]

١٧٣- وَإِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ ۝

174. So turn thou from them for a while,

١٧٤- فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ۝

175. And see them, they shall see onward.[98]

١٧٥- وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ۝

176. What, do they demand Our chastisement to come soon?

١٧٦- أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ۝

177. So when it lights in their plains, how evil will be the morning of them that are warned![99]

١٧٧- فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ۝

178. So turn thou from them for a while,

١٧٨- وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ۝

179. And see, they shall see onward.[100]

١٧٩- وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ۝

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97. This is ordained in the Divine knowledge that God gives help to His Prophets against the Disbelievers, and finally the host of God alone becomes triumphant No matter how adverse may the circumstances be in the interim but the final victory and success goes to the chosen servants, both from the angle of argument and reason and from the angle of external dominance and conquest. Of course, the condition is that the host must be in the real sense the Host of God (جند الله).

98. Do not say anything to them for several days. With patience see their condition and they shall see their end. And finally they did see it.

99. Perhaps hearing فَسَوْفَ يُبْصِرُونَ they would have said, "Then why late? Show us our end soon. Its' answer is this. Above you are making so much haste for the disaster, but when it comes it will be a very bad time—the chastisement will come as if an enemy in ambush suddenly appears and assaults in the plain in the morning. At the time of chastisement the same shall be the end of those who were warned to be cautious. Consequently the same took place at the time of Meccan Victory.

100. Perhaps the first promise was that of the wordly chastisement and this one is concerned with the chastisement of the Hereafter i.e. see thou, that onward, in the Hereafter, what these Unbelievers shall see!

180. Glory be to thy Lord, the Lord of Respect, above those things which they describe !

181. And peace be upon the Messengers,

182. And all praise belongs to God who is the Lord of the Worlds.[99]

١٨٠ - سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ۝

١٨١ - وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ۝

١٨٢ - وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝

99. At the end of the Sura a substance of all the principal subjects has been composed in these three verses i.e. The Self of God is pure from all defects and deficiencies, and is the whole of all excellences and perfections. All good attributes are collected in His Self ; and peace (salam) comes upon the Prophets and Messengers from His Self, and that is the proof of their glory and innocence, and their being secure and succoured.

Note :—Excellence is proved for the recitation of these three verses after Salat and at the end of meeting in the Traditions. So I also end this Sura at these very verses. O God, may Thou also end my life at this very firm belief

The comments of Sura Saffat have ended.

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ۝ وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ۝
وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

سُوْرَةُ صٓ مَكِّيَّةٌ رکوعاتها ٥ اٰياتها ٨٨

(SURA SAD - MECCAN; VERSES—88; SECTIONS — 5)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١ ۔ صٓ وَالْقُرْاٰنِ ذِى الذِّكْرِ ۝

1. Sad, by this Quran Instructive—

٢ ۔ بَلِ الَّذِيْنَ كَفَرُوْا فِىْ عِزَّةٍ وَّشِقَاقٍ ○

2. Nay, but those who disbelieve are in pride and in opposition (confrontation).[1]

٣ ۔ كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوْا وَّ لَاتَ حِيْنَ مَنَاصٍ ○

3. How many a generation We destroyed before them, then they began crying (calling), and the time had gone for the deliverance (release).[2]

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1. This magnificent Quran of sublime glory and transcendental dignity (full of excellent instructions and enlightened teachings, and explaining to the people most impressively, things of guidance and cognizance) is giving evidence with a high sound that those people, who are disbelieving the truthfulness of the Holy Quran and the Messengership of Hazrat Muhammad (صلّى الله عليه وسلّم), are not rejecting because there is some flaw in the Quranic education, or the Prophet, the Enlightened, has failed in its right propagation and explication, but the main cause of their disbelieving and swerving is that they are entangled in the sentiments of false boasting, ignorant pride, arrogant attitude and adverse opposition. If they get out of this marsh a little they will see the clear way of truth and righteousness.

2. They should know that by the fortune of this type of arrogance and pride and by coming in front of the Prophets and Messengers, many a generation have been destroyed before. Those people had also fought with the Prophets for long, then when bad time came and the divine chastisement surrounded them from all sides they began to cry and call upon God. But it was of no avail to cry for help at that moment, the occasion of release and deliverance had gone, and the time was none to pay any heed to their noise and call.

4. And they began to wonder at this thing that a warrant came to them from among them, and the Disbelievers began to say : 'This is a sorcerer false.'[3]

٤ . وَعَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ ۖ وَقَالَ
ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ ۝٤

3. The Unbelievers said, "If some angel had come down from the heaven to warn and threat, there would have been some sense init ! It is indeed senseless that a man belonging to our own society and clan may give us warning and threats saying that he is sent down from heaven by God, the owner of the Heavens. Nothing can be said about his presumptuous bombast but that a sorcerer has erected a false force, the blandishments that are shown by dint of magic are named miracles, and the hotch-potch of several tales and fables is termed as the Koran, the Compendium of Divine Knowledges, while the sorcerer himself claims to the high rank of the Messenger of God, definitely a false claim !"

5. What, has he turned the worship of many into the worship of only One ? This is indeed a wondrous thing.

٥ - اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَيْءٌ عُجَابٌ ۝

6. And the Council of them departed, saying : 'Go and be steadfast to your gods.[4] There is some purpose behind it.'[5]

٦ - وَانْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَاصْبِرُوْا عَلٰٓى اٰلِهَتِكُمْ ۚ اِنَّ هٰذَا لَشَيْءٌ يُّرَادُ ۝

4. The Unbelievers said with wonder, This man has dismissed the Court of so many gods and has been ascertaining the court of only One God. What a more wondrous thing would be than that the administration of such a tremendous universe may be given over to only One God, and the worship of different gods, controlling various departments of life and administration, that has been in vogue since ancient times, may be abolished in one stroke, as though our fathers were mere simpletons and idiots that they bent their heads before so many gods in adoration."

It is said in some traditions that once, while the Prophet's uncle, Abu Talib, was sick, some chiefs of the Quraish headed by Abu Jahl came to Abu Talib and complained of Hazrat Mohammad (Be peace upon him) that he abused their gods and made them fools in different ways, so he should make him understand.

The Holy Prophet said, "My uncle, I want only a word from them whereby the whole of Arabia would become their obedient and the Ajam would become their tributary." Gladly they asked, "What is that word (كلمه)? You say one word and we are ready to accept ten words from you."

The Holy Prophet said, "Not more than a word, only one word— لَآ اِلٰهَ اِلَّا اللّٰه —There is no god but Allah."

Hearing this they stood up enraged, and said, "What, only one God, dismissing so many gods ? Let us go. He will never desist from his plan (design). He is after our gods extravagantly. So you should also be steadfast with strength to the worship and support to your gods, lest his propaganda should become successful in worsting some credulous follower of the ancient way. We have to show a great deal of patience and perseverance in the face of his untiring efforts."

5. The Unbelievers of Mecca also said that there was certainly some purpose behind those strenuous efforts which Muhammad (s.m.) was making to defeat and crush their gods. That purpose according to their calculation was nothing but to subdue and subjugate the Arabs and thus gain worldly glory and power. So they were not going to allow him to succeed in that aim.

According to some commentators this clause : اِنَّ هٰذَا لَشَيْءٌ يُّرَادُ means that undoubtedly that was the thing for which Mohammad (s.m) was so ambitious, and he was not intending to budge from it.

Or it can be said that this thing (it seems) was to take place, and that was the will of God that a Revolution should come in the world. So it was imperative for them to stick to their Traditional Religion with patience and perseverance as far as they could, and save their constitution and their code of life from delapsion.

Or they would have said it out of contempt that no matter the intentions of Mohammad were too high, yet it was not necessary that whatever one intended should definitely come to pass and whatever one desired for should definitely come in hand. They, however, should not pace backward in their face.

7. We have not heard of this in the ancient (last) religion, and this is naught but a fabrication.[6]

٧ - مَا سَمِعْنَا بِهٰذَا فِي الْمِلَّةِ الْآخِرَةِ ۚ إِنْ هٰذَا إِلَّا اخْتِلَاقٌ ۝

6. Hazrat Shah Sahib says : "The ancient religion they called the religion of their forefathers i.e. we have heard that such thing was said by the followers of the last religion, but our forefathers have not said such thing."

Or perhaps the last or past religion is the Christian Religion, as said by a majority of the early scholars i.e. 'we have not ever heard the Christians, who are the People of the Book, to have said such a thing that only One God should be kept and all others should be dismissed, because they also say that there are three gods and they do not believe in the Messengership of Mohammad (s.m.). If there was some origin of the Mohammadan faith in the past Books, the Christians would have surely embraced it. But they do not bear this faith. So it is known well that Mohammadan assertion is nothing but a false fabrication.' (God forbid)

8. What, has the Advice been sent down on him out of us all?[7] Nay, but they are in doubt of My Advice; nay, they have not yet tasted My beating.[8]

9. Do they possess the treasuries of thy Lord's mercy who is All-Mighty, All-Giving?

10. Or is theirs the kingdom of the heavens and of the earth and of what is between them? So let them ascend setting up the ropes.[9]

٨ - ءَأُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۖ بَلْ هُمْ فِي شَكٍّ مِّن ذِكْرِي ۖ بَل لَّمَّا يَذُوقُوا عَذَابِ ۝
٩ - أَمْ عِندَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ۝
١٠ - أَمْ لَهُم مُّلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوا فِي الْأَسْبَابِ ۝

7. The Unbelievers also said, "Well, we believe that the Quran is the Word of God. We also accept that it was not necessary to send an angel for the Prophetic duty and functions. But what a wrath is this that only Mohammad alone (s.m.) was chosen for this purpose out of all of us? What, was he traced alone in the whole country for this rank? Was no one available to God among the rich gentry of Arabia whereupon He could send down His Word?"

8. This is an answer to the stupid absurdity of the Unbelievers, i.e. their absurdities are nothing. The only thing is that they are in doubt of Our Advice. They do not believe that the dreadful future, they are being warned of, shall certainly come. That is because they have not as yet tasted the beating of God. When the beating of God shall be afflicted on them, all the doubts and suspicions shall vanish.

9 The treasuries of mercy and the kingdom of the heavens and the earth are all in the hand of God. He is All-Mighty and All-Giving, He may give reward and bounty to whomsoever He will, who can prevent Him or criticise? If he appoints some mortal on the rank of Prophethood and Messengership by His wisdom and knowledge, who are you to interfere, that why he, and not they, is endowed with mercy? Are you the owner of the treasuries of mercy and the kingdom of the heavens and the earth that you are raising such baseless objections? If you are, then harness all the resources at your command and climb up the heaven by setting up the ropes, so that you may be able to cut off the divine series of Revelation on Mohammad (s.m.), and thus controlling the celestial world, administer the heavens and the earth according to your own will and desire. If you can't do it, the claim to the ownership of the kingdom of the heavens and earth and the treasuries of mercy is void. Then intervention into the Divine Administration is but sheer nonsense and gross impudence.

ایاز قدر خود بشناس (Ayaz! Recognize thy value)

11. A host this too being destroyed among all other hosts ![10]

١١ - جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ○

12. Have cried lies before them the people of Noah and Ad and Pharaoh, he of the pegs (nails),[11]

١٢ - كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَّعَادٌ وَّفِرْعَوْنُ ذُو الْأَوْتَادِ ○

13. And Thamood and the people of Lot and the men of the Thicket[12] those big hosts

١٣ - وَثَمُودُ وَقَوْمُ لُوطٍ وَّأَصْحٰبُ لْـَٔيْكَةِ ۖ أُولٰٓئِكَ الْأَحْزَابُ ○

14. Not one that cried not lies to the Messengers, then My retribution was proved.[13]

ع ١٤ - إِن كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ○

SECTION 2

15. And these people are not awaiting but a cry that will have no interval to rest.[14]

١٥ - وَمَا يَنظُرُ هٰٓؤُلَآءِ إِلَّا صَيْحَةً وَّاحِدَةً مَّا لَهَا مِن فَوَاقٍ ○

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10. Naught they are, these poor and helpless men, neither they are the owners of the treasuries of the heavens and the earth, nor they are powerful to subdue the celestial world. They are a crowd of several defeated men liable to be destroyed like those nations who were destroyed in the past. And this scene the people well observed from Badr to the Meccan Victory.

Hazrat Shah Sahib says, "The past people were destroyed. If they ascend, they shall also be one of those who were destroyed." In other words, the connection with the previous verse is mentioned.

11. Pharaoh—who was of great power and force and had big hosts, who had set the pegs of his kingdom in the world. And some say he killed the opponents by hammering nails in the two hands and in the two feet, so he was known by the name of ذُو الْأَوْتَاد (God knows better)

12. Those people unto whom Hazrat Shoab was sent as a Messenger.

13. These powerful and big hosts could not escape the punishment when they cried lies to the Messengers, what reality have you before them ?

14. They are awaiting the Cry of the Trumpet, full punishment shall be given at that time.

Or صَيْحَة may mean a scare in the present life.

16. And they say : 'Our Lord, hasten to us our balance sheet before the Day of Reckoning."[15]

17. Thou bear patiently what they say, and remember Our servant David, the man of might, he was a penitent.[16]

18. We had subjected the mountains with him glorifying in the evening and in the morning.[17]

19. And the birds gathering, all were turning to him (Him),[18]

20. And We gave strength to his kingdom,[19] and gave wisdom and speech decisive.[20]

١٦ - وَقَالُوا رَبَّنَا عَجِّلْ لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ○

١٧ - اِصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاذْكُرْ عَبْدَنَا دَاوٗدَ ذَا الْاَيْدِ ۚ اِنَّهٗ اَوَّابٌ ○

١٨ - اِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ يُسَبِّحْنَ بِالْعَشِيِّ وَالْاِشْرَاقِ ○

١٩ - وَالطَّيْرَ مَحْشُوْرَةً ۭ كُلٌّ لَّهٗ اَوَّابٌ ○

٢٠ - وَشَدَدْنَا مُلْكَهٗ وَاٰتَيْنٰهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ ○

15. When they hear about the promise of the Resurrection they say with mockery : "Please give us here the share of there. Let us see our accounts here in this world and be absolved of punishment and recompense here and now."

16. Hazrat Shah Sahib says : "Here they are reminded of the story of Hazrat Dawood that he also undertook great patience in the period of Taloot's reign, and at last he got the kingdom, and he subdued Jaloot etc. by means of jihad. The same happened with our Prophet." (Mozihul Quran)

Note : ذَا الْاَيْدِ is translated by Shah Sahib—the man of the might of hand—possessing the power of kingdom, or the indication is to his miracle that iron became soft in his hand, or the power of hand means that he did not eat the wealth of his kingdom, he ate by means of his earning (by his hand). اَوَّابٌ means that in every matter he turned towards God.

17. When Hazrat Dawood glorified in the morning and evening, the mountains too glorified with him. (Ref. Sura Saba)

18. Either the birds turned to Dawood, or Hazrat Dawood and birds all together turned unto God, as said by some commentators.

19. We had established the pomp of his kingdom in the world, and by means of Our help and succour providing numerous different armies, We gave him enormous stability.

20. Hazrat Dawood was a great statesman possessed by godly wisdom. He decided every affair with acute judgment, and when he spoke, his speech was highly decisive. In brief God had endowed him with Prophethood, statesmanship, decisive power and a variety of scientific and practical perfections, but he was also put to test and involvement, as follows.

21. Has the tiding of the claimants come to thee? When they jumped over the wall into the worship-house,

٢١ - وَهَلْ أَتٰىكَ نَبَؤُا الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ۝

22. When they entered upon David and he was confounded at them,[21] they said, 'Be not perplexed, we two are disputing (disputants), one of us has done violence to the other, so judge between us justly and let there be no chicaning or quibbling, and tell us the straight way.'[22]

٢٢ - إِذْ دَخَلُوا عَلٰى دَاوٗدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ ۖ خَصْمٰنِ بَغٰى بَعْضُنَا عَلٰى بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلٰى سَوَآءِ الصِّرَاطِ ۝

23. This one is my brother, there are ninety nine ewes with him and there is one with me then he says: 'Hand over to me even that one, and he forces me in argument.'[23]

٢٣ - إِنَّ هٰذَا أَخِي لَهٗ تِسْعٌ وَّتِسْعُوْنَ نَعْجَةً وَّلِيَ نَعْجَةٌ وَّاحِدَةٌ فَقَالَ أَكْفِلْنِيْهَا وَعَزَّنِيْ فِي الْخِطَابِ ۝

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21. Hazrat Dawood had set the turns for three days—One day for the court and the settlement of disputes, one day for his family, one day for the worship of God, on which day he remained aloof, the guard did not allow anyone to disturb. One day he was absorbed in worship that all of a sudden two men jumping over the wall entered upon him. Hazrat Dawood, despite his pomp and power, was confounded to see this sudden incident—whether they were men or some other creatures! If they were men how they dared to enter and why the guards did not check them? If they did not come by the door, how did they jump over such a high wall? God knows with what intention and for what purpose they had come in such an extraordinary manner!

In short, this strange incident diverted him from the absorption into the worship and he could not retain the peaceful attention unto God.

22. The new comers said. "You should not be worried, and be not frightened of us. We two parties have come to you for a settlement of our dispute. Please judge between us justly, there should be no chicaning or postponing in our case. We have come to find the way of justice and fairplay. (Perhaps Hazrat Dawood might have become more astonished to see such a heading of their speech)

23. He said, "The dispute is that this my brother has ninety nine ewes and I have only one. He desires to complete his century anyhow by snatching from me that one with me too. And the main difficulty is that he is also powerful and fast in speech as he is more abundant in wealth. When he speaks he overcomes me and the people also support him. In short, he uses forcible means to usurp my right.

24. He said, 'He wrongs thee that he asks for thy ewe to join it with his ewes.'[24] And most of the associators do wrong to one against the other, save those who believe and do good deeds, and there are very few such fellows.[25] And David thought that We had tried him, then he sought forgiveness of his Lord and fell down bowing, and he repented.

25. Then We forgave him that deed.[26] And for him with Us is a rank and a good place.[27]

٢٤ - قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ۝

٢٥ - فَغَفَرْنَا لَهُ ذَٰلِكَ ۖ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ۝

24. Hazrat Dawood after demanding proof according to Divine Shariah finally said, "If this brother of thine does so, assuredly it is his excess and injustice. He desires to usurp the wealth of his poor brother by this (foul) way. (i.e. we will not allow him to do this)."

25. This is the habit of the associators that they do wrong to one against the other. The powerful share-holder desires to devour the weak. Only the believing and good servants of God are an exception to it, but they are very few in this world

26. After this story Hazrat Dawood was admonished that it was a trial and a test in his own concern. When this thought struck him he atonce bowed down very humbly before God to ask forgiveness for his fault. Atlast God forgave him that fault of his. What was that fault of David ? That has been indicated to in these verses. About it the Mufassirin (commentators) have described very many l ngthy stories. But Hafiz Imaduddin Ibne Kathir writes about those legends :

ذكر المفسّرون ههنا قصّةً اكثر ها مأخوذ من الاسرائيليات ولم يثبت فيها عن المعصوم حديث يجب اتّباعه

"Most of these stories have been taken from the Isrneeli Mythology (اسرائیلیات) seldom proved in the Traditions."

And Hafiz Abu Muhammad Ibne Hazam in his book 'Kitabul Fasl' has forcefully refuted these stories. As for the brief analysis of these given by Abu Hayyan, it is also not empty of trouble. In our own opinion the real fact is that which is quoted from Ibne Abbas.

According to Ibne Abbas this involvement occurred to Hazrat Dawood (Be peace upon him) as an amazement. Once Hazrat Dawood prayed to God, "My Lord, there is no moment in the day and night in which some member of Daud's family is not busy in Thy worship i.e. in Thy glorification, prayer, etc. (This he said because he had distributed the twenty four hours among his household, time to time, so that his worship-house might not be empty of worship in any part of day and night). He also presented some other such things (probably they might be about his good administration etc.) God was displeased on this thing with Dawood.

From God the answer came, "Daud, it is all due to Our grace and succour. But for My help thou canst do it. (Despite all efforts thou wilt not be able to accomplish). By My glory I shall one day hand thee over to thy self (i.e. I will remove My help and see how far thou shalt be able to keep up the worship and administration).

Hazrat Dawood said, "My Lord, inform me of that day," and so the very day he fell into the trial (فتنہ) (Mustadrik).

This tradition shows that the nature of the trial should only be as much that when he might be busy in the worship he might not be able to accomplish the desired absorption despite full effort. And we have seen in the above comments how extraordinarily and unmannerly several persons astonished Hazrat Dawood enfering upon him in his sanctuary all of a sudden, and diverted him from the absorption, to their dispute. Then Hazrat Dawood came to know that God involved him in that trial due to that claim of his.

The use of the word : فتنہ (Fitnah) is just like the use which the Holy Prophet once made when Hazrat Hasan and Hazrat Husain (رضی اللہ عنہما) in their childhood were coming in the shirts staggering and the Holy Prophet saw them from the pulpit and lifted them breaking off the Khutba, and said : صَدَقَ اللّٰهُ اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ "God has rightly said that your wealth and children are

In some of the sayings of the Prophet's Companions it is quoted that when a servant does some good and says, "My Lord, I have done this deed I have given alms, I performed prayer, I fed the beggars," to him God says, "And I helped thee and I gave thee divine grace." But when the servant says, "My Lord, Thou helped me, Thou gave me divinegrace, and Thou did kindness and favour to me," to him God says, "And thou performed the deed, thou made intention, thou earned the virtue." (Madarij-al-Salikeen, 99).

From this tradition one can understand how God could be pleased with these words: "My Lord there is not a single hour in day and night when one of my household or myself is not busy in Thy worship," from such a grand Prophet like Hazrat Dawood, particularly when he was asserting the excellence of his administration and management. The elders are seized at their small things. Hence he was involved in a trial, so that he might be warned and repent on his mistake and make up for it. And he made up the reparation, and excellently he did do it.

27. As usual he is a favourite in the presence of God. By this mistake his nearness and rank are not affected. Only a little admonition was given, because the small mistake of the near favourites is also considered big. حسنات الابرار سیئات المقربین

"The virtues of Abrar (good men) are the evils of the near ones." Maulana says:

گرچہ یک مُو بدگنہ کو جستہ بود لیک آں مُو در دو دیدہ رستہ بود
بود آدم دیدۂ نورِ قدیم موئے در دیدہ بود کوہِ عظیم

The substance of these couplets is that Hazrat Adam was the eye of the Eternal Light. Though his sin was as small as a hair, yet in his eyes it was tremendous, a huge mountain.

26. David ! We have appointed thee a viceroy in the land so thou rule (judge) between men with justice and follow not the wish of the soul, then it may lead thee astray from the way of God. Assuredly those who go astray from the way of God—for them is a terrible chastisement,[28] for that they forgot the Day of Reckoning.[29]

٢٦ - يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِى الْاَرْضِ فَاحْكُمْ
بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ
عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ
ع ١٢ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌ ۢ بِمَا نَسُوْا يَوْمَ الْحِسَابِ ۝

28. God has made you His viceroy in the earth, so follow His order only, and decide the matters with justice and fairplay according to the Divine Shariah, never an infinitesimal part of the wish of the soul should come in the way of judgment of any affair, because this thing leads astray from the way of God. And when a man went astray from the way, then where would be his resort ?

29. Generally the wish is followed because a man forgets the Day of Reckoning. If this thing is present before his soul that one day he will haveto go before God and give an account of minutest actions, then he can not prefer his wish to the pleasure of God.

Note :—Maudoodi has commited a blunder at this place. He says that Hazrat Dawood was inclining to his wish, so as a check and restraint this divine direction was tendered unto him.

Then what would be the meaning of this address to the Holy Prophet :

فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ فَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ

(Be not of the doubters ! Be not of the Associators !)

Was the Holy Prophet inclining to doubt or association that he was addressed in this style ? (God forbid). Nay, never, this is but the style of divine training and education. (Tr.)

SECTION 3

27. And We have not created the heaven and the earth and what between them is, in vain ; such is the thought of those who disbelieve. So woe unto the Disbelievers because of fire ![30]

28. Shall We make the Believers who do good deeds equal to the workers of corruption in the earth, or shall We make the god-fearing equal to the perts (dauntless).[31]

٢٧ ۔ وَمَا خَلَقْنَا السَّمَآءَ وَالْاَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۭ ذٰلِكَ ظَنُّ الَّذِيْنَ كَفَرُوْا ۚ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنَ النَّارِ ۝

٢٨ ۔ اَمْ نَجْعَلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَالْمُفْسِدِيْنَ فِي الْاَرْضِ اَمْ نَجْعَلُ الْمُتَّقِيْنَ كَالْفُجَّارِ ۝

30. بَاطِلًا means that thing which results in nothing. God has not made this world of the heaven and earth merely futile, without assigning any reasonable result. Nay, this world has its result in the hereafter. Therefore living here in this world, work should be done for the other world, and that work is none but that man should follow the principle of justice and righteousness renouncing the personal wishes and desires, and he should rectify his relations and dealings with both the Creator and creatures. He should not think there only is the life of the present world that will be ended in eating and drinking without any question of reckoning in future. These are ideas of those people who disbelieve in the life after death. So for such disbelievers, fire is prepared.

31. This is not the demand of Our justice and wisdom to make the righteous and good servants equal to the perts and corruptors, or deal with the godfearing and dauntless alike. So it became imperative to appoint a day for reckoning and recompense. But in the world we see many of the honest and good men are involved in various types of miseries and disasters, and there are very men, impudent and wicked, who enjoy luxuries and are in merriments. So necessarily it will be believed that the news of the life after death, which has been given by the Truthful Informer, is just according to the demand of hikmat and wisdom. There, everyone good or bad, shall be recompensed for his good or bad deeds. Then how can the denial of the tiding of the Day of Reckoning be correct.

29. A Book We have sent down unto thee, blessed, that the people ponder over its verses and that men possessed of wisdom may understand.[32]

٢٩ - كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ مُبٰرَكٌ لِّيَدَّبَّرُوْٓا اٰيٰتِهٖ وَ لِيَتَذَكَّرَ اُولُوا الْاَلْبَابِ ○

30. And We gave unto David, Solomon.[33] How excellent a servant he is! He was turning towards Us.

٣٠ - وَهَبْنَا لِدَاوٗدَ سُلَيْمٰنَ ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗٓ اَوَّابٌ ○

31. When to show him were brought before him in the evening; horses very noble.

٣١ - اِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصّٰفِنٰتُ الْجِيَادُ ○

32. So he said, 'I held dear the love of wealth against the remembrance of God, until the sun was hidden behind the veil.

٣٢ - فَقَالَ اِنِّيْٓ اَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّيْ ۚ حَتّٰى تَوَارَتْ بِالْحِجَابِ ○

33. Return them to me!' Then he began to strike (to stroke) their shanks and necks.[34]

٣٣ - رُدُّوْهَا عَلَيَّ ؕ فَطَفِقَ مَسْحًۢا بِالسُّوْقِ وَ الْاَعْنَاقِ ○

32. When the end of the good and bad cannot be one and the same, it was imperative that a Book of Guidance should come from God, the Most High, that may warn the people of their end with good reason. Hence at this time this Book has come down—the Manifest Quran, in whose words, letters, imprints, meanings and subjects—in every thing—is blessedness, and which is sent down for this purpose that the people may ponder over its verses and the wise men may avail themselves of its instructions. Accordingly in the previous verse behold in what a reasonable, natural, and clean manner the problem of the Resurrection is solved that if a man possessed of ordinary wisdom may ponder, he can easily reach the right result.

33. God gave unto David a son, Solomon, who became like him a Prophet and a King.

34. Horses of pure breed, decent, docile, swift in running, that were trained for Jihad, were presented before him. In their inspection it was late, until the sun set. Perhaps in this business he forgot to say his prayers of the Asar time. At this he said,

"No matter, if on one side God's Remembrance is missed in the apparent sense, on the other side the love and inspection of the Jihad horses is also attached with the remembrance of God. The purpose of Jihad is to proclaim the Word of God (كلمة الله), hence its preparatories should also include under the Caption of Zikrullah (ذكر الله). Had we not been persuaded by God, the Most High, to wage jihad and provide its instruments, how could we love this good wealth ? Out of this excessive sentiment of Jihad Zeal he ordered to bring those horses back again. And they were brought back. Hazrat Sulaiman with great love and honour began to stroke their shanks and necks. This interpretation is given by some commentators and the word (حب الخير) supports it. In other words (خير) is pointing out that sense which is described in a Tradition of Holy Prophet :

اَلْخَيْلُ مَعْقُوْدٌ فِيْ نَوَاصِيْهِ الْخَيْرُ اِلٰى يَوْمِ الْقِيَامَةِ

"Gad has placed blessing in the forehead of the Horse till the Day of Qeyamat."

Other scholars have given this interpretation that Hazrat Sulaiman forgot his prayers of that time being absorbed in the inspection of the horses (and forgetfulness is not impossible in the case of the Prophets), so he said, "Behold, the love of wealth made me heedless to the rememberance of God, until that I could not perform my prayers (Wazifa) and the sun set. Though there was also an aspect of worship and remembrance in that love of wealth, but the special and near servants of God are also cautious about their worships to be performed in their appointed hours without any delay, and if there is any delay they become restlesss due to the sorrow and shock (though it may be due to any excuse).

Maulana Room says : گر ز باغ دل خسالے کم بود ۔ بر دل سالک ہزاراں غم بود

"If a straw is lost from the garden of heart, thousand sorrows befall the heart of the Lover of God."

In the Battle of Ditch (غزوۂ خندق) more than one prayers were omitted, and though the Holy Prophet was engaged in jihad and there was no kind of sin upon him, yet he invoked imprecation for those Unbelievers who had been the cause of omission of the prayers by these words :

مَلَاءَ اللّٰهُ بُيُوْتَهُمْ وَ قُبُوْرَهُمْ نَارًا

Similarly Hazrat Sulaiman became restless at the omission of an appointed worship. He ordered to bring back those horses (that had become the cause of omission of the remembrance of God). When they were brought he began to cut their necks and shanks by the sword out of divine shame and the zealousness of God's love in order divorce the cause of heedlessness from himself so that it might become an expiation of that oblivion. Probably in his Shariah (Divine Constitution) the sacrifice of horse would be legal, and he would have possessed the horses so enormously that by the sacrifice of those few horses the purpose of Jihad might not have been affected.

The word فَطَفِقَ مَسْحًا does not indicate that he would have sacrificed all the horses. He would have but started this work (of sacrificing them). (God knows better)

This interpretation is also supported by a Tradition which is quoted by Tibrani on the authority of Hasan Ubai bin Ka'b.

34. And We tried Solomon and We cast upon his throne a mere body, then he turned (autic God).[35]

35. He said, 'My Lord, forgive me and confer upon me a kingdom such as may not behove anyone after me, surely thou art the All-Giver.'[36]

٣٤- وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَاَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ ○

٣٥- قَالَ رَبِّ اغْفِرْ لِيْ وَهَبْ لِيْ مُلْكًا لَّا يَنْۢبَغِيْ لِاَحَدٍ مِّنْۢ بَعْدِيْ ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ○

35. It is given in a Sahih Tradition that one day Hazrat Sulaiman said an oath : "Tonight I will go to all my women (who were about seventy, or ninety or hundred in number), and every woman, shall beget a child who will wage Jihad in the way of God. The angel inspired, "Say InshaAllah"— "God willing." But he did not say by the tongue (though it was in the heart). By luck no woman begot a child as a result of that intercourse. Only an incomplete child was born to one of them. Some commentators say that the nurse brought that very incomplete child and cast it on the throne, saying : "Take it, this is the result of your oath." The same incomplete child is here mentioned as 'the mere trunk' or 'the mere body'. Seeing this Hazrat Sulaiman turned towards God with great repentance, and he begged forgiveness of God for not saying Insha-Allah. The astonishment to the near ones is more (than to the common men). It is said in a Tradition that had he said Insha Allah God would have fulfiled that which he desired for.

Note :—Many of the Mufassireen have interpretted this verse otherwise, and have related many legends about the ring of Hazrat Sulaiman and the jinn. Ibne Kathir has written about these legends that they are stories from the legends of the People of the Book. (And God knows the real fact.)

36. Hazrat Sulaiman prayed to God : "Give me such a mighty kingdom that may not be given to anyone save me, neither anyone else may be deserving of it", or it means 'that no one may dare to snatch it from me.'

Note : It is given in the Traditions that for every Prophet there is a prayer (Dua), wherefor God has promised acceptance i.e. that prayer shall be positively granted. After all, Hazrat Sulaiman was the son of a Prophet and a King. The same colour existed in the prayer that kingship might be bestowed and that too of a miraculous colour. That was the age of Kings and Tyrants. From this viewpoint too this prayer accorded with the taste of the time. And it is obvious that the aim of the Prophets (Be peace upon them) is not to demonstrate their power and glory or self-aggrandizement by the achievement of kingdom. On the other hand their main aim is to make that religion prevail and dominate and to promulgate that heavenly constitution bearing which they are raised. Hence it should not be guessed on the prayer of the wordly men.

Note 2: At this place Maudoodi has written very absurd remarks about Hazrat Sulaiman—his power, his innocence, his Prophetic position are all injured, though the event is proved in the Sahih Tradition of the Holy Prophet. But Maudoodi has rejected the truthfulness of the Tradition adding a more harmful remark that the Prophet Mohammad (S.M) have been narrating something about the Legends of the Israeels and the listeners (Sahaba) misunderstood his narration and thought it a reality about Hazrat Sulaiman. To him the Prophetsdo not possess extraordinary power and they are like ordinary men governed by the known Laws of nature. This is wrong. The fact is that the Prophets are endowed with extraordinary power and talents by God. Moreover, it is absurd to reject a Tradition of the Holy Prophet when it is proved by bona fide authorities. It is rather a heresy, an infidelity, a free-thinking.

Similarly he has gone far away into error about the interpretation of the prayer of Sulaiman He fails to understand the connection between the verse mentioning the 'Mere body' and the verse containing the prayer for a matchless kingdom. The connection is not difficult to trace out Hazrat Sulaiman first tried by his own efforts to create an army of the fighters who might be of his own sons. But when he failed in this effort he resorted to the Divine Attribute of All-Giving, i.e. my personal struggle has failed, now I turn unto the All-Giving i.e. وهّاب ,and He, alone could accomplish my internal desire. Consequently there is a departure from the 'acquisition by labour' to the 'acquisition by Divine Endowment' in the prayer of Hazrat Sulaiman. The Prophethood is in itself an endowment of God, it is not acquired by dint of labour. Maudoodi has tried in vain to distort the traditional meaning of the Quran by introducing irrational and untraditional conjectures. (Tr.)

36. We subjected to him the wind that ran at his command, softly, wherever he wanted to reach.

٣٦ - فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ۝

37. And subjected the satans, every builder and diver.[37]

٣٧ - وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ ۝

38. And others also, bound together in fetters [38]

٣٨ - وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ۝

39. 'This is Our gift, bestow or withhold without (the fear of) reckoning.'[39]

٣٩ - هَٰذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ۝

40. And he has a degree with Us and an excellent resort.[40]

ع ١٤ ٣ ١٢ ٤٠ - وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ۝

37. The jinn at his commandment built great buildings and dived into the seas to bring forth the pearls out of them. (Also refer Sura Saba)

38. There were other jinn who were arrested and imprisoned due to their high-handedness and haughtiness.

39. Bestow or bestow not, you are at liberty. God gave him so much, countless, and put off the fear of accountablity.

Hazrat Shah Sahib says : This was an additional favour that He gave him so much world and made him free, forgiving the accounts, but he ate by means of his earning by hand, by making the baskets.

40. Apart from Kingship he has a spiritual rank and nearness with Us, and the glorious resort in the high Paradise is prepared for him.

SECTION 4

41. And remember Our servant Ayyub (Job), when he called to his Lord : 'Satan has laid on me affliction and trouble '[41]

42. Kick with thy foot ! This is a spring to bathe cool, and to drink.

43. And We gave to him his family and the like of them in addition (with them) as a mercy from Us and a reminder unto men of wisdom.[42]

٤١ - وَاذْكُرْ عَبْدَنَآ اَيُّوْبَ ۘ اِذْ نَادٰى رَبَّهٗٓ اَنِّيْ مَسَّنِيَ الشَّيْطٰنُ بِنُصْبٍ وَّعَذَابٍ ۝

٤٢ - اُرْكُضْ بِرِجْلِكَ ۚ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّشَرَابٌ ۝

٤٣ - وَوَهَبْنَا لَهٗٓ اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرٰى لِاُولِي الْاَلْبَابِ ۝

41. A perusal of the Holy Quran shows that all those affairs, wherein there is some aspect of evil, or harm or the loss of some right purpose, are ascribed to the Satan as it is described in the story of Hazrat Moosa : وَمَآ اَنْسٰنِيْهُ اِلَّا الشَّيْطٰنُ اَنْ اَذْكُرَهٗ (کہف - رکوع ۹) because of all such things the near or distant cause to a great extent is Satan. According to this rule Hazrat Ayyub ascribed his sickness or affliction or pain to the Satan. In other words he, out of humbility and courtesy, expressed that certainly some negligence or mistake was committed by him accordingly in the result whereof, that affliction befell him, or the Satan tried to cast devilish doubts and he drew pain and trouble in repelling them—he interpreted it by the words of نصب and عذاب (God knows better)

Note : The story of Hazrat Ayyub has been described in Sure Anbia, it may be seen again to understand the whole matter. The story-tellers have related many stories about the affliction and sickness of Hazrat Ayyub. But they are full of exaggeration. Such a sickness that creates contempt and disgust among the people is against the eminence of the Prophets, as God has said about Moses : لَا تَكُوْنُوْا كَالَّذِيْنَ اٰذَوْا مُوْسٰى فَبَرَّاَهُ اللّٰهُ مِمَّا قَالُوْا ۭ وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ۭ (احزاب ع ۹) . So, only that much should be accepted which may not injure the position and dignity of Prophethood.

42. When God desired to cure him, he ordered him, to hit the ground by his foot. As soon as he stamped his foot a spring gushed forth of the earth by the Divine Power. He bathed with it and drank it. That became the cause of his healing. And God gave him the double of his family, who had died under the roof-fall by His kindness and grace, so that the men possessed of wisdom should understand from such events that how God suffices and helps that servant who keeps patient in miseries and turns unto God, the One.

44. And take in thy hand handful of rushes, then strike therewith and do not become false in thy oath.[43] We found him a man of patience, an excellent servant; verily he is a penitent.

٤٤ - وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَلَا تَحْنَثْ ؕ اِنَّا وَجَدْنٰهُ صَابِرًا ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗۤ اَوَّابٌ ۝

45. And remember Our servants — Abraham, Isaac and Jacob, men of hands and men of eyes.[44]

٤٥ - وَاذْكُرْ عِبٰدَنَاۤ اِبْرٰهِيْمَ وَاِسْحٰقَ وَيَعْقُوْبَ اُولِى الْاَيْدِىْ وَالْاَبْصَارِ ۝

46. We gave them distinction in a chosen manner—the remembrance of that Abode.[45]

٤٦ - اِنَّاۤ اَخْلَصْنٰهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ۝

43. Hazrat Ayyub in the condition of illness had become angry with his wife at some error. He swore an oath that he would strike her hundred canes or sticks. That lady had been his companion throughout that hard period and was not such blameworthy. God by His kindness told him a device to be truthful in his oath. He was told to make a handful bundle of hundred twigs or rushes and strike her thereby only once. This was a device exclusively revealed to him by God so that his oath might be confirmed. Today if someone swears such oath, that will not do for the fulfilment of his oath.

Note : Any device voiding order of Shariah o. the purpose of Religion is not legal (allowed), as the people have devised many devices to drop the Zakat. Of course, that device is permissible which does not nullify any constitutional order, on the other hand it serves to meet some constitutional necessity. Details may be seen in the Books of Constitution.

44. They were men of action and divine cognizance who served with hands and feet, and seeing the signs of God's power they increased in faith and insight.

45. The distinction of the Prophets is that there is nore more, bearing in mind and heart the remembrance of God and the Hereafter, than they. Due to this peculiarity they have got a distinguished and prominent position with God among all mankind.

47. And they are all near Us, chosen among the excellent servants.

48. And remember Ismaeel and Eilsha and Dhul Kifl, and each one was possessed of excellence.[46]

49. This is a narration that is over.[47] And verily for the God-fearing is a fair resort—

50. Gardens of Eden, the doors are opened for them.[48]

51. Reclining against the pillows therein, calling for fruits abundant and the liquor.[49]

52. And with them are maidens, their glances down, their ages equal.[50]

53. This is what you were promised for the Day of Rekoning.

54. This is provision given by Us unto which there is no exhaustion lessening).[51]

٤٧. وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ۝

٤٨. وَاذْكُرْ إِسْمٰعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۖ وَكُلٌّ مِّنَ الْأَخْيَارِ ۝

٤٩. هٰذَا ذِكْرٌ ۖ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ۝

٥٠. جَنّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ الْأَبْوَابُ ۝

٥١. مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ۝

٥٢. وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ أَتْرَابٌ ۝

٥٣. هٰذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ۝

٥٤. إِنَّ هٰذَا لَرِزْقُنَا مَا لَهُ مِن نَّفَادٍ ۝

46. Hazrat Ismaeel and Hazrat Dhul Kifl have been mentioned before, and Al-Yasa, it is said, was the Caliph of Hazrat Ilyas. He was also endowed with Prophethood.

47. Upto this place it was the narration of the Prophets. Onwards listen to the distinction of the God-fearing.

48. Hazrat Shah Sahib says : "When they enter the Paradise, everyone shall enter into his own house without being informed of." There shall be no need to knock the door to be opened.

49. The Ghilman (Boys) shall present all kinds of fruits and the liquors according to the desire.

50. All the maidens shall be young, of similar age, or resembling their wives in complexion and morals.

51. Endless and eternal bounties which shall never become scarce or exhausted.

رزقنا الله منها بفضله وكرمه فانه اكرم الاكرمين وارحم الرحمين

55. This you heard ![52] And verily for the insolent awaits an ill resort—

56. It is the Hell wherein they shall be cast, so what an evil place to rest !

57. This is ! Now let them taste it[53]— boiling water and pus.[54]

58. And some others, various thing of the same shape.

59. This is a troop sinking (penetrating) with you, let there be no place for them ! They shall be penetrating into the fire.

60. They said, "Nay, but it is you, let there be no place for you ! It is you that brought forward this (calamity) upon us. So what an evil establishment (confirmed possession) it is ![55]

٥٥. هٰذَا ۚ وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ ۝
٥٦. جَهَنَّمَ ۖ يَصْلَوْنَهَا ۖ فَبِئْسَ الْمِهَادُ ۝
٥٧. هٰذَا ۙ فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ۝
٥٨. وَآخَرُ مِن شَكْلِهِ أَزْوَاجٌ ۝
٥٩. هٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۖ لَا مَرْحَبًا بِهِمْ ۚ إِنَّهُمْ صَالُو النَّارِ ۝
٦٠. قَالُوا بَلْ أَنتُمْ ۖ لَا مَرْحَبًا بِكُمْ ۚ أَنتُمْ قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ الْقَرَارُ ۝

52. You have heard the end of the pious. Now listen to the end of the insolent.

53. Take it, it is present before you. Now taste it.

54. Ghassaq (غَسَّاق) according to some is the pus of the wounds of the People of the Hell and their refuse, mixed with the poison of the snakes and scorpions.

And according to some, Ghassaq is extremely cold water whose drinking shall be excessively painful i.e. the exact converse of the hot water (حَمِيم). (God knows better).

55. This shall be a discourse among the people of the Hell, when the angels shall muster them, one after the other, at the bank of the Hell. The first group shall be of the chiefs, afterwards the parties of their followers and disciples shall come. When the first group shall see the coming group, it will say, 'Lo ! this is another troop rushing in to fall with us into the Hell. Woe to them! Let there be no wide space for them ! At this they will reply, "you unfortunate, God's wrath upon you, may God give you no resting place ! It were you by virtue of whose temptation we suffered this calamity today. Now tell where can we go. There is no other place to stay. So let us stay here, doom and die."

61. They said, "O our Lord Whoso brought forward for us this, multiply doubly for him the chastisement in the fire."[56]

62. And they will say, "How is it that we do not see those men whom we counted among bad people.

63. Did we take them in mockery, or have our eyes swerved away from them ?"[57]

64. Surely this thing shall have to come true—the wrangling of the Inhabitants of the Hell among them.[58]

٦١ - قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ○

٦٢ - وَقَالُوا مَا لَنَا لَا نَرٰى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ○

٦٣ - أَتَّخَذْنٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ ○

ع ٣ ٦٤ - إِنَّ ذٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ○ ع ١٣

56. After this taunting conversation they will say to the Most High God, "O our Lord, multiply the chastisement in the Hell of that who, out of his own misfortune, brought this calamity and misfortune upon our head." Perhaps they would understand that their double chastisement would cool their hearts, whereas there is no means of satisfaction there. Rebuking and blaming one another itself be a permanent chastisement.

57. There they shall see that all acquainted men, low and high, are gathered to go to the Hell, but those Muslims whom they recognized and whom they mocked at would not be seen there. So they will be amazed and say, "What, did we take them for a laughting-stock by mistake and they did not deserve this place near the Hell, or else our eyes have failed to find them here ?

58. Though this thing apparently seems inconceivable that how the Inhabitants of the Hell shall wrangle among themselves in that hurlyburly panic, how the dreadful scene of the chastisement shall allow them to divert their attention from that horrible catastrophe to any other thing, yet remember this will positively take place. This is a sure thing wherein there is no space of doubt and suspicion. As a matter of fact, this will be a fullness of their chastisement.

SECTION 5

65. Thou say: I am only a warner, and there is not any sovereign but God, the One, the Omni-potent.

66. Lord of the heavens and of the earth and what between them is, the All-mighty, the All-Forgiving.[59]

67. Thou say: This is a mighty tiding.

68. From which you are turning away.[60]

69. I had no knowledge of the High Council when they disputed.

70. This alone is revealed to me, that I am only a clear warner.[61]

٦٥. قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ۝

٦٦. رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلْعَزِيزُ ٱلْغَفَّارُ ۝

٦٧. قُلْ هُوَ نَبَؤٌا عَظِيمٌ ۝

٦٨. أَنتُمْ عَنْهُ مُعْرِضُونَ ۝

٦٩. مَا كَانَ لِيَ مِنْ عِلْمٍۭ بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ إِذْ يَخْتَصِمُونَ ۝

٧٠. إِن يُوحَىٰٓ إِلَيَّ إِلَّآ أَنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ۝

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59. My business is only that I should warn you of that coming horrible Hour, and should not let you remain in dark of that horrific Future that is coming. As for the encounter it will take place only with that Sovereign who is One God, before whom nobody can speak. Everything is subdued before Him. There is not any thing of the heavens and the earth and what is between them, but that it is under His strong control. He may keep them as He will, He may destroy them as He will. Who can dare seize His hand, the All-Mighty, the All-Powerful ? Who can run away from the jurisdiction of that Omnipotent ? And who is who to delimit His boundless mercy and endowment ?

60. The Qeyamat and its events are not ordinary things. That is a mighty and a sure tiding that I am giving to you. But alas ! You are totally heedless to it. You do not reflect upon what is said to you for your good. On the other hand you take it as a mockery and say : When will it come ? How will it come ? And why it is so late ? Why don't you bring it soon ? etc."

61. The High Council is the Council of the Near Angels etc. through the medium whereof the divine contrivances and the universal administration are manifested i.e. I had no knowledge of the contrivances, discussions and disputations that take place

in the High Council about the destruction and the continuance of the system of the universe that I would describe before you. I have described only those portions that have been revealed to me by God. What I say, I say only by His revelation and information. I have been given this revelation (order) alone that I would warn all mankind of that coming horrible Future, in very clear terms. As for its time of occurrence and the coming of the Qeyamat, it is no condition of the warning, nor its information has been given to any body.

It is given in a Tradition that once in the meeting of the Prophets the Hour came into discussion i e. when will the Qayamat ccme ? All of them referred it to Hazrat Ibrahim, who said, "I have no knowledge of it." Then it was referred to Hazrat Moosa and the same answer was received. Then they turned to Hazrat Massieh, who said, "So far as the exact time of the occurrence of Qeyamat is concerned, I have no knowledge of it. Of course, the Most High God has promised me this.....".

In another Tradition Hazrat Massieh asked Hazrat Gabraeel about the time of occurrence of Qeyamat and he said, "I do ot know more than you "

(ما المسئول عنها باعلم من السائل)

It shows that similar kind of discussion or disputation takes place among the High Angels. Apart from it there are so many problems which invite discussion and disputation among the High Angels, as in a Tradition the question of God to the Holy Prophet فيما يختصم الملاء الاعلى and the answer given by tne Holy Prophet are mentioned. But the knowledge of those discussions held in the High Council can not be gained except through the Divine Revelation. This is the only means through which the Holy Prophet gained information of the discussions and disputations in the High Council. And the disputation of Iblees about Adam that follows was also known through this medium alone.

71. When thy Lord said to the angels : I am creating a mortal of clay,[62]

72. So when I have shaped him and breathed into him a spirit of Mine,[63] fall you down before him in Sajda.

73. Then the angels performed Sajda all together,

74. Save Iblees,[64] he waxed proud and he was of the Disbelievers.[65]

75. Said He, 'O Iblees what prevented thee to perform Sajda before that whom I created with My both hands ?[66] Hast thou waxed proud, or art thou higher in degree ?'[67]

٧١. إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي خَالِقٌۢ بَشَرًا مِّن طِينٍ ۝

٧٢. فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُۥ سَٰجِدِينَ ۝

٧٣. فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ۝

٧٤. إِلَّآ إِبْلِيسَ ۖ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ۝

٧٥. قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ ٱلْعَالِينَ ۝

62. Hazrat Shah Sahib says : This was also a dispute among the angels that is described."

63. When I have breathed into him a spirit from Me after preparing the structure. Hazrat Shah Sahib says : رُوْحِيْ (My spirit) is said because it is not made of water and dust, it has come from the Unseen." (Ref. Sura Bani Israeel : يَسْـَٔلُوْنَكَ عَنِ الرُّوْحِ)

64. This story has been discussed at very many places before—Sura Baqara, Sura A'raf, etc. In Sura A'raf it has been discussed in detail.

65. Hazrat Shah Sahib says : "This Iblees originally belonged to the jinn who are generally (most of them) disobedient to the Order of God. But now by dint of his numerous worship he began to live among the angels." (Mozihul Quran)

66. Hazrat Shah Sahib says : "God created the 'body' with the external hand and the 'spirit' with the internal hand. God creates things of the Unseen with one kind of power and creates things of the Seen (external world) with another type of power. On man He utilized both types of power." (Mozihul Quran) Ref. comments of the verse : بَلْ يَدٰهُ مَبْسُوْطَتٰنِ يُنْفِقُ كَيْفَ يَشَآءُ at the end of Part VI.

The attributes of God are matchless. The Divine Hands also represent the Divine Attributes that are beyond conception and imagination. The creed of the Early Scholars is safe and sound about the Divine Attributes and the Divine Organs described in the Quran: God is pure of body.

67. Either thou made thyself greater, knowingly, or thou understood thy degree really higher ?

76. Said he, 'I am better than he. Thou createdst me of fire, and him Thou createdst of clay.'[68]

77. Said He: 'Then go thou forth hence, thou art accursed.'[69]

78. 'And upon thee shall rest My curse till that Day of Recompense.'[70]

79. Said he: 'O Lord, give me respite till the day the dead are raised.'[71]

80. Said He: 'Thou art given respite,

81. Until the day of the known time.'[72]

82. Said he: 'Then by Thy respect I will pervert them altogether.

83. But those Thy servants among them that are chosen.'

84. Said He, "Then the true word is that, and I say only the truth.[73]

٧٦- قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ○

٧٧- قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ○

٧٨- وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ الدِّينِ ○

٧٩- قَالَ رَبِّ فَأَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ○

٨٠- قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ○

٨١- إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ○

٨٢- قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ○

٨٣- إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ○

٨٤- قَالَ فَالْحَقُّ ۖ وَالْحَقَّ أَقُولُ ○

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68. It has been discussed in Sura Aaraf. Hazrat Shah Sahib says: "The fire is hot, full of passion, and clay is cool and silent. Iblees understood the fire as good, while God preferred the clay." (Mozihul Quran)

69. Iblees went into the company of the angels in Paradise. Now he was turned out.

70. To that time the curse shall go on increasing due to thy misdeeds. What comes afterwards, what to question about it? Onward it comes:

The curses which shall be cast upon him on that day, shall be far greater than the curse of the world. The curse of this world is like a dust before the curse of the Hereafter.

71. i.e. till the second blowing of the Trumpet.

72. i.e. Until the time just before the blowing of the first Trumpet, not after it.

73. All my words are true and right.

85. I shall have to fill the Hell with thee and with whosover of them follows thee, all together ! "

86. Thou says : 'I demand of you no return for it, neither am I of those who are extravagant.'

87. That is an admonition unto all worlds.

88. And you shall surely know its tidings after a short while !74

٨٥. لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ○

٨٦. قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ○

٨٧. إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ○

ع ٥ ٢٤ ١٤ ٨٨. وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ○

74. The main purpose of the advice is that you differentiate between your friend and foe. Do not follow the footsteps of the Satan who is your avowed enemy. Obey the Prophets who have come for your welfare. I do not ask of you any compensat on or wage for it, neither I say anything, wandering beyord limits, of my own will. God gave an admonition, a reminder, and I delivered it unto you. After a short while, you shall come to know yourselves that how far the tidings which are given unto you are correct, and how much the advice delivered unto you was truthful and beneficial !

Sura 'Sad' has ended by the help of God and by virtue of His grace. Praise and glory to God for this boon !

سُوْرَةُ الزُّمَرِ مَكِّيَّةٌ ركوعاتها ٨ اياتها ٧٥

(SURA ZUMAR—MECCAN, VERSES = 75, SECTIONS = 8)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God who is Excessively Merciful, Extremely Compassionate.

SECTION 1

١ ۔ تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ○

1. The sending of the Book is from God who is the All-Mighty, the All-Wise.[1]

1. Because He is All-Mighty, therefore His commands shall have to be promulgated and executed. No one shall be able to prevent them from promulgation and execution. And He is All-Wise so no book of the world can vie with the wisdom and excellent virtues of this Book.

2. We have sent down towards thee the Book with the exact truth, so worship God makjng the worship for Him the same in reality as in appearance.

3. Behold, for God alone is the worship sincere![2] And those who have taken apart from Him protectors— 'We only serve them that they may bring us nigh in nearness to God'—surely God shall judge between them concerning that wherein they are quarrelling.[3] No doubt, God does not guide that who is a liar unthankful.[4]

٢ ۔ اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ فَاعْبُدِ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ ۝

٣ ۔ اَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ ؕ وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ۘ مَا نَعْبُدُهُمْ اِلَّا لِيُقَرِّبُوْنَآ اِلَى اللّٰهِ زُلْفٰى ؕ اِنَّ اللّٰهَ يَحْكُمُ بَيْنَهُمْ فِيْ مَا هُمْ فِيْهِ يَخْتَلِفُوْنَ ؕ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ كٰذِبٌ كَفَّارٌ ۝

2. Go on performing worship to God which should be quite pure of the elements of association and show-off, etc. To Him alone invite the people with word and action, and proclaim that God accepts only that worship which is sincerely done for Him alone. There is no value of an insincere worship with God.

3. The Associators commonly assert that service to the small gods and deities is a means to attain to the nearness of Big God. Through this method they succeed in achieving the good pleasure of the High God that is beyond their direct approach without the help of the lower gods, and thus the Higher Lord becomes kind to them, and their affairs are easily accomplished by this method.

To all such associators, answer is given that their assertions are nothing but loose pretensions to make the Divine Unity a Controversial Issue and oppose the righteous and truthful personalities. So God shall pronounce a practical judgment of all such matters in future.

4. One who is determined in his heart not to accept the true word and leave the untruth and falsehood, on the other hand he is adamant in perverseness and he declares by his word and action that he will go on worshipping the false benefactors leaving the Real Benefactor— God's habit is that He does not show the way of success and glory to such men of wicked heart.

4. Had God willed to have a son, He would have chosen from His creatures whatever He desired (willed) ; He is pure (holy).[5] He is God, the One, the Omni-potent.[6]

5. He created the heavens and earth in truth, wrapping night upon the day and wrapping the day upon the night,[7] and He has subjected the sun and the moon, each of them runs to a stated term. Dost thou hear, He is the All-Mighty, the All-Forgiving ?[8]

٤ ۔ لَوْ اَرَادَ اللّٰهُ اَنْ يَّتَّخِذَ وَلَدًا لَّاصْطَفٰى مِمَّا يَخْلُقُ مَا يَشَآءُ ۙ سُبْحٰنَهٗ ؕ هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ○

٥ ۔ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ الَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ؕ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ؕ اَلَا هُوَ الْعَزِيْزُ الْغَفَّارُ ○

5. Here, there is the refutation of those who contrive children for God, as the Christian call Massieh the son of God and also believe that he is one among the three gods, or some tribes of Arabia called the angels the daughters of God. Consequently, had God willed (let it be granted with impossibility) to have a son, it is obvious that He would have chosen some one out of His own creatures for that purpose, because it is proved by reasons that whatever is beyond One God is His creature. Now it is evidently clear that there is no specific or generic association between the Creator and the Created, then how can one become the father or son of the other ? And when such a relation is impossible between the Creator and the Created, then such determination from God shall also be inconceivable And supposing that even if it were not impossible even then God's taking the angels as His daughters could never have been understandable. If selection were to arise from creatures, would then it mean that, God would have chosen a meaner creation for Himself and given you the better one (sons).

6. Everything is subdued before Him, and there is no control of anyone upon Him. He does not need anything, then for what purpose He would desire or will to take to Him a son or daughters ?

7. Look towards the east at sun-set, you will see a sheet of darkness rising from the horizon wrapping up the light of the day, towards the west, as you roll a long mat. Similar is the scene at dawn, that the light of the day is coming from the east pushing the darkness of night.

Hazrat Shah Sahib says : "One comes after the other, no breaking intervenes."

8. By this very mighty power He maintained this administration, and He has been sustaining it. The insolence and misdeeds of the people demand that the whole system should be destroyed, but He is All-Forgiving and ignores the faults and sins of the people by His clemency and forgiving disposition. He does not do it all of a sudden.

6. He created you of a single soul (person) then from him He made his mate,[9] and He sent down for you of the cattle eight males and females (couples).[10] He creates you in your mothers' wombs in one manner of creation after the other[11] in threefold shadows.[12] That is God, your Lord, to Him belongs the Kingdom. There is no god but He, so wherefrom do you turn about ?[13]

٦ - خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَاَنْزَلَ لَكُمْ مِّنَ الْاَنْعَامِ ثَمٰنِيَةَ اَزْوَاجٍ ۚ يَخْلُقُكُمْ فِيْ بُطُوْنِ اُمَّهٰتِكُمْ خَلْقًا مِّنْۢ بَعْدِ خَلْقٍ فِيْ ظُلُمٰتٍ ثَلٰثٍ ۭ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ۭ لَآ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُصْرَفُوْنَ ○

9. i.e. Adam (Be peace upon him) and his mate Hazrat Hawwa (Eve).

10. For your benefit He created of the cattle eight males and females i.e. Camel, Cow, sheep and goat, as described in Sura Ana'm.

11. He created you gradually—from the sperm-drop He made a blood-clot, then from the blood-clot a lump of flesh, then made the bones, then covered the bones with flesh, then breathed the spirit.

12. One stomach, the second womb, the third is the thin skin surrounding the child. That thin skin comes forth with the child.

13. When the Creator, Lord, Owner and King is He alone then who can be God apart from Him. After recognizing these well-known attributes for One God alone, then what is the meaning of another's worship. Approaching so well-nigh the reality how do you turn about ?

7. If you become disbelieving, God is independent of you, and He approves not the becoming disbelieving of His servants,[14] and if you recognize His right, He will approve it for you.[15]

And no loader shall bear the load of another.[16] Then to your Lord shall you return, and He will tell you what you had been doing. Assuredly He knows the thoughts (things) within the breasts.[17]

٧ ۔ اِنْ تَكْفُرُوْا فَاِنَّ اللّٰهَ غَنِيٌّ عَنْكُمْ ۖ وَلَا يَرْضٰى لِعِبَادِهِ الْكُفْرَ ۚ وَاِنْ تَشْكُرُوْا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۗ ثُمَّ اِلٰى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۗ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ○

14. Becoming disbeliever (unbeliever), if you deny His bounties and rights, it vill be to your own loss, He is above any loss. Of course, it is a fact that He is not pleased with the unbelief (Kufr). He becomes displeased with the becoming disbeliever and unbeliever of His servants and does not approve this thing for them.

15. Recognizing His right the people should become obedient and thankful—this thing He likes, and the profit of obedience and thankfulness goes to them (not to Him).

16. 'One does, ingratitude, the other is seized—such blind iniquity is not there with Him. Whoso sows, he shall reap.'

17. Reaching there everyone shall find his bad or good deeds present before him. No small or big deed shall be lost, because nothing is exterior to the knowledge of God. What is hidden under the layers of hearts—He has also knowledge of it.

8. And when some affliction visits a man, he calls upon his Lord turning to Him, then when He bestows His bounty on him from His side He forgets that for which he was calling before, and sets up compeers to God to lead astray from His way.[18] Thou say: 'Enjoy with thy unbelief for a while, thou are among the inhabitants of the fire.'[19]

٨ - وَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَابِ النَّارِ ○

9. What, one who is engaged in worship in the watches of the night, doing Sajda and standing, he being afraid of the next world and hoping for the kindness of his Lord——— thou say: 'Are they equal, men of understanding and the senseless?' Only those possessed of wisdom think over.[20]

٩ - أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ○ ع ١٥

18. The condition of man is strange—when misery comes e remembers Us, because he sees that no one is there to remove his misery. Then when by the kindness of God he gets some peace and satisfaction at once he forgets the past condition for which he was just calling upon Us. In the fragrance of his luxuries and enjoyments he becomes so much forgetful, intoxicated and heedless as if he had no concern with Us ever. He begins to ascribe the bounties given by God to other false and fabricated gods. Thus he himself goes astray and by his words and actions also leads others astray.

19. Well, remaining infidel enjoy for some days more in this world, and avail the worldly bounties till the period of respite, given by God. After it thou shalt have to dwell in the Hell wherefrom there is no escape ever.

20. The servant who engaged himself in the worship of God putting off his night and comfort, sometimes in Sajda, sometimes in Qeyam (standing) with his hands folded, on one side he is restless due to the fear of the Hereafter on the other side he is consoled by the mercy of God—can this fortunate servant and that unfortunate fellow, who is mentioned above, who calls upon God in misery and when it is gone totally forgets Him, be equal to each other? Nay never! If it may be so, then it means that there is no difference between a learned and an ignorant, between a wise man and a stupid fellow. But this thing only those think over who are endowed with wisdom by God.

SECTION 2

10. Thou say : 'O My servants,[21] who have believed, fear your Lord. Those who did good in this world—for them is good.'[22] And the earth of God is wide. Only those, who are patient (enduring), are given their Thawab without reckoning.'[23]

11. Thou say : 'I have been commanded to worship God, making worship sincere for Him alone.

12. And I have been commanded to be the first among those who surrender (carry order).'[24]

13. Thou say : 'I fear, if I do not obey the order of my Lord, the chastisement of a great day.'[25]

١٠ - قُلْ يٰعِبَادِ الَّذِيْنَ اٰمَنُوا اتَّقُوْا رَبَّكُمْ ؕ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَاَرْضُ اللّٰهِ وَاسِعَةٌ ؕ اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ○

١١ - قُلْ اِنِّيْٓ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ ○

١٢ - وَاُمِرْتُ لِاَنْ اَكُوْنَ اَوَّلَ الْمُسْلِمِيْنَ ○

١٣ - قُلْ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ○

21. From God, deliver this message.

22. Whoso does good in this world, for him is good in the next world. Or it means : Whoso does good in this world, he will be given good in this very world before the Hereafter—external or interal.

23. If the people hinder the way of guidance in one country, then God's earth is wide, go to other country where you can observe the orders of God with freedom. No doubt, in such a migration enormous difficulties shall have to be borne and many things against habit and disposition shall have to be endured, but remember that countless reward (Thawab) shall also be given to only those who keep patient. In its comparison all the worldly hardships and pains are next to nothing.

24. And as such the Holy Prophet, in the Visible World, with respect to this Ummat, and in the Invisible World, with respect to all the ancients and the lasts, is the first obedient servant of God - Be peace upon him.

25. If an innocent and near servant like me commit disobedience to God, he can not be secure from the chastisement of that dreadful day, not to speak of others !

14. Thou say: 'God I serve making worship sincerely for Him.

15. Now you worship whatsoever you will, apart from Him'.[26] Thou say: 'The big losers are they who lose themselves and their families on the Day of Resurrection. Dost thou hear? That is the manifest loss.[27]

For them are clouds of fire above them, and underneath them are clouds.[28] That is the thing wherewith God frightens His servants, 'O My servants, so fear you Me.'[29]

١٤ - قُلِ اللّٰهَ اَعْبُدُ مُخْلِصًا لَّهٗ دِيْنِيْ ۝

١٥ - فَاعْبُدُوْا مَا شِئْتُمْ مِّنْ دُوْنِهٖ ؕ قُلْ اِنَّ الْخٰسِرِيْنَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ وَاَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ ؕ اَلَا ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ ۝

١٦ - لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ؕ ذٰلِكَ يُخَوِّفُ اللّٰهُ بِهٖ عِبَادَهٗ ؕ يٰعِبَادِ فَاتَّقُوْنِ ۝

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26. I sincerely worship God, the One, according to His command. Now you are at liberty—serve what you will. But think also about the end (of this polytheism). Onward this end is opened.

27. The Idolators will neither be able to deliver their own souls, nor their families from God's chastisement. They gave all of them over to the fire. What a bigger loss would be than that?

28. The fire shall be encircling all of them like the overshadowing of the clouds.

29. Understand, whether this thing is worthy of fright or not. If it is, then always fear you the wrath of God.

17. And those who eschewed the satans, that they should be given adoration, and turned unto God—for them is good tidings![30] So give thou good tidings to My servants—

18. Those who give ear to the Word and follow that is fairest in it[31]—they are the ones whom God has given the way (path) and they are the men possessed of wisdom.[32]

19. Well Upon whom the order of chastisement is ascertained, well! shalt thou be able to deliver him who has fallen down into the fire ?[33]

١٧ ۔ وَالَّذِيْنَ اجْتَنَبُوا الطَّاغُوْتَ اَنْ يَّعْبُدُوْهَا وَاَنَابُوْٓا
اِلَى اللّٰهِ لَهُمُ الْبُشْرٰى ۚ فَبَشِّرْ عِبَادِ ۙ ٢
١٨ ۔ الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗ ؕ
اُولٰٓئِكَ الَّذِيْنَ هَدٰىهُمُ اللّٰهُ وَاُولٰٓئِكَ هُمْ اُولُوا
الْاَلْبَابِ ۝
١٩ ۔ اَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ ؕ اَفَاَنْتَ
تُنْقِذُ مَنْ فِى النَّارِ ۝

30. Those who did not obey the order of the satans and denouncing all associates turned unto God alone—for them is a tremendous tidings.

31. They hear all sorts of words. Then they follow that which is fairest in those words. Or it means that they hear the Word of God and follow that guidance which is highest and most excellent in that Divine Word. For example, they hear both words—the permissible word and the word requiring determination. So they pounce upon those word that require resolution and courage. They do not follow permissible things. They prefer determination (عزیمت) to permission (رخصت). Or we can translate that hearing the Word of God they follow His most excellent words, because all His words are excellent. This is the interpretation generally held by the Commentators.

Hazrat Shah Sahib says : "They follow that is fair of it i.e. they obey the order that they do what is ordered, and they do not do what is forbidden. Following the order is good and abstaining from the prohibited thing is good" (Mozihul Quran)

32. Only they got the way of success, because they adopted the way of pure Unity and penitence by using their wisdom.

33. Can those people find the way of success upon whom the order of chastisement is proved due to their own refractoriness and adversity and misdeeds ? Who can bring to guidance those unfortunate souls who have fallen down into the fire due to their eternal misfortune and wretchedness, and who can deliver them from the fire ?

20. But those who fear their Lord—for them are lofty chambers, above them are other chambers, built one upon the other,[34] underneath which rivers flow, God's promise, God does not fail the tryst.

٢٠ - لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا
غُرَفٌ مَّبْنِيَّةٌ ۙ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۭ
وَعْدَ اللّٰهِ ۭ لَا يُخْلِفُ اللّٰهُ الْمِيْعَادَ ○

21. Hast thou not seen that God sent down water from the sky, then He discharged that water into the spring of the earth,[35] then He brings forth therewith crop assuming diverse hues (that diverse colours turn thereupon),[36] then it comes to a ripened state, so thou seest its colour yellow, then He makes it chips. No doubt, in that is an advice for men possessed of wisdom.[37]

٢١ - اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَاۗءِ مَاۗءً فَسَلَكَهٗ
يَنَابِيْعَ فِي الْاَرْضِ ثُمَّ يُخْرِجُ بِهٖ زَرْعًا مُّخْتَلِفًا
اَلْوَانُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَجْعَلُهٗ حُطَامًا ۭ
ع ١٢/١٦ اِنَّ فِيْ ذٰلِكَ لَذِكْرٰى لِاُولِي الْاَلْبَابِ ○

34. This is an indication to the chambers and storeys of the Paradise, and that they are already prepared, and not that they shall be built on the Day of Resurrection.

35. The water of the rain being absorbed into the pores of the mountain and lands, springs forth in the form of fountains. If there may be any other cause also of the formation of springs that is not negated by the verse.

36. Or crops of different kinds as the wheat crop, the rice crop, etc.

37. A wise man receives lesson observing the condition of the crop that as its flourishing state and verdure was transient and it became like broken orts after a while, similar is the state of the wordly jollity. A man should not become unconscious of his end infatuated with its temporary beauty. As the crop is a compound of various parts e.g. it has grain that becomes the diet of men, it has straw that is the fodder of the animals and it is not possible to benefit from each part without separating one from the other and carrying each one to its resort, similar is the case with the world that in it virtue and vice, comfort and pain, etc. are all mixed together. A time will come that this crop (world) shall be harvested and broken to pieces and every part thereof shall be borne to its resort i.e. the virtue and comfort shall be carried to its resort, and the vice or pain shall be carried to its resort or its original source. (This is Hell and that is Paradise) Consequently the wise men can receive very useful lesson by observing the various and diverse states of the crop. Moreover, it is also indicated that when God created springs in the earth by the heavenly water He shall also run series of canals in the palaces of Paradise in an excellent order.

SECTION 3

22. Is he whose breast God has opened for Islam, so he is in the light from his Lord———? So woe to those whose hearts are hard against the remembrance of God! They wander astray in manifest error.[38]

٢٢ ۔ أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ ۚ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ○

23. God has sent down the fairest word —the Book,[39] co-similar oft-repeated,[40] whereat the hairs stand at the skins of those men who fear their Lord, then soften their skins and their hearts to the remembrance of God.[41] This is the giving of guidance by God, thus He gives guidance to whomsoever He will; and whomsoever God leads astray, for him there is no guide.[42]

٢٣ ۔ اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ ۖ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ۖ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ ۚ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ○

38. How can both be equal? One is that whose breast God has opened for the acceptance of Islam, neither is he in doubt about the truthfulness of Islam, nor is he contracted against submission to the Islamic Laws; God has given him an astonishing divine grace and light in whose enlightenment, he is walking swiftly with a great peace and satisfaction on the way of God. The other is that whose heart is hard like stone, neither any advice impresses him, nor a drop of virtue enters into his interior, nor he remembers God ever, wandering in the darkness of whims and convention and customs of his blind fathers.

39. No word in the world is better than the words of this Book.

40. No verse is less in truthfulness, exactness, usefulness reasonableness, eloquence and elegance. All verses are co-similar in their attributes. There is no

difference or contrariety or inconsistency in the subjects of the verses. On the other hand the subjects of many of the verses are so co-similar that correct interpretation is known by turning one verse to the other. القرآن يفسّر بعضه بعضاً —the Quran— the some of it interprets the some of it. And مثاني i.e. oft-repeated, means that many of its commands, sermons and stories are repeated in different styles so that they may sit into the hearts very well. Moreover, the verses are repeated over and over again. And some scholars by the words : co-similar and oft-repeated (متشابه ومثاني) have taken this meaning that in some verses the succession of the same subject goes too far distant—they are co-similar, and at some place one type of subject is followed by its contrast e.g.

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَّإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

Or نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ

Or وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

Such verses are مثاني that two different subjects are described in them.

41. On hearing the Book of God and with the glory of His Word, their hearts shiver with the fear of God, the hairs of their bodies stand and their skins soften. Consequently being overcome by the state of fear and awe their heart and body, interior and exterior, bend unto the remembrance of God and remembrance of God exercises a special impression on their body and spirit. This is the condition of men of lofty perfection. If some other states and conditions may also prevail over the weak and imperfect men e.g. swooning, thunder-stroke etc. (by the hearing of the Quran), that is not negated by this verse, nor their superiority is proved over the perfect and strong souls. On the contrary, the state of temporary mental or sensual alienation or altered and diminished consciousness, excessive ecstasy, over-exalted enthusiasm generally prove the strength of the alighter and the weakness of the receiver.

Note : In mysticism such conditions are generally experienced by the devotees in their journey. But when they reach perfection the enthusiastic phenomenon withers away and a condition of permanent peace and tranquility prevails over them. (Tr.)

42. For whom the Divine Wisdom demands, even so the ways of success are opened for him, and with a glorious state he is borne to the desired goal. And whose is not given the grace of guidance by God due to his defective capacity—then who is that beyond God to help him ?

24. Is he who takes (stops) at his face the evil chastisement on the Day of Resurrection———? And it shall be said to the unjust, 'Taste that you earned ?[43]

25. Those before them have cried lies, then came upon them the chastisement from whence they had no idea.

26. Then God let them taste disgrace in the life of this world, and the chastisement of the next world is far greater, if they had understanding ![44]

٢٤ - اَفَمَنْ يَّتَّقِيْ بِوَجْهِهٖ سُوْٓءَ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ؕ
وَقِيْلَ لِلظّٰلِمِيْنَ ذُوْقُوْا مَا كُنْتُمْ تَكْسِبُوْنَ ○
٢٥ - كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتٰىهُمُ الْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُوْنَ ○
٢٦ - فَاَذَاقَهُمُ اللّٰهُ الْخِزْيَ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَلَعَذَابُ
الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ○

43. This is the habit of man that, when an assault is made on him from the front side, he stops it at his hands, but in the Hereafter the hands of the wrong-doers shall be fettered, hence the slaps of the chastisement shall hit the faces direct. So is that man, who takes the worst chastisement at his face and is asked to taste the chastisement of those deeds which he had done in the worldly life, equal to that Momin who has no fear of any loss or chastisement in the Hereafter, and he is quite satisfied and fearless by the grace of God ? No ! Never !

44. Many a generation were destroyed and disgraced in the world because they cried lies to the Prophets, and the severe most chastisement of the Hereafter remained in tact. So are the present rejectors satisfied that they will not meet the same treatment ? Of course, they would have managed or thought, had they possessed understanding !

27. And We have stated for the people in this Quran the similitude of everything, so that they may reflect,

28. The Quran of Arabic language, wherein there is no crookedness, so that they may walk warding off.[45]

٢٧ - وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ۝

٢٨ - قُرْاٰنًا عَرَبِيًّا غَيْرَ ذِيْ عِوَجٍ لَّعَلَّهُمْ يَتَّقُوْنَ ۝

45. Their non-understanding is out of their own heedlessness and stupidity. There is no deficiency in the Quran as an instructor. The Holy Quran causes to understand everything by means of similitudes and arguments so that the people may contemplate in them and rectify their other-worldly affairs. The Quran is a Book of plain Arabic language that was the mother tongue of its first addressees. There is no crooked or perverse thing in it. There are straight and plain words in the Quran, and the secure wisdom accepts them. There is not any kind of disorder or diversion from truth in the subjects or text of the Quran. The things, which the Quran wants to be accepted, are not difficult to be accepted, neither those things, which the Quran wants to be acted upon, are impracticable. The purpose is that people should easily benefit from the instructions of the Quran and walk safely and straightly without digression and evasion, warding off the errors of faith and action.

29. God has told a similitude there is a man possessed by many wilful partners, and there is a man in full possession of one person. Are the two equal in likeness ?[46] All praise is to God ! But those most men have no understanding.[47]

٢٩ - ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَآءُ مُتَشٰكِسُوْنَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيٰنِ مَثَلًا اَلْحَمْدُ لِلّٰهِ ۚ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ○

46. Many partners share a slave or servant. And by chance each partner happens to be froward, impolite and inhuman. Each one of them wants that the slave should keep fully engaged in his service, having no concern with other partners. Obviously in this pulling and hauling the slave should be extremely distressed and dissipated in heart. On the contrary, the slave who is fully of one, shall have a kind of satisfaction and security and he shall not be involved in and distracted by the effort of pleasing many partners (masters). Now it is obvious that these two slaves cannot be equal. Just imagine the Unitarian and the Associator in the same way. The heart of the Associator is divided and he is always in anxiety to please many false gods. On the contrary, there is only One Centre of the whole attentions, thoughts and struggle of the Unitarian. He is in anxiety to please Him with whole-heartedness, and he understands well that after pleasing Him there is no need to please others. Most of the Commentators have given the said meaning of the verse, but Hazrat Shah Sahib says : "There is a slave shared by many masters. None of them thinks him as his, so no one takes care of him fully. And there is a slave fully and exclusively reserved (resigned) to One. He considers him (to be) His, and takes full care of him. This is the similitude of those who are the servants of One Lord and who are the servants of many lords." (Mozihul Quran)

47. All praise belongs to God ! How He makes to understand lofty ideals and high realities by means of excellent and impressive similitudes. But in spite of that many unfortunate souls do not understand such plain examples.

30. No doubt, thou art to die and they shall die too.

31. Then definitely on the Day of Resurrection before your Lord you shall dispute.[48]

32. Then who is more unjust than he who spoke lie against God and cried lies to the truthful word when it came to him? Is there not in the Hell a resort of the Disbelievers ?[49]

٣٠ - إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ۝

ع ٣ ١٧ ٣١ - ثُمَّ إِنَّكُمْ يَوْمَ الْقِيٰمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ۝

٣٢ - فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَآءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكٰفِرِينَ ۝

48. As the effect of the difference between the Associator and a Unitarian shall appear on the Day of Resurrection very clearly before the eyes of all, when the Prophets and their nations shall be gathered all together and the Unbelievers shall raise disputes and wranglings against the Prophets and Believers.....

Hazrat Shah Sahib says : "The Unbelievers shall deny the Prophets and say that no one delivered them any order. Then by the evidence of the angels, and by the evidence of the heaven and earth, and by the evidence of their own hands and feet it shall be proved that they were false in their claim. Similarly all other disputes shall be settled on that Day before the Lord".

Note : The meaning of اختصام should be taken in general so that it may not be against the Traditions and the words of the Companions.

49. Spoke lie against God—took partners with Him and contrived children for Him, or attributed to Him such attributes that were not really befitting Him.

'And cried lies to the truthful word when it comes to him'—he began to cry lies to those truthful words which the Prophets brought from God the very moment he heard them, and did not take the trouble to reflect upon them. No doubt, who can be more unjust than that who is so inimical to the Truth ? And where shall be the resort of such wrong fellows save the Hell? This is the interpretarion generally given by the Commentators. But Hazrat Shah Sahib says: "If the Prophet lies against God, then who is more unjust than he. But if he is truthful and you belie him, then who is worse than you ?" In other words the application of من كذب على الله is separate from the application of كذب بالصدق. Similarly it follows in the ensuing verse,

33. And the one who brought the Truth and the one who confirmed it—those, they are the pious ones.[50]

34. For them is that which they desire with their Lord, that is the recompense of the virtuous.

35. That God may remove from them the evil deeds which they had done and recompense them with the Thawab of the excellent works which they did.[51]

٣٣۔ وَالَّذِيْ جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهٖٓ اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ○

٣٤۔ لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ۭ ذٰلِكَ جَزٰۗؤُا الْمُحْسِنِيْنَ ○

٣٥۔ لِيُكَفِّرَ اللّٰهُ عَنْهُمْ اَسْوَاَ الَّذِيْ عَمِلُوْا وَيَجْزِيَهُمْ اَجْرَهُمْ بِاَحْسَنِ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ○

50. The state of God-fearing people is that they bring the truthful word, always speak the truth, and confirm the truth.

Hazrat Shah Sahib says, "The one who had brought the Truth is Prophet, and the one who confirmed the Truth is Momin. (In other words the application of the two clauses is separate.)

51. God shall give recompense to the pious and the virtuous for the excellent works they had done and He will forgive them what by mistake they had committed of the bad works.

36. Is God not sufficient for His servant ?And they frighten thee with those who are apart from Him And whatsoever God leads astray, there is no guide for him.

37. And whomsoever God guides there is none to mislead him. Is not God All-Mighty, All Vengeful.[52]

٣٦ - اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ ؕ وَيُخَوِّفُوْنَكَ بِالَّذِيْنَ
مِنْ دُوْنِهٖ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ۝
٣٧ - وَمَنْ يَّهْدِ اللّٰهُ فَمَا لَهٗ مِنْ مُّضِلٍّ ؕ اَلَيْسَ اللّٰهُ
بِعَزِيْزٍ ذِى انْتِقَامٍ ۝

52. Several verses before, the repudiation of association and the ignorance of Associators was described in : ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَآءُ ... الخ At this the Associators frightened the Prophet (Be peace upon him) with their idols : "Behold, do not try to enrage our gods by insulting them, lest they should make you quite mad and crazy". (God forbid)

To them answer is given : "What dread can that person have from these help less and poor gods, who has become the servant of an All-Powerful and Omnipotent God ? Does the help and support of that All-Powerful and All-Vengeful not suffice for that servant who neither fears anyone beside God, nor has any affiliation with anyone apart from God. This was also a craze, a fantasm and a permanent error of the Associators that they tried to frighten the Worshipper of One God by such jackal bullyings and blustering.

The truth is that bringing to the right way or not, is totally in the possession of God. When God does not give the way of success to a person out of his own insolence and perverseness, he becomes crazy and mad even so, and he fails to understand even ordinary facts. Do these idiots not observe even this thing that no power on earth can harm the man who has come under the strong shelter of this Holy God ? Any power that faces shall be torn and shattered ! The Divine Honour shall positively take the vengeance of His sincere servants.

38. And if thou askest them : "Who created the heaven and the earth ?" They will say, 'God.'
Thou say : 'Just see, those whom you call upon apart from God—if God wills some affliction for me, are they such that will remove the affliction cast by Him, or if He wills mercy for me, are they such that will stop His mercy ?' Thou say 'God is enough for me. In Him alone all those put their trust who put their trust.'[53]

٣٨ - وَلَئِنْ سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ
لَيَقُولُنَّ اللّٰهُ ۭ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ
اللّٰهِ إِنْ أَرَادَنِيَ اللّٰهُ بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖٓ
أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ ۭ
قُلْ حَسْبِيَ اللّٰهُ ۭ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ○

39. Thou say : 'My people, go on doing your work at your place, I am also doing my business, now onward you will come to know,

٣٩ - قُلْ يٰقَوْمِ اعْمَلُوا عَلٰى مَكَانَتِكُمْ إِنِّي عَامِلٌ ۚ
فَسَوْفَ تَعْلَمُونَ ○

40. To whom comes the calamity degrading him, and upon whom alights the lasting chastisement.'[54]

٤٠ - مَن يَّأْتِيهِ عَذَابٌ يُّخْزِيهِ وَيَحِلُّ عَلَيْهِ
عَذَابٌ مُّقِيمٌ ○

53. On one side is God who is the Creator of the heavens and the earth according to your own conviction, and on the other side are the lifeless stone-structures or the weak creatures who can not, individvally or collectively, remove the least possible affliction or comfort, sent by God from its place. Now tell me in whom should I put my trust, and whom should I consider enough for my help ? The people of Hazrat Hud had also said : إن نقول إلا اعتراك بعض آلهتنا بسوء
And Hazrat Hud had answered : إني أشهد الله واشهدوا إني بريء مما تشركون من دونه فكيدوني جميعا ثم لا تنظرون إني توكلت على الله ربي وربكم ما من دابة إلا هو آخذ بناصيتها إن ربي على صراط مستقيم (ہود - ع ٥)
And Hazrat Ibrahim had said to his people: ولا أخاف ما تشركون به إلا أن يشاء ربي شيئا وسع ربي كل شيء علما أفلا تتذكرون وكيف أخاف ما أشركتم ولا تخافون أنكم أشركتم بالله ما لم ينزل به عليكم سلطانا فأي الفريقين أحق بالأمن إن كنتم تعلمون (انعام - ع ٩)

54. Soon you will come to know whether the servant of One God overcomes, or the beggars of thousand doors, succeed. The events will tell soon that the opponents of the servant who came under the shelter and support of God were all disgraced and humiliated.
Note : عَذَابٌ يُّخْزِيهِ denotes the chastisement of the world and عَذَابٌ مُّقِيمٌ denotes the chas.isement of the Hereafter. (God knows better)

41. We have sent down upon thee the Book for mankind with the right religion, then whosoever comes to guidance, so for his own gain, and whosoever goes astray, so it is only for his own loss, and thou are not responsible for them.[55]

٤١ - اِنَّآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ لِلنَّاسِ بِالْحَقِّ ۚ فَمَنِ اهْتَدٰى فَلِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ۝ ع

SECTION 5

42. Allah draws the souls at the time of their death, and those not dying He draws them in their sleep. Then He withholds them for whom death is decreed and sends back others till a stated term. Surely in that are signs (of discernment) for a people who reflect.[56]

٤٢ - اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَالَّتِيْ لَمْ تَمُتْ فِيْ مَنَامِهَا ۚ فَيُمْسِكُ الَّتِيْ قَضٰى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْاُخْرٰٓى اِلٰٓى اَجَلٍ مُّسَمًّى ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۝

55. At your tongue by means of this Book, truthful word of advice has been told and the way of religion is described very correctly. Now every man should think about his loss and gain. If he acts upon the advice, that is for his own good, otherwise he will destroy his own end. No responsibility lies on thee to bring them to guidance by force. The delivering of message was obligatory on thee and thou hast performed this duty fairly well. The rest should be left to God in whose hand lies the power of putting to death and reviving, and making to sleep and making to wake, all.

56. Hazrat Shah Sahib says : "God draws the soul in sleep every day, then looses back. This is the sign of resurrection. It shows that soul is also drawn in the sleep as it is drawn in death. If the soul is withheld in sleep it is death. But this soul is that which is known as (external) sense. And that soul whereby the breath goes in and goes out, the pulses beat and the food is digested is another, and is not drawn before death." (Mozihul Quran)

And Baghwi has quoted from Hazrat Ali to have said : "The spirit goes out in sleep, but its special connection with the body remains by means of ray whereby life does not become void (as the sun heats the earth by means of rays from millions of miles). It shows that one and the same thing goes out in sleep and in death, but the disconnection in sleep is not like that which happens in death. (God knows better)

43. Have they taken some intercessors apart from God ?[57] Thou say : 'What, even though they have no power over an aught, neither understanding.'[58]

44. Thou say : 'To God belongs intercession altogether. His is the Kingdom of the heavens and the earth. Then unto Him you shall be re-returned.'[59]

٤٣. أَمِ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ ۚ قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ○

٤٤. قُل لِّلَّهِ الشَّفَاعَةُ جَمِيعًا ۖ لَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ○

57. About the idols, the Associators have the claim that they are intercessors with God for them, and by their recommendation their affairs are accomplished, and as such they are served. So firstly it is not necessary that one, who is an intercessor, is also god. Secondly intercessor can be that only who has a permission of intercession from God, and that intercessor shall only intercede for that man who has a divine approval. The substance is that the Intercessor should be licensed and the Recommended should be approved. And here both things are absent—neither the idols have got any license of intercession nor the Unbelievers are approved for being recommended. Hence their claim is wrong.

58. The idols have neither power, nor understanding. Then it is wonderous to deem them Intercessors !

59. Now at present too His is the Kingdom in the heavens and the earth, and in future too all shall be returned unto Him. Who has the courage then to move his tongue (for intercession) without His leave and pleasure.

Hazrat Shah Sahib says : "There is intercession with God, but by His leave and not by your saying. When the death comes the Angel Izraeel does not leave at the request (or saying) of any one" (Mozihul Quran)

45. And when the Name of God, the One, is taken then shudder the hearts of those who believe not in the Hereafter And when mention is made of others apart from God, lo ! they are glad.[60]

46. Thou say : 'O God ! Thou Originator of the heavens and the earth, the Knower of the Unseen and the Visible, Thou shalt judge between Thy servants in that thing wherein they were quarrelling.[61]

٤٥ - وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِن دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ○

٤٦ - قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ○

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60. This is the attribute of an Associator (Mushrik) that though by the tongue he sometimes acknowledges the glory and love of God, yet his heart is not pleased with the mention of One God alone. Of course, his heart is puffed with joy when other demigods or false gods are admired and praised. The blooming of joy appears on the face when things of association are related before an Associator. Alas ! This has also become the condition today of many so-called Muslims that when the power, glory, and the unlimited spaciousness of the knowledge of One God, the Omnipotent, is described, the signs of constipation appear on their faces, but when story of some Pir-Faqir is related enrolling some prodigious events irrelevently, their faces are flushed with joy and the sentiments of rupture and delight boil up in their hearts. And sometimes the teller of pure Unity (Tauheed) is regarded as the Disbeliever of Saints.

(So complaint to God and He is the Real Helper !)

61. When disputes have arisen in such gross and glaring facts, and they have banished the honour of God from their hearts in such a manner, then the crying for assistance is only unto Thee, only Thoa shalt give a practical decision of all these disputes.

47. If the sinners possessed all that is in the earth and the like of it with it, they would offer all to ransom themselves from the chastisement of the evil kind on the Day of Resurrection, and there would appear from God to them that they never thought of,

48. And there would appear to them those evil works they earned, and the thing they mocked at should encompass them.[62]

49. So when some affliction touches a man, he begins to call upon Us,[63] then when We confer on him some bounty from Us, he says: 'It is given to me only because it was known before-hand.[64] Nay it is a trial, but most of them do not understand.[65]

٤٧ - وَلَوْ اَنَّ لِلَّذِيْنَ ظَلَمُوْا مَا فِي الْاَرْضِ جَمِيْعًا وَّمِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ مِنْ سُوْٓءِ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ؕ وَبَدَا لَهُمْ مِّنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ ○

٤٨ - وَبَدَا لَهُمْ سَيِّاٰتُ مَا كَسَبُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ○

٤٩ - فَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ اِذَا خَوَّلْنٰهُ نِعْمَةً مِّنَّا ۙ قَالَ اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ ؕ بَلْ هِيَ فِتْنَةٌ وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○

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62. When the judgment shall be announced concerning these disputes on the Day of Resurrection, at that time the condition of those wrong associators, who degraded God shall be worst. If suppose on that Day they had possessed all the treasures of the world and even more than that, they would desire to get release by giving all of them in ransom. All those mischiefs, they had done in the world shall be present before them, one by one, and they shall taste such horrible chastisements which had never struck to their thinking or imagination. In brief the misfortune of the mockery (with Pure Unity and the Truthful Religion) shall definitely befall them, and the chastisement they mocked at shall be turned over them.

63. He begins to call unto Him in misery, whose mention he detested, and he forgets them whose mention was a source of pleasure to him.

64. Guess demanded it that this bounty should be given to me, because I had ability in myself for it, and knew the means of its earning, and God knew my talents and ability then why should I have not received it. In short, he regarded his own ability and wisdom, and thought not of God's bounty and power.

65. It is not a fact, this bounty is a trial from God that receiving it how far the servant recognizes the Real Benefactor and how far he gives thanks to God. If ingratitude is shown this very bounty shall be transformed into affliction and become a curse.

Hazrat Shah Sahib says: "It is a trial that his wisdom begins to run, so that he may go astray on his own wisdom. The wisdom remains the same and the calamity visits (him)" Then no one can remove it.

50. And this thing, those before them have had said, but what they earned did not avail them.

51. Then the evils of that they earned smote them,[66] and those who are sinners of these men—upon them too the evils of that they earned shall befall, and they will not be able to frustrate (God).[67]

52. Have they not known that God outspreads provision for whom He wills and measures? Of course in that are signs for a people who accept.[68]

٥٠ - قَدْ قَالَهَا الَّذِيْنَ مِنْ قَبْلِهِمْ فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ○

٥١ - فَاَصَابَهُمْ سَيِّاٰتُ مَا كَسَبُوْا ؕ وَالَّذِيْنَ ظَلَمُوْا مِنْ هٰٓؤُلَآءِ سَيُصِيْبُهُمْ سَيِّاٰتُ مَا كَسَبُوْا ۙ وَمَا هُمْ بِمُعْجِزِيْنَ ○

٥٢ - اَوَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ○ ع ١١ ٢

66. As Qarun had said (قصص) اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ his end is described in Sura Qasas.

67. As the misfortune of the misdeeds and mischiefs befell the criminals of the past, the same is to happen with the Associators of the present day. When God will intend to punish them they shall not be able to frustrate Him by fleeing or by any other contrivance.

68. In this world mere extension or scantiness of provision can not be the reason of a man's acceptability or rejectability with God, nor the receiving of provision depends upon wisdom and sagacity or knowledge and ability. Behold, how many wicked and idiot are living with comforts and luxuries and how many wise and good men starve.

Hazrat Shah Sahib says : No one fails in using wisdom and planning (according to his capacity), but to one, the provision is wide and to the other, it is narrow. So know that it is not the work of (mere) wisdom to outspread the provision. On the other hand, this division is subservient to divine wisdom and providence of the Real Provider and solely lies in His hand.

SECTION 6

53. **Proclaim : 'O my servants who have done excess to their soul, do not despair of God's mercy. No doubt, God forgives sins altogether. He is the All-Forgiving, the All-Compassionate.[69]**

54. **And turn unto your Lord and surrender to Him, ere the chastisement comes upon you, then no one will come to your help.[70]**

٥٣ - قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ○

٥٤ - وَاَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُوْنَ ○

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69. This verse proclaims the mighty state of the unlimited mercy and forgiveness of —the Most Merciful of the merciful—and provides a panacea and elixir for the extremely hopeless patients, be he an associator, a heretic, a heterodox, an apostate, a jew, a christian, a majoosi a bidati, a wicked, a transgressor, a sinner ; for him there is no space or reason to become pessimistic, hopeless and despondent after hearing this verse of God's mercy because God can forgive the sins of whomsoever He will, no one can seize His hand. Then why a servant should become disappointed. Of course, He has said by other proclamation that He will not forgive the crime of association and unbeliefs without, Tauba (repentance) :

But this confinement does not mean that God can not forgive any big or small sin without Tauba, nor does it mean that Tauba is not essential for the forgiveness of any crime and all the sins may be forgiven without Tauba. The condition is that of God's will only, and in other verses it is told that Divine Will shall not be attached with Kufr and Shirk ( ) without (a pre-requisite of) Tauba. This interpretation is supported by the comments of the ensuing verses.

70. After giving hope of forgiveness, attention is drawn to Tauba (repentance) by this verse, i.e. repent on the past mistakes and feel shame of the unlimited magnanimity and generosity of God and leave the way of infidelity and transgression, and turning unto that Magnanimous Lord resign yourself totally unto Him, and with meakness and sincerity surrender to His orders, and understand it well that salvation is only possible by His kind grace. And our turning and conversion unto Him can not be obtained but by His grace and kindness.

Hazrat Shah Sahib says : "When God made Islam dominant those Unbelievers who had been enemy of Islam, understood that Allah was undoubtedly with the Muslims. After perceiving it they repented upon their mistake, but out of shame did not come to embrace Islam thinking how could their Islam be accepted after so much opposition, so many wars and so many murders of pious souls. Then God said that there is no such sin whose repentance God may not accept. Do not become disappointed, perform Tauba and turn unto Him, you shall be forgiven, but when the chastisement comes upon the head and death becomes visible, the Tauba of that moment (time) is not acceptable, nor anyone can come to help at that time.

55. And follow the better word that is sent down towards you from your Lord, ere the chastisement comes upon you suddenly while you are unaware ;[71]

٥٥ - وَاتَّبِعُوْٓا اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ بَغْتَةً وَّاَنْتُمْ لَا تَشْعُرُوْنَ ۝

56. Lest any soul should say : 'Alas for that I had been falling short of God's side and I had been scoffing on.'[72]

٥٦ - اَنْ تَقُوْلَ نَفْسٌ يّٰحَسْرَتٰى عَلٰى مَا فَرَّطْتُّ فِيْ جَنْۢبِ اللّٰهِ وَاِنْ كُنْتُ لَمِنَ السّٰخِرِيْنَ ۝

71. Better Word means the Holy Quran, i.e. following the Quranic directions, before the coming of the chastisement, safeguard your future, otherwise after the observation of the chastisement nothing can be provided against, nor any contrivance shall do, the divine chastisement shall come upon so suddenly that they will not know wherefrom it has come.

72. This the Unbeliever shall say on the Day of Resurrection : "Being absorbed in the wishes and desires, being tied up by the customs and conventions and being infatuated with the tastes of the world, I ignored everything and understood nothing. I went on scoffing throughout my long life at everything—the Prophets, the Divine Religion, and the horrible end the Messengers warned of. I never understood them to be real. I thought they had no reality at all. Alas for me ! I committed a great blunder that I neither attained to the Divine Recognition, nor performed my duty to God as demanded by the divine rule. I simply laughed at divine realities and Divine constitution, otherwise I would have not seen such a bad time."

If the meaning is taken in general, applying to the infidels and the Muslim sinners, then : اِنْ كُنْتُ لَمِنَ السّٰخِرِيْنَ will mean : عَمِلْتُ عَمَلَ سَاخِرٍ مُسْتَهْزِئٍ i.e. I had been doing actions of scoffing and mocking nature. (Ibne Kathir)

Note : Some of the so-called Muslims today take in mockery many Islamic signs and teachings out of ignorance. Scoffing at the Islamic teachings, or the Sunat of the Holy Prophet, or the signs of Islam (شعائر اسلام) as beard etc. is a pure unbelief. (Tr.)

57. Or lest it should say : 'If only God had shown me the way, I would have been of the pious ones.'[73]

٥٧ - أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ○

58. Or lest it should say when it sees the chastisement : 'O that I might receive a return, I should be among the virtuous.'[74]

٥٨ - أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ○

59. Why not ? My orders did come to thee, then thou cried lies to them, and thou waxed proud and thou wast among disbelievers.[75]

٥٩ - بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ ○

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73. When sorrow and grief will not do, he will present this lame excuse in order to divert : 'What could I do ? God guided me not ! Had He willed to guide I would also have gone into the ranks of the pious ones'. Its answer follows in verse 59. قَدْ جَاءَتْكَ آيَاتِي... الخ

74. When sorrow and excuse will both prove in vain and the chastisement of the Hell will come in sight, at that time he will say out of utter distraction : "Should I be granted a chance to return in the world again, I would surely labour to enter into the ranks of the Virtuous – محسنين (from Ehsan i.e. The Tradition of Ehsan).

75. He says wrong. Did God not show the way and send His Prophets with signs and orders, but thou paid no heed to their words ? Thou cried lies with pride and arrogance to what was said by the Prophets and Messengers. Thy boastfulness barred thee from accepting the truth. And the thing is that God knew from eternity that thou shalt deny His verses, and react with pride and arrogance. Thou art possessed of a disposition and a nature that thou shalt not desist from thy activities even though thou art returned thousand times to the world.

وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ (انعام - ع ١٠)

It is not the habit of God concerning such souls that He may let them enter among the pious and virtuous men.

60. And upon the Day of Resurrection thou shalt see those who lie against God, their faces blackened.[76] Is there not in the Hell a resort for the proud ?[77]

٦٠ - وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِيْنَ كَذَبُوْا عَلَى اللّٰهِ وُجُوْهُهُمْ مُّسْوَدَّةٌ ؕ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ○

61. And God shall deliver those who kept on abstaining in their places of security, evil shall not visit them and neither shall they sorrow.[78]

٦١ - وَيُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ ۫ لَا يَمَسُّهُمُ السُّوْٓءُ وَلَا هُمْ يَحْزَنُوْنَ ○

62. God is the Creator of everything and He takes upon Himself the charge of everything.

٦٢ - اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ ۫ وَّهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ○

63. With Him alone are the keys of the heavens and the earth. And those who have disbelieved the verses of God, those, they are the losers.[79]

٦٣ - لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ○ ع

76. To cry lie to the word which comes from God is lying against God because the one who cries lies claims that God has not said such a thing, whereas in reality He has said it. The blackness of this lying shall appear on their faces on the Day of Resurrection.

77. Formerly in the clause فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ two attributes of the Kafir were described :

(i) Disbelieving and Crying lies which consists of lying against God.

(ii) Pride and arrogance.

Here it is told that by lying and falsehood, their faces shall be blackened, and the resort of pride and arrogance is nowhere save the Hell.

78. God shall deliver the pious by virtue of their eternal success and fortune to that transcendent place of glory where they shall be free from all kinds of evils and sorrows.

79. Of everything He is the Creator and after creating He also took upon Himself the charge of their survival and security and in all things of the Universe He has also got power and possession because with Him alone are the keys of all treasures. Then leaving such a God whereto a man should go. So a man ought to have the fear of Wrath alone and ought to have the hope of His mercy alone. Unbelief and belief, Paradise and Hell, all are in His possession alone. Disbelieving in His words a man has no resort anywhere. Can a man hope for any prosperity turning away from Him ?

SECTION 7

64. Thou say: 'Now beside God do you tell me anyone that I should worship him, you ignorant fellows?'[80]

65. And it has been revealed to thee and to those before thee: 'If thou recognizest an associate (with God) thy works shall become void and thou shalt be of the losers.'

66. Nay, but God do thou worship and keep among the thankful.[81]

٦٤ - قُلْ أَفَغَيْرَ اللّٰهِ تَأْمُرُوٓنِّيٓ أَعْبُدُ أَيُّهَا الْجٰهِلُونَ ○

٦٥ - وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ ۚ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخٰسِرِينَ ○

٦٦ - بَلِ اللّٰهَ فَاعْبُدْ وَكُن مِّنَ الشّٰكِرِينَ ○

80. The extreme folly and ignorance is that a man should worship others leaving God, the One, and expect the same from the Prophets. (God forbid) In some traditions it is said that the Associators had called the Holy Prophet unto the service to their gods. At this the present verses were sent down.

81. If viewed from the rational angle no one except God can be entitled to Godship, because the creation of everything the maintenance of everything and the possession in everything is the work of God alone.

If viewed from the traditional standards all the Prophets of God, all the heavenly Religions are unanimous in the confirmation of Divine Unity and in the falsification of Association. And every Prophet is told through Revelation that the works of an Associatior are all void (in the Hereafter) and the result of association is nothing but despondency and loss. Hence a man should worship the Holy God, who is One, and sever himself from all others, and he should keep His sincere and thankful servant, understand His dignity and glory, should not take the helpless poor creatures as His associates, and should believe Him Glorious and High as He really is.

67. And they understood not God as much as His glory demands,[82] and the earth altogether is His Handful on the Day of Qeyamat and the heavens shall be rolled. He is Holy and is very far above that they associate.[83]

٦٧ - وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۖ وَالْاَرْضُ جَمِيْعًا
قَبْضَتُهٗ يَوْمَ الْقِيٰمَةِ وَالسَّمٰوٰتُ مَطْوِيّٰتٌ ۢ
بِيَمِيْنِهٖ ۭ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ○

82. The Associator did not get to understand and contemplate His glory and eminence, His dignity and supremacy, as much as a servant should understand and contemplate. A man having a good conception of His high state and eminent position can never associate the helpless and dependent creatures with God, much less the lifeless stone-idols. By God, never can it be done by a man who recognizes the measure of God? Now some of His grand attributes, manifesting His glory and eminence are stated.

83. How could it be correct to associate the lifeless, helpless, weak and dependent creatures with that Supreme Being whose state of mightiness is that on the Day of Qeymat the earth as a whole shall be in His one handful and all the heavens rolled like paper shall be in His one hand. Those associates too shall be in His handful. He shall deal with them in whatever manner He will, they can neither move their tongue nor their ear.

Note : مَطْوِيّٰتٌۢ بِيَمِيْنِهٖ has its co-relation with verse 104, Sura Anbia. Study its comments once again to understand the meaning clearly. Words like يمين (Right Hand) etc. are of Mutashabehat (متشابهات) and it is obligatory to have belief in them stateless. In some of the Traditions it is said وَكِلْتَا يَدَيْهِ يَمِيْنٌ i.e. Both His hands are right.

This Tradition negates corporality, materialness, dimension direction etc. with the Divine Organs metaphorically described in the Quran to give an easy conception of Divine Attributes as the Divine Hand represents the Divine Power etc.

68. And the Trumpet shall be blown, then shall become unconscious whatsoever is in the heavens and whatsoever is in the earth, but whom God wills. Then it shall be blown second time, then they shall at once stand up looking all round.[84]

٦٨ - وَنُفِخَ فِي الصُّوْرِ فَصَعِقَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ ؕ ثُمَّ نُفِخَ فِيْهِ اُخْرٰى فَاِذَا هُمْ قِيَامٌ يَّنْظُرُوْنَ ○

84. Hazrat Shah Sahib says : "One time the blowing of the Trumpet is for the death of the world, the second one is for the revival, this third one is for unconsciousness, the fourth one is for caution, after that all shall be presented before God." (Mozihul Quran)

But according to a majority of the authentic scholars the blowing of the Trumpet is only two times. At the first blowing, the senses shall be gone, then the living shall become dead, and those who had died—their spirits shall suffer a state of swooning. Afterwards, the Trumpet shall be blown second time, whereby the spirits of the dead shall come back to their bodies and the swooning ones shall come to senses. At that time they will gaze at the astonishing scene of the Resurrection in a state of amazement. Then hurriedly they will be presented in the presence of God.

Note : By اِلَّا مَا شَآءَ اللّٰهُ —but whom God wills—some scholars have meant Jibraeel, Mikaeel, Israfeel and Izraeel, the four eminent Angels. Israfeel is the Angel of Trumpet, Izraeel is the Angel of Death, Jibraeel brings Revelation on the Prophets, Mikaeel is charged with the functions relating to life. Some Scholars have also included the angels upholding the throne. According to some scholars they are Prophets and Martyrs. (God knows better)

However, this exception shall apply at this blowing. Very probably they may also suffer death after that.

لِمَنِ الْمُلْكُ الْيَوْمَ ؕ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ (المؤمن - ركوع ٣)

69. And the earth shall shine with the light of its Lord and the book (record) shall be laid, and the Prophets and witnesses shall be brought, and with justice the decision shall be made between them, and wrong shall not be done to them.[85]

٦٩ - وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتٰبُ وَجِايْٓءَ بِالنَّبِيّٖنَ وَالشُّهَدَآءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُوْنَ ○

70. And every soul (person) shall be paid in full for what he did,[86] and He is well aware of what they do.[87]

٧٠ - وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ اَعْلَمُ بِمَا يَفْعَلُوْنَ ○ ع

85. After that God will light befitting His Divine state—(Durre Manthoor—دُرِّ منثور). At that time the Earth of Resurrection shall shine with the Divine illumination and with the stateless light of God. The records shall be opened, the books of deeds shall be set in place. The Prophets and other witnesses shall be brought in the Divine Court, and the judgment of every man shall be announced correctly and justly. No kind of excess or wrong shall be done to anyone.

Note : Witnesses (شُهَداء) may include, besides the Prophets, the angels, the prominent men of the Ummat of the Holy Prophet, the hands, feet and other bodily organs of man. Hazrat Shah Sahib have taken the good men of every Ummat.

86. No reduction in the recompense of virtue and no excess in the return of vice shall be done. The exact quantum of virtue and vice of every person is in the knowledge of God. According to the Divine knowledge everyone shall be recompensed, some details whereof follow in the ensuing verses.

87. "The witnesses shall be brought for (the purpose of) their accusation, otherwise n thing is hidden from God." (Mozihul Quran)

SECTION 8

71. And those who were disbelievers shall be driven in groups unto the Hell,[88] till when they have come to it, its gates shall be opened[89] and its watchmen will say to them.[90] 'Did not Messengers come to you from among yourselves,[91] reciting to you the words of your Lord and warning you against the meeting of this your day?" They shall say: 'Yes indeed, but the word of chastisement is proved against the disbelievers.'[92]

٧١ . وَسِيْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى جَهَنَّمَ زُمَرًا ۭ حَتّٰٓى اِذَا
جَاۗءُوْهَا فُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ اَلَمْ
يَاْتِكُمْ رُسُلٌ مِّنْكُمْ يَتْلُوْنَ عَلَيْكُمْ اٰيٰتِ رَبِّكُمْ
وَيُنْذِرُوْنَكُمْ لِقَاۗءَ يَوْمِكُمْ هٰذَا ۭ قَالُوْا بَلٰى وَ
لٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكٰفِرِيْنَ ○

88. All the Unbelievers shall be pushed and driven to the Hell with great disgrace and humiliation, and because the kinds and degrees of Kufr (disbelief, unbelief) are very many, they shall be divided in groups of each kind and each degree.

89. As the gate of the worldly jail is not kept open, whenever a prisoner is to be admitted into the jail, its door is opened and then shut again, similarly when the people of the Hell shall reach there, the gates shall be opened and they shall be hustled into it, and afterwards the gates shall be shut again, as God, the Most High, has said: عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ (همزه)

90. Those angels who are the guards of the Hell shall say this by way of accusation.

91. The Prophets being your fellow-creatures, it was easy fo you to get inspiration from them.

92. They shall say: "Why not, the Prophets, the Messengers had come and delivered the words of God unto us, and they also warned us against this Day, but it was our bad luck and foolishness that we disbelieved in them and we did not obey their words. At last, the ultimate determination of God came before us and the order of chastisement was proved against us.

فَاعْتَرَفُوْا بِذَنْۢبِهِمْ ۚ فَسُحْقًا لِّاَصْحٰبِ السَّعِيْرِ (ملک)

72. The order shall be given : 'Enter the gates of the Hell to dwell therein for ever.' So how bad is the living place for those that are proud ![93]

٧٢ - قِيلَ ادْخُلُوٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ○

73. And those who feared their Lord shall be driven in companies unto Paradise,[94] till when they have come to it and its gates are opened and its watchmen will say to them : 'Peace be upon you ! Well, you people are purified, so enter into it to dwell for ever.'[95]

٧٣ - وَسِيْقَ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ اِلَى الْجَنَّةِ زُمَرًا ۭ حَتّٰٓى اِذَا جَاۗءُوْهَا وَفُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلٰمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوْهَا خٰلِدِيْنَ ○

74. And they shall say : 'Thanks to God who made true His promise to us,[96] and made us heir of this earth (land)[97] to take a residence in Paradise wheresoever we desire.'[98] So how excellent is the recompense of the labourers !

٧٤ - وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ صَدَقَنَا وَعْدَهٗ وَاَوْرَثَنَا الْاَرْضَ نَتَبَوَّاُ مِنَ الْجَنَّةِ حَيْثُ نَشَاۗءُ ۚ فَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ○

93. Coming into boastfulness and arrogance you believed not in the Word of God. Now taste its chastisement dwelling therein forever.

94. Because the degrees of Eman and Taqwa are different hence the company of the Pious Believers of each degree shall be separate, and all those companies shall be urged with great earnestness unto Paradise hastily.

95. As the door of the guest house is opened for the guests before their arrival, the people af Paradise reaching thither shall find the gates of Paradise opened, as said : مُفَتَّحَةً لَّهُمُ الْاَبْوَابُ in Sura Sad. And the angels of God shall greet them with great honour and respect saying the words of peace and admiration for them, and they shall give them good tidings of their living in Paradise for ever.

96. They will say entering the Paradise : "Thank God, we have seen the promises by our own eyes that were made through the Prophet in the world."

97. i.e. The land of Paradise.

98. Hazrat Shah Sahib says : "It is an order for them to live wherever they desire, but every one shall wish for the same place that is already destined for him." (Mozihul Quran)

And according to some it means that there shall be no restrictions for them to move anywhere in Paradise for visits and recreation.

75. And thou shalt see the angels encircling about the Throne proclaiming the glory and excellence of their Lord and, decision is made between them of justice, they say only this : 'All praises to God who is the Lord of the whole universe.'[99]

٧٥- وَتَرَى الْمَلٰٓئِكَةَ حَآفِّيْنَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ ۚ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيْلَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ ع

99. When God, the Most High, will light the Court to reckon the accounts, at that time the angels shall be encircling about the Throne glorifying and praising their Lord and a just decision shall be made between the servants, whereat uproar of اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ shall be raised from all sides i.e. all praises and execllences belong to God, who is the Lord-Cherisher of the whole universe, who has given such an excellert judgment of the whole world. At this very uproar of applause the Divine Court shall be adjourned Generally the Commentators have given the above interpretation. Hazrat Shah Sahib has applied the verse to the decision between the angels and turned the pronoun in قُضِيَ بَيْنَهُمْ towards the angels. He writes : "Decision between the angels is that every angel of the High Council utters a contrivance according to his rule (Ref verse 31 above : see details in Hujjatullahil Balighah by Shah Waliullah of Delhi). Then God promulgates the word of anyone of them, and that is according to wisdom, this matter is also today as well as in the Hereafter." (God knows the real fact.)

(Sura Zumar has ended by His help and grace, and thanks to God at the kindness).

سُوْرَةُ الْمُؤْمِنِ مَكِّيَّةٌ رُكُوْعَاتُهَا ٩ اٰيَاتُهَا ٨٥

(SURA MOMIN ; MECCAN; VERSES 85; SECTIONS 9)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١ ۔ حٰمٓ ۚ

1. Ha Mim.

٢ ۔ تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ۙ

2. The sending down of the Book is from God who is the All-Mighty, the All-Knowing.

٣ ۔ غَافِرِ الذَّنْۢبِ وَقَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ۙ
ذِى الطَّوْلِ ؕ لَآ اِلٰهَ اِلَّا هُوَ ؕ اِلَيْهِ الْمَصِيْرُ ○

3. The Forgiver of sins and the Acceptor of penitence[1], Terrible in retribution, Bountiful,[2] there is no god but He, unto Him is the home-coming.[3]

٤ ۔ مَا يُجَادِلُ فِىْٓ اٰيٰتِ اللّٰهِ اِلَّا الَّذِيْنَ كَفَرُوْا فَلَا
يَغْرُرْكَ تَقَلُّبُهُمْ فِى الْبِلَادِ ○

4. None but the disbelievers dispute concerning the words of God,[4] so let not this thing delude thee that they move to and fro in the cities,[5]

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1. Accepting the Tauba He purifies from sins in a manner as if he had done no sin ever. In addition to it He bestows wage on the penitence adjudging it as an obedience in itself.

2. Possessing unlimited power, amplitude, richness and independence, showering rains of reward and bounty upon His servants.

3. Reaching where everyone shall get the recompense of his deeds.

4. The words of God and His signs of glory and power are not such that disputes may be raised thereto. But those who have determined to disbelieve in the most enlightened reasons and arguments, and to reject the most clear and manifest things—only they create false disputes in the truthful things.

5. The end of such disbelievers and rejectors is nothing but destruction and annihilation, though at present they seem to be moving in the cities eating and drinking, yet this thing should not delude (anyone) because it is a respite, a temporary suspension from God that they may recreate several days and make merriments of the world, or do commercial activities, or strive for conspiracies (against Islam and the Prophet of Islam or the Muslims), then one day they will be seized while utterly dead-drunk in the intoxication of heedlessness. The past nations also met the same fate.

5. The people of Noah before them have cried lies, and so many parties after them, and every nation intended against their Messenger to seize him and brought false disputes that might thereby rebut the True Religion, then I seized them, say, how was My retribution ![6]

6. Even so the Word of the Lord proved correct upon the disbelievers that they are the inhabitants of the Hell.[7]

٥ - كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَّالْاَحْزَابُ مِنْۢ بَعْدِهِمْ ۖ وَهَمَّتْ كُلُّ اُمَّةٍۢ بِرَسُوْلِهِمْ لِيَاْخُذُوْهُ وَجٰدَلُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ فَاَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ○

٦ - وَكَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ كَفَرُوْٓا اَنَّهُمْ اَصْحٰبُ النَّارِ ○

وقف لازم

6. The mischief-mongers of every nation intended to seize their Prophet to kill him or vex him, and desired to defeat the True Religion by false ways and means, and to drive back the religious forces and press their voice ; but God did not allow their devices to succeed against the Divine Religion, and instead of their seizing the Messengers, God seized them and gave them hard punishments. So see, how was Our retribution that We left not their root and foundation and totally exterminated them !

Today also some of the vestiges of those destroyed nations are found here and there. Observing those vestiges a man can conceive their destruction.

7. As the word of divine chastisement was realized against the past nations, consider it to have realized against the present-day nations too. And as the worldly chastisement came upon the Unbelievers according to the announcement of the Prophets, this Word too of Thy Lord is a proved (determined) reality that in the Hereafter the abode of those people shall be Hell.

7. Those who bear the Throne and those who are round about it proclaim the praise and glory of their Lord and have faith in Him, and they ask forgiveness for the Believers:[8] 'O our Lord, Thou have embraced everything in Thy mercy and awareness, so forgive those who repent and follow Thy way, and save them from the chastisement of the fire.'[9]

٧ - اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهٗ يُسَبِّحُوْنَ
بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُوْنَ بِهٖ وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ
اٰمَنُوْا ۚ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّعِلْمًا
فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ
عَذَابَ الْجَحِيْمِ ○

8. In the former verses the bad condition of the criminals and disbelievers was described, here in their comparison the honour and exellence of the Repentant Believers is stated, i.e. there are numberless angels bearing the Throne and circumambulating it whose diet is only God's glorification and admiration and who possess a very high degree of Eman being very Near to God—they beg forgiveness of God for the believers.

Glory be to God ! What to speak of this honour and distinction that, for the mistakes and errors committed by the inhabitants of the floor of dust, forgiveness in absence is begged in the Court of Divine Oneness by the celestial angels ? And when it is said in the Ouran that they do only what is commanded by God to them, it meens they ask forgiveness of God for the Believers by the Divine Command :

وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

9. This is told about the manner of Istighfar (استغفار) done by the angels for the believers, i.e. they say with great humbility to their Lord, "Our Lord, Your mercy and knowledge are encircling all things, so whosoever, in Your knowledge refrains from evils and turns unto You with a sincere heart and tries to follow Your way, so if some mistakes and errors are done by him on account of human frailty, by Your grace and mercy forgive him, neither they should be taken to task in this world, nor should they see the face of the Hell in the world to come"

As for those Muslims who do not adopt the way of repentance and penitence, they are not mentioned here. The present verse is silent over it. It appears the Bearers of the Throne do not ask forgiveness for them. What would be their matter with God ? It should be decided from other verses.

8. 'O our Lord ! And admit them to the Gardens of Eden that Thou hast promised them, and whosoever is righteous among their fathers and wives and their children. No doubt, Thou art the All-Mighty, the All-Wise.[10]

٨ - رَبَّنَا وَاَدْخِلْهُمْ جَنّٰتِ عَدْنِ الَّتِيْ وَعَدْتَّهُمْ وَ مَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَاَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ ۭ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝

9. And guard them against evils, and whomsoever Thou deliverest from evils on that (this) day, Thou hast done mercy to him. And this is—it is indeed a mighty success."[11]

٩ - وَقِهِمُ السَّيِّاٰتِ ۭ وَمَنْ تَقِ السَّيِّاٰتِ يَوْمَىِٕذٍ فَقَدْ رَحِمْتَهٗ ۭ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝ ع

10. Though the Paradise is given to everyone by virtue of one's own (good) deeds, without one's own Eman and righteousness the sons and parents are of no avail, but Thy wisdoms are also such that by the cause of one, Thou may bear so many to the high ranks (degrees) over and above their deeds. As God has said :

وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۭ (طور - رکوع ۱)

(And those who believed and their children followed their way with Eman, We shall join their children with them, and We diminished not an aught of their deeds). (Tor, Section 1)

And if observed with deep sight that too (high degree) would be the result of some heart deed of theirs in the factual sense, e.g. they cherish a desire to follow the way of that Righteous Man. This intention and the aspiration for virtue may become acceptable with God. Or it may also be a form of giving honour and hospitality to that Righteous Man that his parents, children and wife may be put in his rank.

11. They should not suffer any evil (e.g. terror, distress, trouble etc.) on the Day of Resurrection, and the mighty success can be achieved only by Thy special kindness. Commentators have taken سَيِّئَات to mean evil deeds i.e. make them secure from evil works in future and purify their nature to goodness, never turning to evil. It is obvious that whosoever is saved today from evil, upon him Thy grace is showered. The same shall be triumphant in the Hereafter.

Hazrat Shah Sahib says : "Only by Thy kindness can one be safe from evils, none can be delivered from evil by his own actions alone. Who is empty of some small or little evil ?" (Mozihul Quran)

This interpretation covers both days—the day of this world and the Day of Resurrection.

SECTION 2

10. A proclamation to the disbelievers shall be made : 'God's hatred was greater than your hatred against your souls when you were called unto belief, and you disbelieved.'[12]

11. They shall say : 'Our Lord, Thou hast given us death two times and given us life two times,[13] now we confess our sins.[14] Then, is there any way to go forth ?'[15]

١٠ - إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ
مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ
فَتَكْفُرُونَ ○

١١ - قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ
فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ
سَبِيلٍ ○

12. This shall be said on the Day of Resurrection.

Hazrat Shah Sahib says : Today you are intensely displeased with your souls, you are cursing your souls. In the world when you committed unbelief, then God cursed you more than this (and was extremely displeased with your activities). Its recon pense you shall get today." (Mozihul Quran)

Some Commentators taking the period of hatreds (مَقْتِين) as one and the same have interpreted thus : "You were called unto belief repeatedly, and you disbelieved over and over again. Today at the time of suffering its punishment, as much as you are displeased with your souls, God is more displeased with you."

13. Hazrat Shah Sahib says : "Aforetime were dust or drop, i.e. were dead virtually then life came into it and became living, then died, then upraised after revival—these are two deaths and two lives.

God the Most High, says : كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ . (بقرہ - رکوع ۳)

14. We denied the life after death, the reckoning, the chastisement, the Hell, the Paradise, etc. and as such we did sins dauntlessly. Now we have seen that as You had given life after the first death and given existence after non-existence, similarly You have given life after the second death according to the words of the Messengers. Today all those scenes of the life after death, that we denied, are before us and there is no way but to confess our errors and sins today.

15 "Alas! Now apparently there is no way to flee from here. Of course, You are powerful ; where You have given two deaths and two lives, may You return us to the world third time, so that this time we may return with manifold virtues."

12. That is upon you because when anyone called unto God alone you disbelieved, and when others with Him were called to, you believed. Now the judgment is only that which is given by God, the All-High, the All-Great.[16]

١٢ - ذٰلِكُمْ بِاَنَّهٗٓ اِذَا دُعِيَ اللّٰهُ وَحْدَهٗ كَفَرْتُمْ ۚ وَاِنْ يُّشْرَكْ بِهٖ تُؤْمِنُوْا ۭ فَالْحُكْمُ لِلّٰهِ الْعَلِيِّ الْكَبِيْرِ ○

13. It is He who shows you His signs and sends for you out of heaven, provision. And none reflects but that who is penitent.[17]

١٣ - هُوَ الَّذِيْ يُرِيْكُمْ اٰيٰتِهٖ وَيُنَزِّلُ لَكُمْ مِّنَ السَّمَاۗءِ رِزْقًا ۭ وَمَا يَتَذَكَّرُ اِلَّا مَنْ يُّنِيْبُ ○

14. So call unto God making sincere the worship for Him alone and let the disbelievers be averse.[18]

١٤ - فَادْعُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ○

16. No doubt, there is no way of return to the world. Now you shall have to suffer the results of your previous actions. For you the decision of everlasting ruination is so made because you never paid heed to the call unto One God, you always denied His Divine Unity. And when you were called to the false god or gods you atonce followed the caller. It shows your nature and disposition. It shows that if you are returned thousand times to the world, you will but come earning the same unbelief and association. So today the right punishment of your crimes is the eternal imprisonment which is pronounced by the Divine Court of that All-Mighty God, which has no further appeal. Desire of release from it is futile.

17. The signs of His Might and Oneness are manifested in every thing. A man should understand the problem of his own provision whose means are provided from heaven, then everything shall be clear. But when he does not turn towards it, and never takes the trouble to reflect upon this system of provision, then how can he understand the reality of Divine Oneness.

18. The servants should utilize their understanding and turning unto One God should call unto Him alone, and should not associate anyone with Him in His worship. No doubt, the Unbelievers and Associators shall be averse to this unitarian mode of the sincere servants that denouncing all gods, only One God is left. But the strong Unitarian is only that who raises the slogan of Divine Unity in the crowd of the Associators, and never cares for their aversion

15. He only is the possessor of high degrees, the Owner of the Throne, casting the spirit of His command upon whomsoever He will, of His servants,[19] that He may warn them of the Day of Encounter—[20]

١٥ - رَفِيعُ الدَّرَجٰتِ ذُو الْعَرْشِ ۚ يُلْقِي الرُّوحَ مِنْ
أَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ لِيُنْذِرَ يَوْمَ
التَّلَاقِ ۝

16. The Day when they shall sally forth,[21] and naught of theirs shall be hidden (secret) from God.[22]
'Whose is the Kingdom today?'
'God's, the One, the Omnipotent.'[23]

١٦ - يَوْمَ هُمْ بٰرِزُوْنَ ۚ لَا يَخْفٰى عَلَى اللّٰهِ مِنْهُمْ
شَيْءٌ ۭ لِمَنِ الْمُلْكُ الْيَوْمَ ۭ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ۝

17. Today each soul shall be recompensed for that it earned. No wrong today! No doubt Allah is swift at reckoning.

١٧ - اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍۢ بِمَا كَسَبَتْ ۭ لَا ظُلْمَ
الْيَوْمَ ۭ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۝

18. And warn them against the Day of the Imminent when the hearts shall come to the throats, they would be pressing,[24] no one is the friend of the sinners, neither intercessor to be heard.[25]

١٨ - وَاَنْذِرْهُمْ يَوْمَ الْاٰزِفَةِ اِذِ الْقُلُوْبُ لَدَى
الْحَنَاجِرِ كٰظِمِيْنَ ۭ مَا لِلظّٰلِمِيْنَ مِنْ حَمِيْمٍ وَّ
لَا شَفِيْعٍ يُّطَاعُ ۝

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19. Spirit here means the 'secret word' or revelation which first descends upon the Prophets (be peace upon them) and through them reaches other servants, and so it will continue to the Day of Qeyamat.

20. The Day when all the ancients and the moderns shall come collectively to the Court of God, the Most High and everyone shall meet (encounter) his good or bad deed.

21. Coming forth of the graves they shall be present in a level and desert plain where there shall be no barrier or mountain intervening.

22. Understand well that you shall have to be present in the Court of that Supreme Sovereign from whom no condition of yours is hidden. All the secret and open conditions shall be put forth before you in light.

23. On that day all the middlings and curtains shall be raised up. Even in the apparent and unreal form, the Kingdom of anyone shall not exist. Only the Kingdom of that One Absolute Emperor shall survive under whom every power is subdued.

24. The hearts shall be reaching the throats with throbbing palpitation out of fear and bewilderment, and they would be pressing them with both hands, lest the hearts should come forth with the breath.

25. There shall be no such intercessor whose word would be necessarily accepted. Only that one shall intercede who is given permission to do so, he will intercede only for that one for whom it is desirable.

19. He knows the glance of theft and what is hidden in the breasts.

١٩ - يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ ○

20. And God decides with justice,[26] and those they call on apart from Him, do not decide an aught. No doubt, God is the All-Hearing, the All-Seeing.[27]

٢٠ - وَاللّٰهُ يَقْضِيْ بِالْحَقِّ ؕ وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهٖ لَا يَقْضُوْنَ بِشَيْءٍ ؕ اِنَّ اللّٰهَ هُوَ السَّمِيْعُ الْبَصِيْرُ ○ ع ١١

SECTION 2

21. Have they not travelled in the land that they might see how was the end of those before them? They were more hard than these in power and in traces that they left in the earth,[28] yet God seized them upon their sins, and there was none to save them from God.[29]

٢١ - اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ كَانُوْا مِنْ قَبْلِهِمْ ؕ كَانُوْا هُمْ اَشَدَّ مِنْهُمْ قُوَّةً وَّاٰثَارًا فِي الْاَرْضِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ وَمَا كَانَ لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ○

22. That was because their Messengers came to them with clear signs, then they disbelieved, so God seized them. No doubt, He is All-Strong, Severe in Retribution.[30]

٢٢ - ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَكَفَرُوْا فَاَخَذَهُمُ اللّٰهُ ؕ اِنَّهٗ قَوِيٌّ شَدِيْدُ الْعِقَابِ ○

26. Escaping the watch of the creatures, cast a glance stealthily on anyone, or looked with oblique eyes, or brought some intention into the heart, or the thought or intention of something struck—of all these, God knows each and everything, and judges with justice.

27. Judging and deciding can be the work of only that who hears and knows. What judgment or decision can be made by the lifeless idols whom you call on taking them as god? Then how can he be promoted to Divinity who has no power of decision or judgment?

28. Very strong forts, magnificent buildings and monuments.

29. When no one could defend from the chastisement of this world, who will save in the Hereafter?

30. You can not also live in prosperity like them by rejecting and denying the Messenger. At length you will be disgraced and destroyed, and God, the Most Holy, by His force and power will make the Prophet predominant and victorious.

23. And We sent Moses with Our signs and a clear authority,[31]

24. To Pharaoh and Haman and Qarun,[32] then they said : 'He is a sorcerer, liar.'[33]

25. And when he reached them with the truth from Us, they said : 'Slay the sons of those who have believed with him, and spare their women.[34] And the guile of the disbelievers is naught but in error.[35]

٢٣. وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ۙ
٢٤. اِلٰى فِرْعَوْنَ وَهَامٰنَ وَقَارُوْنَ فَقَالُوْا سٰحِرٌ
كَذَّابٌ ۝
٢٥. فَلَمَّا جَآءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوْٓا
اَبْنَآءَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ وَاسْتَحْيُوْا نِسَآءَهُمْ ؕ
وَمَا كَيْدُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ۝

31. Signs are miracles. Clear authority denotes the reasons and arguments of divine nature.

32. Haman was the vizier (wazir, prime minister)of Pharaoh. Qarun was the richest man of the Bani Israeel, who followed the wishes of Pharaoh against Hazrat Moosa. (See Sura Qasas)

33. Sorcerer, in showing miracles and liar, in the claim to Messengership. This, some said, and some others confirmed it.

34. Pharaoh repeated this orde after the advent of Moses in order to disgrace the Bani Israeel, to diminish their number, and to cast an impression that the calamity was intensified by the new Mosaic movement. This was a policy of terrorizing the Bani Israeel that they might denounce the Messenger of God, and thus he could not be able to gain power.

35. What can be achieved by such devious contrivances ? God sets at naught all the devices of the disbelievers by giving help and succour to His sincere servants.

26. And said Pharaoh : 'Leave me that I should slay Moses and let him call unto his Lord.[36] I fear that he may damage your religion, or that he may create corruption in the country.'[37]

٢٦ - وَقَالَ فِرْعَوْنُ ذَرُوْنِيْٓ اَقْتُلْ مُوْسٰى وَلْيَدْعُ رَبَّهٗ ۚ اِنِّيْٓ اَخَافُ اَنْ يُّبَدِّلَ دِيْنَكُمْ اَوْ اَنْ يُّظْهِرَ فِى الْاَرْضِ الْفَسَادَ ○

27. And said Moses : 'I have taken refuge in my Lord and your Lord from every man who is proud,[38] believing not in the Day of Reckoning.'[39]

٢٧ - وَقَالَ مُوْسٰٓى اِنِّيْ عُذْتُ بِرَبِّيْ وَرَبِّكُمْ مِّنْ كُلِّ ع ٣ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ○ ٨

36. Hazrat Shah Sahib says: "Pharaoh said, "Leave me," perhaps his councillors were not in favour of his murder, because they were terrified seeing the miracle of Hazrat Moosa, lest his Lord should take vengeance. Pharaoh was also afraid in the heart, but to show off his power and valour upon the people he was saying this out of extreme impudence and misfortune, that the people might think that nothing hindered him to execute the operation of his murder and no power could check his intention.

37. "If Moses were left alive there was the danger of both worldly and religious losses. It was very probable that he might corrupt their traditional religion, or by conspiracy he might create disturbance in the country resulting in the ruin of Qibtis' Kingdom and the domination of Bani Israeel," said Pharaoh.

38. When the news of counsels reached Hazrat Moosa, he said to his people : "I do not care a bit of their these threats. Less to speak of the single Pharaoh, if all the proud and froward men of the whole world assemble together, even then my Lord is enough to defend me from their treachery. I have given myself exclusively to His protection and shelter. He alone is my helper and protector" as God has said :

لَا تَخَافَآ اِنَّنِيْ مَعَكُمَآ اَسْمَعُ وَاَرٰى (طٰہٰ - رکوع ٢)

"Do not fear you both. I am with you both. I hear and see." (Sura Ta Ha, Section 2)

After His aid and succour what can be the fear of a proud man.

39. Hazrat Shah Sahib says : "Why shall he do wrong who has good faith in the reckoning ?"

28. And said a man, possessed of Eman, of Pharaoh's people, that kept hidden his Eman : 'Are you going to slay a man on that he says, "My Lord is God, and he has brought you clear signs from your Lord ? If he is a liar, his lying shall fall on him, and if he is truthful then somewhat of what he promises you, will befall you.[40] No doubt, God does not guide him who is immodest, liar.'[41]

٢٨ ۔ وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ اٰلِ فِرْعَوْنَ يَكْتُمُ
اِيْمَانَهٗٓ اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ وَ
قَدْ جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ ؕ وَاِنْ يَّكُ
كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَاِنْ يَّكُ صَادِقًا يُّصِبْكُمْ
بَعْضُ الَّذِيْ يَعِدُكُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ
هُوَ مُسْرِفٌ كَذَّابٌ ○

40. A believer-man, who had kept his Eman hidden from Pharaoh and his nation up to that time said out in answer to the merciless words of Pharaoh : ذَرُوْنِيْٓ اَقْتُلْ مُوْسٰى

"Do you intend to shed blood, without right, of a man on that why he calls the One God only as his Lord, while it is a fact that he has shown very clear signs of the truthfulness of his claim. What is the need of his murder when there is all probability of detrimental results ? Suppose he is proved a liar in his claim, then God shall surely ruin or disgrace him at such a tremendous lying. It is not the habit of God to let such a forger to prosper and succeed permanently. To protect the world from vagueness and obscurity, definitely his reality shall be divulged one day, and such circumstances shall be created by God that the whole world shall observe openly the scene of his false assertions. He is destined to fail in his mission if he is a liar. He is destined to be disgraced if he is a forger. In that situation there is no need to dye your hands in his blood. But if he is really truthful, then somewhat of the chastisement, against which he warns his disbelievers, shall definitely smite you. So in the first instance there is no need to kill him. And in the second instance his murder is the cause of bitter consequences.

Hazrat Shah Sahib says : "If he is a liar then He Himself, against whom he is lying shall punish. Or perhaps he may be truthful, then be careful for yourselves."

Note : This speech is in that case when the forging of a forger has not come to light clearly. But if the lying and forging of a claimant to Prophethood (مدعیٔ نبوّت) is brought to light by decisive reasons and arguments, then, without doubt, he is an outlaw deserving death. In these times when the finality of the Last Prophet, Muhammad (Be peace upon him) is proved by decisive reasons, if somebody shall stand as a Claimant to Prophethood, then because his this claim falsifies and negates a universally accepted and proven faith hence thereabout there shall be no space of any kind of suspense, hesitation, doubt, reflection, consideration, wavering, indecision or waiting respite.

41. He said, "If, suppose, Moses would have been a liar, then God had not given him the way to go on showing marvels and miracles and making progress in successfulness. And if you are liars—that you are calling a truthful man a liar—then God shall eventually disgrace and disappoint you.

29. 'O my people, today the kingdom is yours towering in the land, then who will help us against the calamity of God if it comes upon us ?'[42]
Said Pharaoh : "I only make you perceive what I have perceived, and I only tell you the way in which there is goodness.'[43]

٢٩ - يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظٰهِرِيْنَ فِي الْاَرْضِ فَمَنْ يَّنْصُرُنَا مِنْۢ بَاْسِ اللّٰهِ اِنْ جَآءَنَا ؕ قَالَ فِرْعَوْنُ مَآ اُرِيْكُمْ اِلَّا مَآ اَرٰى وَمَآ اَهْدِيْكُمْ اِلَّا سَبِيْلَ الرَّشَادِ ○

30. And said that (very) man who believed : 'O my people, I fear upon you the like of the day of the past communities.'

٣٠ - وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اِنِّيْٓ اَخَافُ عَلَيْكُمْ مِّثْلَ يَوْمِ الْاَحْزَابِ ○

31. 'The like of the case of the people of Noah and Aad and Thamood and those (who came) after them. And God desires not injustice to the servants.'[44]

٣١ - مِثْلَ دَاْبِ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ وَالَّذِيْنَ مِنْۢ بَعْدِهِمْ ؕ وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعِبَادِ ○

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42. Momin continued, "Do not exult in your resources, goods and armies. Today you possess this splendour and glory, but tomorrow if the divine chastisement surrounds you, then you will not find any saviour or protector. All these materials and equipments shall remain the same."

43. Pharaoh said, "Your speech nas not changed my ideas. What is expedient before me I am telling you the same. In my opinion the way of rectitude and welfare is that the story of this man (Moses) should be finished at the first step."

44. The Momin said, "If you remain adamant in your disbelief and enmity there is the imminent danger that you may also see the like of the day which the past nations had seen at vying with their Prophets."

"Remember ! There is no injustice with God. If He destroys you and those before you at such heinous crimes then it is just according to the demand of justice and fairplay. No government can tolerate the massacre and insult of its amabassdors, but that it will surely take the revenge from murderers and adversaries.

32. And O my people, I fear upen you the Day of Calling, Crying, (the Day of General Hubbub);[45]

٣٢- وَيٰقَوْمِ اِنِّيْٓ اَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ۝

33. 'The Day when you will run away turning your backs,[46] no one to defeat you from God, and whomsoever God throws into error, there is none to make him understand (see correctly).'[47]

٣٣- يَوْمَ تُوَلُّوْنَ مُدْبِرِيْنَ ۚ مَا لَكُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ۝

45. Generally the Commentators are of this thought that the Day of Crying is the Day of Resurrection when there shall be the calling for the gathering and reckoning in the plain of Resurrection, and the people of Paradise, Hell and A'araf shall call each other, and in the last a voice will come :

يَآ اَهْلَ الْجَنَّةِ خُلُوْدٌ لَّا مَوْتَ وَ يَآ اَهْلَ النَّارِ خُلُوْدٌ لَّا مَوْتَ

O people of Paradise, dwelling for ever, no death !'

'And O people of the Hell, dwelling for ever, no death!' as described in The Tradition.

But Hazrat Shah Sahib says : " يَوْمَ التَّنَادِ is that day when chastisement came upon Pharaoh and his army and they were all drowned in the Red Sea. At that time the drowning men called one another (and cried for help). This that Momin came to know through inspiration or through calculation that the chastisement comes upon every nation in this manner."

46. Turning your backs from the plain of Resurrection you shall be driven to the Hell. Or you will make a feign effort of fleeing from the chastisement.

47. I have explained to you all ups and downs. If you do not accept even then, understand that God has intended, on account of the misfortune of your enmity and perversion, to leave you in your desired (preferred) mistake and error. Then how can such a person be expected to understand ?

Note : Perhaps it is an indirect answer to the self - assertion of Pharaoh who thought that his estimation was correct and he was leading the people to the way of rectitude. Pharaoh thought or saw his error as rectitude—dangerous position of all unguided men in the world. (Tr.)

34. And Joseph has had come unto you before with clear signs, yet you continued in doubt about those things he brought unto you until when he died you said: 'God will never send forth a Messenger after him.'[48] Even so God leads astray him who is prodigal (inordinate). doubter.

٣٤ - وَلَقَدْ جَآءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنٰتِ فَمَا زِلْتُمْ فِيْ شَكٍّ مِّمَّا جَآءَكُمْ بِهٖ ؕ حَتّٰۤى اِذَا هَلَكَ قُلْتُمْ لَنْ يَّبْعَثَ اللّٰهُ مِنْۢ بَعْدِهٖ رَسُوْلًا ؕ كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابُ ۖ ۚ ۝

35. Those who dispute concerning the words of God without any authority come to them—great hatred (of that dispute) is with God and with the Believers.[49] By this way God sets seal on every heart proud, arrogant.[50]

٣٥ - اَلَّذِيْنَ يُجَادِلُوْنَ فِيْۤ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ؕ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ وَعِنْدَ الَّذِيْنَ اٰمَنُوْا ؕ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ۝

48. i.e. the story is over . neither he was a Prophet, nor any Prophet would come again i.e. they denied the Prophethood and its series. But Hazrat Shah Sahib says: "In the life of Yusuf (Be peace upon him) they did not believe in him (as a Prophet). When the Kingdom of Egypt was disordered after him they said. The step of Yusuf was very auspicious in this city. Such a prophet will never come again.' Either that disbelief or this acknowledgment! This is a clear extravagance and outspeaking." (Mozihul Quran)

The main idea of the Momin was that the value of a bounty is felt after its extinction. At that time they had no value of Moosa in their eyes.

49. They create dispute concerning God's words without any traditional or rational argument. What a more excessiveness and impudence than this? This is why God and His believing servants are highly disgusted with those people, which is the cause of their being extremely accursed.

50. Those who do not bend their necks before Truth. out of pride, and do not bow their heads hearing the biddings of the Prophets, eventually God sets a seal on their hearts in a manner that they become entirely impervious to goodness and truth.

36. And said Pharaoh : 'O Haman, build for me a high palace, that haply I may reach the ways.'

٣٦ - وَقَالَ فِرْعَوْنُ يٰهَامٰنُ ابْنِ لِيْ صَرْحًا لَّعَلِّيْٓ
أَبْلُغُ الْأَسْبَابَ ۝

37. 'The ways of the heavens, and look upon Moses' God,[51] and I think that he is a liar.'[52] And so his evil deeds were decked out fair to Pharaoh and he was barred from the way,[53] and the guile of Pharaoh was not but to be ruined [54]

٣٧ - أَسْبَابَ السَّمٰوٰتِ فَأَطَّلِعَ إِلٰٓى إِلٰهِ مُوْسٰى وَإِنِّيْ
لَأَظُنُّهٗ كَاذِبًا ۭ وَكَذٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوْٓءُ
عَمَلِهٖ وَصُدَّ عَنِ السَّبِيْلِ ۭ وَمَا كَيْدُ فِرْعَوْنَ
إِلَّا فِيْ تَبَابٍ ۝

SECTION 5

38. And said the same Believer : 'O my people, follow me, I will carry you to the way of goodness (rectitude).'[55]

٣٨ - وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اتَّبِعُوْنِ أَهْدِكُمْ
سَبِيْلَ الرَّشَادِ ۝

51. It was the extreme shamelessness and impudence of that accursed. Perhaps he had thought, hearing the divine attribute of highness, that Moses' God lived in the heavens. So he began to make mockery of the Divine Highness of God. It is true that when death comes to an ant, wings appear on it. (See Sura Qasas)

52. Pharaoh said : Moses is wrong in his claim to Prophethood and Messengership as well as in this claim that there is some other God of the whole world, because I do not see any god apart from me, as said in the Quran : مَا عَلِمْتُ لَكُمْ مِّنْ إِلٰهٍ غَيْرِيْ (قصص ع ٤)

53. By a continual commission of evil deed the wisdom is so foundered and he commits such ridiculous activities whereafter there is no way left to come to guidance. Same happened with Pharaoh.

54. All the guiles, evil devices, bad designs and counsels of Pharaoh were all unreal, and were only for his own ruination : he could not do any harm to Moses.'

55. Because Pharaoh had said : وَمَآ أَهْدِيْكُمْ إِلَّا سَبِيْلَ الرَّشَادِ so in answer to his self-assertion the Momin said : 'The way of goodness and rectitude is not that which Pharaoh is presenting before you. On the contrary that way is error. so follow me, that you may get the way to rectitude and betterment."

39. 'O my people, this the life of the present world is but some using (availing), and that House which is the last is the only abode for you permanent.'[56]

٣٩ - يٰقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ۫ وَّاِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ○

40. Whosoever has done an evil shall be recompensed only with the like of it and whosoever has done righteousness, be it male or female, and he is Momin (believer)— those people shall go to Paradise, therein provided without reckoning.[57]

٤٠ - مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا ۚ وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ يُرْزَقُوْنَ فِيْهَا بِغَيْرِ حِسَابٍ ○

41. 'And my people, how is it with me that I call you to salvation and you call me to the fire.'[58]

٤١ - وَيٰقَوْمِ مَا لِيْٓ اَدْعُوْكُمْ اِلَى النَّجٰوةِ وَتَدْعُوْنَنِيْٓ اِلَى النَّارِ ○

56. Do not forget the Last Abode getting absorbed in the present transient life of this world and its transitory and perishable enjoyments and luxuries. The life of the present world will, however, end one day either goodly or badly whereafter such a life shall begin which will never end. It is for a wise man to think about that life, living here in this world, otherwise there is an everlasting pain.

اب تو گھبرا کے یہ کہتے ہیں کہ مر جائیں گے مر کے بھی چین نہ پایا تو کدھر جائیں گے

Now they say being distressed that they will die, but if they do not find peace after death, then where will they go !

57. This, some detail of the next life is told that how it can be rectified. It shows that in the next life (only) Eman and righteous deeds are required, no one asks about the wealth and property. And it also became evident that His mercy is predominant over His wrath. A wise man should not miss the chance.

58. "My matter and your matter is also very strange. I want to deliever you from the chastisement of God by bringing you to the way of Eman, while your effort is to also push me into the Hell with yourselves. From one side such an enmity and from the other side this well-wishing !"

42. 'You call me to disbelieve in God and associate with Him that whereof I have no news,[59] and I call you unto that All-Mighty the All-Forgiving.'[60]

٤٢ - تَدْعُوْنَنِيْ لَاَكْفُرَ بِاللّٰهِ وَاُشْرِكَ بِهٖ مَا لَيْسَ لِيْ بِهٖ عِلْمٌ ۡ وَّاَنَا اَدْعُوْكُمْ اِلَى الْعَزِيْزِ الْغَفَّارِ ○

43. 'It is self-evident that unto whom you call me it has no call anywhere in this world or in the other world,[61] and that unto God we will have to return, and that the prodigals are the inhabitants of the Hell.'[62]

٤٣ - لَا جَرَمَ اَنَّمَا تَدْعُوْنَنِيْٓ اِلَيْهِ لَيْسَ لَهٗ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْاٰخِرَةِ وَاَنَّ مَرَدَّنَآ اِلَى اللّٰهِ وَ اَنَّ الْمُسْرِفِيْنَ هُمْ اَصْحٰبُ النَّارِ ○

59. "The substance of your efforts is that I should (God forbid) deny the One God and disbelieve in the Prophets and their words, and should take those things as God whose divinity is not proved by any reason or by any scientific principle, neither do I know how those things have been raised to Divinity. On the other hand I know that reasons decisive are established against it.

60. "My will is that I should make you, somehow or other bow your heads before that One God who is the All-Powerful and the All-Forgiving—if He seizes the criminal, no one can release him, and if He forgives him, no one can check Him, He is alone entitled to, that a man should bow down his head before Him in worship, with fear and hope."

"Remember ! I have taken refuge in that God unto whom I am calling you."

61. Apart from God there is not anything that is the owner of the least loss or gain in this world or in the world to come. Then to give an invitation to its slavery and service is but sheer nonsense and ignorance.

وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗٓ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ ○ وَاِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءً وَّكَانُوْا بِعِبَادَتِهِمْ كٰفِرِيْنَ ○ (الاحقاف - رکوع ۱)

After all, what for should a man call unto such things that are quite helpless and humble ? Furthermore, it is wonderous that there are many things of them which do not call unto themselves; nay but they have no power to call.

62. Eventually everyone shall have to return unto God, the One. Reaching there everyone shall come to know the result of his prodigalities. Tell me, what a more prodigality would be than that the humble creature may be given the degree of the Creator ?

44. 'So onward you will remember what I say to you,[63] and I commit my affair to God. No doubt, all the servants are in the sight of God.'[64]

45. Then God guarded him (Moses) against the great guiles which they pioneered, and the evil chastisement turned over the people of Pharaoh.[65]

٤٤ - فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ أَمْرِىٓ
إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ۝
٤٥ - فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ وَحَاقَ بِـَٔالِ
فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ۝

63. "Onward when you will taste the chastisement of your prodigalities then you shall remember my advice that what a man of God told us was absolutely correct. But at that time there shall bo no use to feel remorseful."

64. "I have accomplished the argument of God and delivered unto you the word of admonition. If you do not accept then I have got no interest from you. I totally resign myself to God. In Him I have put my trust. If you want to vex me, then the very God is my supporter and helper. All the servants are in His sight. He is seeing my affair and your matter both. No activity of anyone is hidden from Him. The job of a submissive Momin is but to commit the result to God after having made practicably possible efforts."

65. The final result of this struggle between Truth and Falsehood was that God guarded Hazrat Moosa and his companions, including that Momin of Pharaohs against the evil designs of Pharaoh and his people, and gave no way to their guiles to succeed. On the contrary their own guiles reverted over themselves. He who chased the Righteous went to the dogs, and the fleet of the whole nation was drowned in the Red Sea.

46. That is the fire that they show to them morning and evening,[66] and when the Qeyamat stands it will be ordered : 'Admit the people of Pharaoh into the most severe chastisement.'

٤٦ - اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّعَشِيًّا ۚ وَيَوْمَ تَقُوْمُ السَّاعَةُ ۫ اَدْخِلُوْٓا اٰلَ فِرْعَوْنَ اَشَدَّ الْعَذَابِ ○

66. It means the resort of the Hell, into which they shall be admitted on the Day of Resurrecton, is shown to them every morning and evening, so that they may taste a sample of the chastisement that will smite them in future. This is the state which they will suffer in the world of Interval i.e. between death and resurrection (عالم برزخ). It is proved by Traditions that the resort of every Kafir in the Hell and the resort of every Momin in the Paradise is exposed to him daily in the morning and evening.

Note : The present verse only mentions the chastisement of the Pharaohs in the World of Interval. Afterwards it was revealed to the Holy Prophet that all the Unbelievers and even the sinful Muslims are chastised in Barzakh (the World of Interval), as described in the True Traditions. (May God give us shelter from it.)

And some traditions of the Companions show that as the spirits of the Martyrs (from the people of Paradise) recreate in Paradise entering into the pelicans of Green Birds, similarly the spirits of the Pharaohs (from the people of the Hell) are sent unto the Hell every morning and evening, admitting them into the pelicans of the Black Birds.

The abiding of the spirits with their bodies in Paradise or Hell shall be in the Hereafter, of course.

If it is true then the difference between the Quranic Verse:

اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّعَشِيًّا

and the Tradition of the Holy Prophet :

عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ

is understandable, i.e. the most arrogant of them are actually sent unto the skirts of the Hell to taste the chastisement in the world of Interval, and the virtuous of the Believers are brought to enjoy the surrounding atmosphere of the Paradise in the World of Interval, while the result is simply exposed to the commoners. (God knows better)

47. And when they will fight one with the other in the fire, then the weak shall say to those who waxed proud, 'We were your followers so will you lift from us a portion of the fire ?'[67]

48. Shall say those who waxed proud : 'We are all lying in it. No doubt, God has passed judgment between His servants.'[68]

49. And those lying in the fire will say to the keepers of the Hell : 'Request your Lord to lighten for us one day of the chastisement !'[69]

٤٧ - وَإِذْ يَتَحَآجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَٰٓؤُا لِلَّذِينَ اسْتَكْبَرُوٓا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ ○

٤٨ - قَالَ الَّذِينَ اسْتَكْبَرُوٓا إِنَّا كُلٌّ فِيهَآ إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ○

٤٩ - وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ○

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67. The weak shall say to their leaders : "In the world you forced us to your obedience and following due to which we are seized today. Now will you avail us an aught in this disaster according to your big position as leaders and great men ? You see we are involved in this horrible calamity. Can you not lighten a portion of this calamity ?"

68. Those who posed as great in the world will answer : "We and you are both entangled in this misery. God has given His judgment about the punishment of us according to the crime of each. That judgment is absolute and final. Now no occasion is left for anyone to avail anyone. We can not lighten our own misery. then what can we avail you ?

69. Being disappointed with their leaders they shall request those angels, who are appointed at the administration of the Hell, to get one holiday granted for them from their Lord so that their chastisement may be lightened somewhat.

50. They said, 'Did not your Messengers come to you with clear signs ?'
They shall say, 'Yes indeed (why not) !'
They said, 'Then call again !' And the calling of the Unbelievers is naught but wandering in the wilderness.[70]

٥٠۔ قَالُوْٓا اَوَلَمْ تَكُ تَاْتِيْكُمْ رُسُلُكُمْ بِالْبَيِّنٰتِ ؕ
قَالُوْا بَلٰى ؕ قَالُوْا فَادْعُوْا ۚ وَمَا دُعٰٓؤُا الْكٰفِرِيْنَ
اِلَّا فِيْ ضَلٰلٍ ۝

70. They will answer that they did not obey the words of the Prophets in the world and remained unconscious of their end. Now there is no chance left for their release or relaxation, and no recommendation or flattery can avail them an aught.

"Now cry on lying in the Hell. Neither we can recommend in such matters, nor your crying is of any avail to you."

Hazrat Shah Sahib says : "The angels shall say : 'Recommending is not our job, we are appointed to give chastisement. Recommendation is the business of the Prophets, and as for the Prophets you were against them." (Mozihul Quran)

Note : This verse shows that in the Hereafter the Dua of the Unbelievers shall have no effect. As for the case of this world their Dua may be granted, if God will, and they may be given somethjng, if God will, as the Satan is granted respite till the Last Hour (Qeyamat).

SECTION 6

51. We help Our Messengers and the believers in the life of this world,[71] and upon the day when the witnesses stand,[72]

52. Upon the day when their excuses shall not profit the disbelievers, and for them is curse and for them is evil abode.[73]

٥١ - إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ۝
٥٢ - يَوْمَ لَا يَنفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ
اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۝

71. God makes them prosper, succeed and triumph in the world. They succeed in their mission, wherefor they stand, by the help of God. The sacrifices of the righteous never become void. During their struggle there may come many ups and downs and there may occur many hard tests, but in the long run their mission succeeds. From the scientific viewpoint they are always predominant in reason and argument, but the material victory and external respect and glory is also their fate in the last run. The enemies of truth and virtue can never become reverent. Their exaltation and highness is merely a scum of the cooking pot and the upboiling of soda. Eventually in the face of the obedient believers they have to go low and become humiliated, and God does not leave them without taking the revenge of His friends (اولیاء) from them.

Note : But it should be noted that the promise which is made in the verse is for those Believers who fulfil the condition of Eman i e. they should be real believers and obedient to the Prophet as God has said:

وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ (آل عمران - ع ١٤)

"And you shall be predominant provided you are (real) believers."

The characters of a Momin are described here and there in the Holy Quran. The Muslims should examine themselves on that touchstone.

72. In the Plain of Resurrection when the past and present generations shall be gathering, God by His divine grace shall publicly open their glory, honour and eminence. In this world there can remain some doubt and obscurity, but in that world there shall remain no vagueness and obscurity.

73. They shall get no help and patronage. This end is described of the Rejected in contrariety to the Accepted.

53. And We gave Moses deep understanding of the way and We bequeathed upon the Bani Israeel the Book,

54. Giving discernment and direction to the wise men.[74]

55. So be thou firm, surely God's promise is true and ask forgiveness for thy sin and proclaim the praise and glory of thy Lord in the evening and in the morning.[75]

٥٣ - وَلَقَدْ اٰتَيْنَا مُوْسَى الْهُدٰى وَاَوْرَثْنَا بَنِيْٓ
اِسْرَآءِيْلَ الْكِتٰبَ ۙ
٥٤ - هُدًى وَّذِكْرٰى لِاُولِي الْاَلْبَابِ ۝
٥٥ - فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّاسْتَغْفِرْ لِذَنْۢبِكَ وَ
سَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْاِبْكَارِ ۝

74. Just see in this world how the enmity against truth destroyed Pharaoh and his nation despite so much power and majesty, and how the weak and oppressed nation of the Bani Israeel was raised by the blessing and direction of Hazrat Moosa (Be peace upon him) and was made the inheritor of the mighty Book—the Taurat—which served as a candle of guidance and discernment to the wise men of the world for centuries.

75. You should also have rest, the promise that is with you shall be surely accompliehed. The Holy God shall keep you eminent, and by virtue of you, your followers, in both the worlds. It is required, therefore, to achieve the good pleasure of God, the Most High : all kinds of hardships and trials should be endured, and forgiveness should be asked from God for the probable faults done by anyone in his position of lower or higher eminence and the proclamation of His praise and glory should be always done, in the morning and in the evening, both in words and actions, and in the interior and exterior they should not be indolent in His remembrance, then God's help is sure and certain. This is rehearsed unto the Ummat through an address to the Holy Prophet (Be peace upon him).

Hazrat Shah Sahib says : "The Holy Prophet asked forgiveness (i.e. did Istighfar) hundred times in a day. The fault of every servant is in accordance with his degree. Hence it is imperative for everyone to do Istighfar (ask forgiveness.)

56. Those who dispute concerning the words of God without any authority come to them, there is not anything but that in their hearts is prido, that they shall never attain to it.[76] So seek thou refuge in God. No doubt, He is the All-Hearing, the All-Seeing.[77]

٥٦ - إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۙ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَالِغِيهِ ۚ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ○

57. Of course, the creation of the heavens and the earth is greater than the creation of men but most men do not understand.[78]

٥٧ - لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ○

76. Those who want to press the voice of truth by creating wanton disputes and baseless controversies concerning the arguments of Divine Unity of God, the Heavenly Books, the directions and miracles of His Prophets and Messengers, they have no argument or reason in their possession nor is there any occasion of doubt and suspence in these open realities. Only the pride and boasting hinders them from bowing their necks before the Truth and from following the Prophet. They draw themselves very high, they desire to keep above the Prophet, or atleast they should not get to bow before him. But they should remember that they can never attain to this desire (aim). Either they will have to bow the head of submission before the Prophet or they shall be highly disgraced and humiliated.

77. Seek the shelter of God that He may guard against the ideas of these disputants and keep secure from their evil. Onward the research of some problems follows about which they raised disputes. e.g, Resurrection, which they thought impossible, or Divine Unity in which they disbelieved.

78. Apparently from the material viewpoint the physical stature of man has no comparison with the tremendous structure of the heavens and earth, but this reality that 'God is the Creater of the heavens and the earth' is also recognized by the Associators, then when He has created such prodigious creatures how shall it be difficult for Him to create men first time or second time. It is strange that most men do not understand such a bare fact.

58. And not equal are the blind and the one possessed of eyes, neither believer doing good deeds and the evil-doer. Very little do you reflect ![79]

٥٨۔ وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۙ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ۝

59. Verily the Hour is coming no doubt therein, but most men do not believe.

٥٩۔ إِنَّ السَّاعَةَ لَآتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ۝

60. And your Lord says : 'Call upon Me that I may come to your Call,[80] No doubt, those who wax proud from My worship shall enter now into the Hell grossly humiliated.[81]

٦٠۔ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ۝ ع

79. A blind man, who does not see the way of truth, and a man of eyes, who sees and understands the straight way with great insight—can they be equal ? Or can the end of a Momin doing good deeds and the end of a Kafir doing bad deeds be the same. If it is not so, then a day is required to open the difference between the two, and the fruits of their knowledge and action should come out in their perfect forms. But alas to them, they do not reflect on such a hard reality !

80. Serve me that I will give its wage, and beg only from Me that your begging shall not go empty.

81. The condition of worship is to beg from the Lord, not begging is pride. And this verse shows that God comes to the call of the servants. This thing is truthful without doubt. But it does not mean that each prayer of every servant is to be accepted i.e. He will definitely give what is begged for. No there are many colours of His answering, and they are described in the Traditions. To give anything depends upon His will and is subservient to the Hikmat (حکمت), as said elsewhere :

فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ (انعام - رکوع ۴)

However, the business of a servant is to beg from God, and this begging is in itself a worship, nay, it is the kernel and essence of worship.

٦١ - اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الَّیْلَ لِتَسْكُنُوْا فِیْهِ وَ
النَّهَارَ مُبْصِرًا ؕ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ
وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا یَشْكُرُوْنَ ○

61. It is God who made the night for you to repose in it and the day to see.[82] Allah is surely bountiful to men but most men do not recognize the right.[83]

٦٢ - ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَیْءٍ ۖ لَاۤ اِلٰهَ اِلَّا
هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ ○

62. That is Allah, your Lord, the Creator of everything, There is no God but He, then whence do you turn about ?[84]

٦٣ - كَذٰلِكَ یُؤْفَكُ الَّذِیْنَ كَانُوْا بِاٰیٰتِ اللّٰهِ
یَجْحَدُوْنَ ○

63. Even so wander astray (turn about) those who deny the words of God.

٦٤ - اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا وَّ السَّمَآءَ
بِنَآءً وَّصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِّنَ
الطَّیِّبٰتِ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ فَتَبٰرَكَ اللّٰهُ رَبُّ
الْعٰلَمِیْنَ ○

64. It is God who made for you the earth a place to stay (abide) and the heaven an edifice,[85] and made your shape, so made your shapes fair, and gave you provision from good things. That is Allah, your Lord, so great is the blessing of God who is the Lord of the universe.[86]

82. People generally sleep and repose in the cool and dark atmosphere of the night. When it is day they again start their business in its light in a new state of activity and health. At that time artificial lights are not required to see and walk.

83. The recognition of right with respect to the Real Benefactor was that they would give thanks to Him by word and deed, by heart and soul. But many men commit association in place of giving thanks.

84. When you acknowledge that all bounties including night and day are from God alone, then you should also reserve the worship for Him alone. Reaching this place how are you perverted ? The Real owner is God, but service is done to others !

85. Made like a dome.

86. Of all the animals the shape of man is the fairest, and his provision is the best of all provisions.

65. He is Living One,[87] there is no god but He, so call upon Him making worship sincere for Him. All excellence to God, who is the Lord of the whole universe ![88]

٦٥ - هُوَ الْحَيُّ لَآ إِلٰهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ط اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِينَ ○

66. Thou say : 'I am forbidden to serve those whom you call upon, apart God, when clear signs have come to me from my Lord, and I am commanded to be submissive to the Lord of the Universe.[89]

٦٦ - قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللّٰهِ لَمَّا جَآءَنِيَ الْبَيِّنٰتُ مِنْ رَّبِّي ز وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعٰلَمِينَ ○

87. He is the Living One upon whom neither mortality nor death ever prevailed, nor shall ever prevail. And it is obvious that when His life is self-existent, then all the requisites of life shall also be self-existent.

88. Perfections and excellence (bounties) all are dependant upon the existence of life. That who is Living, Absolute, shall be entitled to Divinity and man's worship, and shall be the owner of all perfections and excellences. This is why after هُوَ الْحَيُّ , فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِينَ was said. Some early elders have said that after لَآ إِلٰهَ إِلَّا اللّٰهُ ، الحمد لله رب العالمين should be said. Its origin is the present verse.

89. After seeing the clear signs what is the right that any man may not bow his head in worship before God, the One, and may not become only His obedient sincerely ?

67. It is He who created you of dust,[90] then of a sperm-drop then of a blood-clot,[91] then He delivers you as infant, then (respites) that you may reach your full power, then that you may get old, and of you there is who dies before it, and (respites) that you may reach a written term,[92] and that you may reflect.[93]

٦٧ - هُوَ الَّذِي خَلَقَكُمْ مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا ۚ وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ○

68. It is He who gives life and makes to die, then He decrees a work, He but says to it 'Be' and it is.[94]

٦٨ - هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۖ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ○

SECTION 8

69. Hast thou not seen those who dispute concerning the words of God; whence are they turned about?

٦٩ - أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ ۖ أَنَّىٰ يُصْرَفُونَ ○

70. Those who cry lies to the Book and that wherewith We sent Our Messengers—at length they will know![95]

٧٠ - الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ ○

90. The origin of Bani Adam (Children of Adam) is the sperm-drop that is produced from dust i.e. He created your father, Adam, or you originally from the dust.

91. This sperm-drop develops into blood-clot.

92. From childhood to young age, from youth to old age, man passes through many stages, but some of them pass away before young age or old age. However all of them will have to reach a stated term or the written promise. No one is an exception to death or resurrection.

93. Hazrat Shah Sahib says : "Just think that so many states and periods passed over you. Very probably one state may also pass, and that is revival after death." So why do you think it impossible ?

94. Before His absolute power and His state of Kun Fayakoon (Be and it is) what difficulty is there to revive you after death ?

95. At last they will know the result of their disbelief.

71. When the necklaces shall be in their necks and the chains too,[96] dragged—

72. Into the boiling water, then into the fire they shall be poured ;[97]

73. Then it will be said to them : 'where are those you associated

74. Apart from God?'[98] They shall say : 'They have gone astray from us,[99] nay, but we called not anything aforetime.'[100] Thus God leads astray the unbelievers.[101]

٧١- إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ ۚ يُسْحَبُونَ ۝

٧٢- فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ۝

٧٣- ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ۝

٧٤- مِنْ دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُو مِنْ قَبْلُ شَيْئًا ۚ كَذَٰلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ ۝

96. They shall be fettered in such a way that one end of the chain shall be tied with the necklace and the other end of the chain shall be in the hands of the angels, and they shall be brought like prisoners.

97. In the Hell sometime the chastisement of the boiling water and sometime the chastisement of fire shall be given. (God's shelter !)

98. It will be said to the unbelievers when the angels would be chastising them : "At this time no one of them comes to avail you. Call them for help if you are to do."

99. The unbelievers shall say : "They are dead and gone from us." Perhaps at that time the worshippers and the worshipped shall be separated from each other. Or ضلّوا عنّا means that though they are present, but when there is no benefit of their presence, it is alike if they exist or do not exist. They are practically worthless for us.

100. Most of the Commentators have taken this meaning that 'now it has become clear that those we called upon in the world were actually nothing'. In other words it would be a confession of their mistake and error in utter remorsefulness and sorrow. But Hazrat Shah Sahib says : "First they would have denied their act of association. Now in utter bewilderness the words shall come out of their mouths, that is an indirect recognition of their act of association. Then again, recovering from the fall, they will say that they had never called anyone apart from God."

101 As they foundered at this place of resurrection that they went astray while denying and being confounded they confessed, similar was the condition of these unbelievers in the world.

75. That is the return of that you walked in the earth rejoicing without right and were exultant.[102]

76. Enter the gates of the Hell[103] to dwell therein for ever, how evil then is the resort of those who were proud.

77. So be thou standing, undoubtedly the promise of God is true. Then if We show thee some of what We promise them, or We take thee unto Us, in all circumstances whatsoever, they shall be returned unto Us.[104]

٧٥. ذٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُوْنَ ۝

٧٦. اُدْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ۝

٧٧. فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۚ فَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِىْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا يُرْجَعُوْنَ ۝

102. You have seen now what is the end of unrightful exulting, boasting, pride and arrogance. Where is that swaggering and overweening air of superiority gone now.

103. Criminals of the same kind shall enter the Hell through the doors appointed for them befitting their crime.

104. The promise of chastising them which God has made to them shall be surely fulfilled. Some promise may be fulfilled in your presence (as in Badr and Meccan Victory) and some may be fulfilled after you—there are both probabilities. However, they can not escape us. The end of everyone is in Our hand. After the present life the perfection of the chastisement shall be executed in that life. Release is inconceivable in any way.

78. And We have sent Messengers before thee, of some We have related to thee and some We have not related to thee.[105] It was not in the power of any Messenger to bring a sign save by the order of God.[106] Then when God's command came the issue was decided with justice and those who falsified fell in loss at that place.[107]

٧٨- وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ۝ ع ١٣

SECTION 9

79. It is God who made for you the cattle, some of them you ride and of some you eat.

٧٩- اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ۝

80. And for you in them are very many uses,[108] and that you may reach riding on them any work that is in your souls,[109] and upon them and on the boats you are carried.[110]

٨٠- وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ۝

105. The stories of some Prophets are related, and of some Prophets are not related. (It is very probable that after the revelation of the present verse their stories may have also been related to the Holy Prophet). However, to believe in detail in those Prophets whose names are known, and to believe in brief in those Prophets whose names etc. are not known is essential and obligatory. لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ

106. Before God all are helpless. Even the Messengers have not got this power that they may show whatsoever miracle they will. They can only show signs as permitted by God.

107. Whenever the command of God comes a jus. judgment is made between the Messengers and their Nations. At that time the Messengers become triumphant and successful, and the worshippers of falsehood are doomed to humiliation and loss.

108. For example you take many benefits from their hides, skins, hair and wool, etc.

109. Riding is in itself a separate purpose and by means of riding man achieves many material and spiritual, worldly and religious benefits.

110. In the land laden upon backs of the animals and in the river upon the boats you travel from one place to the other.

81. And He shows you His signs, then which of God's signs will you reject ?[111]

٨١- وَيُرِيكُمْ اٰيٰتِهٖ ۚ فَاَيَّ اٰيٰتِ اللّٰهِ تُنْكِرُوْنَ ۝

82. Have they not journeyed in the land that they might see how was the end of those before them ? They were more numerous than these, and stronger in power and in traces they left in the earth, yet what they earned did not avail them.[112]

٨٢- اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ۭ كَانُوْٓا اَكْثَرَ مِنْهُمْ وَاَشَدَّ قُوَّةً وَّاٰثَارًا فِي الْاَرْضِ فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝

83. So when their Messengers come to them bringing them clear signs, they began to exult in what they had with them of knowledge, and turned over them the thing they mocked at.[113]

٨٣- فَلَمَّا جَاۗءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَرِحُوْا بِمَا عِنْدَهُمْ مِّنَ الْعِلْمِ وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝

111. How far will man go on rejecting after observing so many clear signs of God ? And who knows what more signs God will show in future !

112. Many generations and nations have passed before, who were more numerous in band, power and might than the present people. They have left far more firm signs and memorials, but when the chastisement of God came their power, might, equipments and resources did not avail them an aught, and they were destroyed ordinarily without resistence.

113. They went on exulting in the knowledge, which they possessed concerning economic exploitation and material progress, and in the preposterous beliefs and faiths which they cherished so dearly, and continued to mock at the knowledges and directions of the Prophets thinking them insignificant. After all, a time came when they came to know the exact reality of their mockery, and they were encompassed by their own mockery and derision.

84. Then when they saw Our calamity, they said: 'We believe in God alone and We forsake those things that we were associating with Him.'[114]

85. Then it came not to be that their believing should profit them when they had seen Our chastisement[115]— the wont of God that has been coming about His servants, and the disbelievers were lost at that place.[116]

٨٤۔ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوْٓا اٰمَنَّا بِاللّٰهِ وَحْدَهٗ وَكَفَرْنَا بِمَا كُنَّا بِهٖ مُشْرِكِيْنَ ○

٨٥۔ فَلَمْ يَكُ يَنْفَعُهُمْ اِيْمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ؕ سُنَّتَ اللّٰهِ الَّتِيْ قَدْ خَلَتْ فِيْ عِبَادِهٖ ۚ وَخَسِرَ هُنَالِكَ الْكٰفِرُوْنَ ○ ع ۱۴

114. When the calamity came before their eyes and the Divine Chastisement was observed then they came to their senses and resorted to Eman and repentance. Now they came to know that only One God could avail them. Those beings who were promoted to Divinity were all helpless and useless. It was our great folly that we had seated those things on the Throne of Divinity.

115. There is no use to confess the fault and to feel remorseful at this time. The time of belief and repentance has gone. Everyone gets to believe at the sight of the Divine Chastisement, but this belief is not the cause of deliverance, nor by virtue of this belief the chastisement can be put off. God, the Most High, has said:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ اِذَا حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّيْ تُبْتُ الْاٰنَ وَلَا الَّذِيْنَ يَمُوْتُوْنَ وَهُمْ كُفَّارٌ (ن ۔ ع ۳)

And in the story of Pharaoh He has said:

اٰلْاٰنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِيْنَ

And in a Tradition the Holy Prophet has said:

اِنَّ اللّٰهَ تَعَالٰى يَقْبَلُ تَوْبَةَ الْعَبْدِ مَالَمْ يُغَرْغِرْ

116. It has always been the wont of the world that first the people react with rejection and mockery, then when they are seized in chastisement, they make noise and confess their faults. The habit of God is that He does not accept the Tauba (repentance) of that time. At last the disbelievers in consequence of their crimes get destroyed and spoiled.

اَللّٰهُمَّ احْفَظْنَا مِنَ الْخُسْرَانِ وَاحْفَظْنَا مِنْ غَضَبِكَ وَسَخَطِكَ فِي الدُّنْيَا وَالْاٰخِرَةِ

May God protect us from the loss, and defend us against His wrath and severity in this world and in the Hereafter.

Sura Momin has ended by His grace, and thanks to God at this bounty and kindness.

اٰیاتہا۵۴ سُوْرَۃُ حٰمٓ السَّجْدَۃِ مَکِّیَّۃٌ رکوعاتہا ۶

SURA HA MIM SAJDA; MECCAN ; VERSES — 54 ; SECTIONS — 6.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, Who is Excessively Compassionate Extremely Merciful.

SECTION 1

۱۔ حٰمٓ ○

1. Ha Mim.

۲۔ تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ○

2. (It) is sent down from the greatly Kind, the Merciful.[1]

۳۔ كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ○

3. A Book whose verses have been distinguished,[2] the Quran of Arabic language for a people of understanding,[3]

۴۔ بَشِيْرًا وَّنَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ○

4. The Announcer of good tidings, and warning,[4] but many people did not pay heed, so they hear not.[5]

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1. God's kindness and mercy is really very great on His servants that He sent down for their guidance such a mighty and matchless Book.

2. The verbal separation and distinction of the verse is obvious, but from the intellectual viewpoint also the detail of hundreds of knowledges and subjects is incorporated in separate verses.

3. The Holy Quran is sent down in plain and polite Arabic language that was the mother tongue of its first audience, so that they might not feel difficulty in its understanding. First they should understand and then make others understand fully well. But despite it, it is obvious that only those can benefit from it who have understanding. The foolish ignorant can have no appreciation for this mighty bounty.

4. The Quran announces the good tidings of salvation and prosperity for its believers, and warns its disbelievers against the bad end.

5. In spite of all these things it is strange that many of those people do not pay heed to the valuable advice of this Book. And when they have no heed to the Quran, then why will they desire to hear it. And suppose they hear by the ears, but do not hear by the ears of the heart and do not get the divine grace to accept it, then it is alike whether they hear or they do not hear !

5. And they say ; 'Our hearts are in a cover from that unto which thou callest us, and in our ears is a heaviness, and between us and thee there is a curtain, so thou do thy work and we are doing our work.[6]

٥ - وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَفِيْٓ اٰذَانِنَا وَقْرٌ وَّمِنْۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ ○

6. Thou say : 'I am also a man as you are, the order comes to me that upon you the worship is of One Single Sovereign, so be straight towards Him and ask Him for the forgiveness of sins,[7] and woe to the Associates (Polytheists),

٦ - قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَاسْتَقِيْمُوْٓا اِلَيْهِ وَاسْتَغْفِرُوْهُ ؕ وَوَيْلٌ لِّلْمُشْرِكِيْنَ ○

6. Not only that they do not pay heed to the advice or give ear, they talk such things which are disappointing to the Adviser, and discourage him to say further. For example, they say, "Our hearts are covered with veils against your sermons, so nothing reaches there. And when you speak, our ears become hard of hearing. Due to heavy hearing nothing is heard. And between you and us is such a curtain that does not let one to meet the other. If the walls of enmity and hatred are raised from the middle, and the gulf intervening is filled up, then we can reach each other. But it is impossible. Then why do you exhaust your brain ? Leave us to us. You do your work and we will do our own. Do not expect from us that we will ever be affected or impressed by your advices."

7. I am neither God that I may turn your hearts by force, nor am I an angel of whose sending you demand, nor am I any other creature. I am only a man of your genus and species, whose talks should be easy for you to understand on account of homogeneity. And I am that man who has been selected by God for His final and the perfect most Revelation. On that basis I will definitely deliver unto you the Divine Message, however averseness you show and whatever disappointing remarks you make. I am told through Revelation that your God and Absolute Soverign is One and there is no worship to anyone else beside Him. Hence it is imperative on all (mankind) that they should go straight facing towards that One God and should not budge an inch from the way, and if they had been going swervingly aforetime they should beg forgiveness from God, their Lord, and ask Him to forgive their sins, past and present.

7. Who do not pay the Zakat, and they are of the Hereafter disbelievers.[8]

8. Of Course, those who believed and did good deeds shall have a wage that will not be stopped.[9]

SECTION 2

9. Thou say : 'Do you disbelieve in Him who created the Earth in two days, and set up compeers to Him ? That is the Lord of the Universe.'[10]

٧ - اَلَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ○

٨ - اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ○ ع ٨

١٥ ٩ - قُلْ اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِيْ خَلَقَ الْاَرْضَ فِيْ يَوْمَيْنِ وَتَجْعَلُوْنَ لَهٗٓ اَنْدَادًا ؕ ذٰلِكَ رَبُّ الْعٰلَمِيْنَ ○ ج

8. Those people whose affair with God is that they associate the helpless creatures with God's worship, and with the servants is that they are not ready to expend of their money on the poor indigent in alms, together with that they are quite heedless of their end because they do not recognize the life after death and the reckoning of bad and good deeds—the future of such men is nothing but total destruction and annihilation.

Note :—According to some early writers the word الزكوٰة means the Kalema Tayyaba, and according to some others it means purification, i.e. those people do not purify themselves from the defilement of preposterous belief and mean morals. This meaning encompasses the denunciation of Kalema Tayyaba and the non payment of the Zakat etc. This meaning is supported by other verses of the Holy Quran, e.g.

حَنَانًا مِّنْ لَّدُنَّا وَزَكٰوةً ، قَدْ اَفْلَحَ مَنْ تَزَكّٰى ، قَدْ اَفْلَحَ مَنْ زَكّٰىهَا

9. Their wage (Thawab) shall never be broken or finished. It will continue for ever and for ever. Reaching the Paradise death will neither come to them, nor to their Thawab.

10. How strange it is that you deny the Unity and the perfect attributes of the Lord of the Universe, and set compeers to Him, though they have got no power even over an atom !

10. And He set therein heavy mountains over it, and placed blessing in it, and ordained therein its aliments[11] in four days, completed to the enquirers.[12]

١٠- وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَاتَهَا فِيٓ أَرْبَعَةِ أَيَّامٍ ۖ سَوَآءً لِّلسَّآئِلِينَ ○

11. Then He ascended to heaven and it was smoke,[13] then said to it and to the earth : 'Come you both willingly or unwillingly !' They said ; 'We come willingly.'[14]

١١- ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا ۖ قَالَتَآ أَتَيْنَا طَآئِعِينَ ○

11. He set blessing in the earth i.e. diverse mines, trees, fruits, corns, animals, etc. are the products of the earth—and set therein its aliments i.e. He ordained the foods of the earth-dwellers with an estimated measure and with prudence; as we find in different countries that foods have been provided for their inhabitants according to their need and nature.

12. This whole work has been done in four days—in two days the earth was created, and in two days its belongings were managed. Those who ask or intend to enquire tell them that those are four days without any fraction, diminution, or addition.

Hazrat Shah Sahib says : "The answer to the enquirers is completed."

Note :—Here the days can not be the common days of the solar system, because before the creation of the earth and the sun they are inconceivable. So either the span (or quantity) of these days would be interpreted, or they are the days about which it is said that one day with God is equal to one thousand years which you count :

وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ (حج - رکوع ٦)

13. Then He turned towards the heavens that was at that time, a complete whole, like the smoke. He divided it into seven heavens as follows.

Note :—It is very probable that دُخَان (smoke) may be an indication to the matter of the heavens.

14. He intended that by the union and adjustment of the heavens and the earth world should be inhabited, whether they come in union by their will or by force. (However, by their union a system was to be made.) They both come into union by their will (nature). From the heaven the ray of the sun came down, the temperature rose, the winds moved upwards, with them the dust and vapour flew up from the earth, then through condensation the rain fell wherewith so many things were produced from the earth. Formerly it was said that its aliments were set in the earth, it means the capacity of these diverse products was placed or set in the earth.

12. Then He determined them seven heavens in two days,[15] and sent down in every heaven its commandment.[16] And We adorned the nearest heaven with lamps and made secure. That is preserved by that All-Mighty, All-Knowing.[17]

13. Then if they evade thou say: 'I warn you of a thunderbolt (severe chastisement) like the chastisement that comes upon Ad and Thamood.[18]

١٢۔ فَقَضٰىهُنَّ سَبْعَ سَمٰوٰتٍ فِيْ يَوْمَيْنِ وَاَوْحٰى فِيْ كُلِّ سَمَآءٍ اَمْرَهَا ؕ وَزَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ ۖ وَحِفْظًا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ○

١٣۔ فَاِنْ اَعْرَضُوْا فَقُلْ اَنْذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّثَمُوْدَ ○

15. i.e. four days were those, and in two further days the heavens were made. The total becomes six, as explicated in other verses that the earth and the heavens were made in ستة ايام i.e. six days.

Note :—Of the lifted traditions (احاديث مرفوعہ) holding the successive days to be an order in the creation of the universe—that on such and such day God made such and such thing etc.—none of them is seen to be correct on authority, so much so that about the tradition of Abu Huraira quoted in Sahih Muslim, Ibne Kathir says : وهو من غرائب الصحيح . However, there is doubt about the authenticity of such traditions. Moreover, the names of the days should follow, after the process of creation was complete. As for the verse of Sura Baqara : ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ فَسَوّٰىهُنَّ سَبْعَ سَمٰوٰتٍ and the present, it appears that the seven heavens were made after the earth, while from the verse of Nazea't : وَالْاَرْضَ بَعْدَ ذٰلِكَ دَحٰىهَا it appears that the earth was spread after the heaven, so different answers are given in this connection but the answer given by Abu Hayyan is more agreeable.

16. Hazrat Shah Sahib says : "It is known to God what type of creatures do live there and what are their manners. When there are thousands of workshops here, then how would such big heavens be lying empty?"

17. Apparently the stars seem to be fixed in the heaven. In the night how beautiful does the heaven appear with these natural lamps ? Then how much it has been made secure that no one has access to the heaven. Strong guards of Angels haye been set there. No power can disturb this strong and stupendous system because it is preserved by the mightiest and the most aware Being.

18. If the Unbelievers of Meeca go on turning away from the advice and from the path of Divine Unity and Islam, then say to them, 'I warn you that your end can also be the same as that of the chastised nations like Ad and Thamood etc.

14. When the Messengers came unto them from before them and from behind them,[19] saying: 'Worship none but God.' they said: 'Had our Lord willed He would have sent down angels, so we do not believe in the message sent with you.'[20]

15. As for Ad they waxed proud in the earth without right and they said, "Who is more powerful than We in strength.[21] What, do they not see that God who created them is stronger than they in might. And they denied Our signs.[22]

١٤ - إِذْ جَآءَتْهُمُ الرُّسُلُ مِنْۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓا إِلَّا اللَّهَ ۖ قَالُوا لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً فَإِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ○

١٥ - فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ○

19. The Messengers came to them from all sides—perhaps many Messengers might have come, but the well-known among them are these two, i.e. Hazrat Hud and Hazrat Salih. (Be peace upon our Prophet, and the Prophets Hud and Salih)

Or مِنْۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ means that they came to them explaining the past and future facts. They missed no door and no moment of advising and admonishing.

20. They said, "How can a mortal be the Messenger of God? If God had to send really a Messenger, then He would have sent some angel from the heaven. In short, we are not ready to accept those things which you have brought in your assertion from God."

21. Perhaps when the Prophets had given the threats of chastisement they would have said this in answer to them that they were most powerful in the earth, so there was no need to fear anyone. The Messengers, they said, could not overawe them in any way.

Hazrat Shah Sahib says: Their bodies were extraordinarily huge. So they waxed proud upon their bodily power. Pride brings misfortune before God.

22. In the heart they thought that the Messengers were right But out of obstinacy and animosity they went on denying the signs brought by the Messenger from God.

16. Then We sent upon them a wind, vociferous and forceful, in the days that were miserable, that We might let them taste the chastisement of disgrace in the life of this world,[23] and in the chastisement of the other world there is full degradation, and they shall not be helped.[24]

١٦ ۔ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ○

17. And as for Thamood, We told them the way, but they chose to remain blind against guidance,[25] then the thunderbolt of the chastisement of humiliation seized them, the recompense of that which they had been earning.[26]

١٧ ۔ وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ○

18. And We delivered those who believed and walked cautiously.[27]

١٨ ۔ وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ○ ع ١٦

23. Hazrat Shah Sahib : "In order to break their pride God destroyed them by a weak creature. For seven nights and eight days the stormy wind blew on, leaving no tree, no man, no house and no cattle on the land.

24. The degradation of the Hereafter is very very great and it shall not be put off by any one, neither shall any one help there—everyone for his own self, anxious for his own deliverance. Those, who claimed in the world that they were great lovers and sympathisers, shall avert eyes out of shame.

25. They shut their eyes from the way of deliverance which Our Messengers had told them and chose to remain blind. At last, God left them lying in the condition, they chose for themselves.

26. It means the earthquake came, with which there was a very clamorous sound. By that voice the livers were broken.

27. Those who believed and walked on the right way guarding against evil, were saved by God clearly. They were not touched even by a ray of the chastisement sent for the disbelievers.

19. And on the day when God's enemies shall be gathered at the Hell their lines shall be made.[28]

20. Till when they are come to it their ears, their eyes and their skins shall tell them what they did (in the world).[29]

21. And they will say to their skins: 'Why you bore witness against us?'[30]

They shall say: God made us to speak, who has made everything to speak.[31] And He created you the first time, and unto Him you shall be returned.[32]

١٩۔ وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللّٰهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ○

٢٠۔ حَتّٰى إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ○

٢١۔ وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۖ قَالُوا أَنْطَقَنَا اللّٰهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ○

28. There shall be separate lines or groups of the criminals of similar crimes. And all these lines or groups shall be stopped near the Hell to wait for one another.

29. In the world by the ears they heard the signs of the heaven, and by the eyes they saw the signs of the universe. But they did not believe in anyone of them. They disobeyed God from the very root of every hair. They were not aware of this fact that the whole record of their sins was safe in their ownselves, which shall be divulged at its right time. From the Tradition it is known that on the Day of Resurrection the Unbelievers shall deny their crimes by their tongue. At that time it shall be ordered that the evidence of their organs should be presented wherewith they had committed sins. So every organ of the body shall give evidence and in this way the tongue shall be falsified. Then the sinner (criminal) shall say to his organs in utter perplexity and astonishment, "Ye wretches! Be away! I was but disputing and defending on your behalf (for your sake) But you yourselves are confessing your crimes."

30. He will say to his organs and skin after their evidence against him, "When I was denying by the tongue what misery had befallen you that you began to speak against me nolens volens? And also tell me who taught you to speak?"

31. They will reply, "He whose power gave the power of speech to every speaking creature also made us speaking today. What else would we do if not speak and tell? When that Omnipotent makes one to speak then who can dare keep dumb and speechless after His order? Can He not create the power of speech in the hands and feet, who has placed the power of speech in the tongue.

32. This may be the word of God, or the word of the sins. There are both possibilities.

22. And you did not veil yourselves from that thing that your ears will tell you, neither your eyes, nor your skins,[33] but the fact is that you had this thought that God did not know many things you worked.[34]

٢٢ - وَمَا كُنْتُمْ تَسْتَتِرُوْنَ اَنْ يَّشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ اَبْصَارُكُمْ وَلَا جُلُوْدُكُمْ وَلٰكِنْ ظَنَنْتُمْ اَنَّ اللّٰهَ لَا يَعْلَمُ كَثِيْرًا مِّمَّا تَعْمَلُوْنَ ○

23. And that is the same thought of yours which you had about your Lord—it is that which destroyed you, then today you are doomed to loss.

٢٣ - وَذٰلِكُمْ ظَنُّكُمُ الَّذِيْ ظَنَنْتُمْ بِرَبِّكُمْ اَرْدٰىكُمْ فَاَصْبَحْتُمْ مِّنَ الْخٰسِرِيْنَ ○

24. Then if they keep patient so fire is their abode, and if they propitiate, they are not to be propitiated.[35]

٢٤ - فَاِنْ يَّصْبِرُوْا فَالنَّارُ مَثْوًى لَّهُمْ ۚ وَاِنْ يَّسْتَعْتِبُوْا فَمَا هُمْ مِّنَ الْمُعْتَبِيْنَ ○

33. You committed sins concealing yourselves from others, but you did not know that the hands and feet will tell about your sins, there should also be a curtain against them, and that was not possible even if they desired so.

34. The fact is that from your manners it appears as if you had no faith in the all comprehensive knowledge of God ; and you thought : "Do what you like, there would be no one to see you (or watch you)". If you believed fully that God is aware of your all activities and there is complete record of your life-deeds with Him, you would have never done all these mischiefs.

35. Hazrat Shah Sahib says : "In this world some calamity becomes easy by dint of endurance (patience), but there in the other world they may endure or may not endure, the Hell has been set as an abode (whereform there is no escape). And some calamity is put off by means of conciliation, propitiation or flattery. But there is no hearing in the Hereafter despite their earnest desire for propitiation." (Mozihul Quran)

25. And We have applied after them companions, then they have decked out fair to them that which is before them and which is behind them,[36] and the word (of chastisement) has been realized against them with those nations that passed away before them. men and jinn alike,[37] undoubtedly they were losers.[38]

٢٥- وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوا لَهُمْ مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِيٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ ۖ إِنَّهُمْ كَانُوا خَاسِرِينَ ۝

SECTION 4

26. And the Unbelievers began to say : "Do not give ear to this Quran and babble during its recitation, haply you will overcome."[39]

٢٦- وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ۝

27. So We will surely let the Disbelievers taste a terrible chastisement, and will recompense them for the worst they had been working.[40]

٢٧- فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا ۖ وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ۝

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36. The satans were set upon them to deck out fair to them those bad deeds they had done before and shall do in future, and present before them the destructive past and the annihilating future in a beautiful form. And this appointment of the satans was also the result of turning away from God's remembrance, as God has said : وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ (زخرف ركوع ٣)

37. The same Word which was said in the beginning :
لَاَمْلَئَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ (ہود - ركوع ١٠)

38. When loss comes to man, it comes in the same manner, and factors thereto are produced.

39. The sound of the Quran exercised a lightning effect upon the hearts of the hearers. Whoever heard the Quran, he become fascinated with its effect. The Unbelievers were embarrassed, so they made this contrivance to neutralize its effect that they should not give ear to its recitation and should create such a vociferous atmosphere that others might also not hear what was said. By this prattling-babbling the voice of the Quran shall be suppressed. Today also such contrivances strike the Ignorant. But the thunder of truthfulness can not be suppressed by the buzzings of mosquitos and flies. Despite such evil contrivances the Voice of Truth goes into the profound depth of the hearts.

40. What a more evil work would be than that neither he himself hears a good word. nor lets others to hear it ?

28. This is the punishment of God's enemies—the Fire,—wherein they shall have the Abode of Eternity, a recompense for that they denied Our words.[41]

٢٨- ذٰلِكَ جَزَآءُ أَعْدَآءِ اللّٰهِ النَّارُ ۚ لَهُمْ فِيهَا دَارُ الْخُلْدِ ۖ جَزَآءًۢ بِمَا كَانُوا بِاٰيٰتِنَا يَجْحَدُونَ ○

29. And the Unbelievers shall say: 'Our Lord, show us those who led us astray, both jinn and men, and we shall set them underneath our feet that they may live among the lowest.'[42]

٢٩- وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَآ أَرِنَا الَّذَيْنِ أَضَلّٰنَا مِنَ الْجِنِّ وَالْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ○

41. They understood the truthfulness of God's verses in their hearts, but out of obstinacy, perverseness and enmity they went on denying.

42. Our Lord, we are entangled into the calamity, no doubt, but we want that those satans, who have deceived us and thrown us into this distress, both jinn and men, should be brought before us that we may trample upon them and push them into the lowest rooms of the Hell in utter disgrace and humiliation, so that our hearts may be somewhat pacified by this retaliation.

30. Verily those who said : "Our Lord
32. is God", then stood firm in it, upon them the angels descend saying : "Fear not, nor sorrow, and hear the good tidings of Paradise that you were promised.[43] We are your friends in the present life of this world and the world to come,[44] and for you therein is all that your souls desire, and for you therein is all that you demand,[45] as hospitality from that All-Forgiving, All-Merciful.[46]

٣٠ - إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ
عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَ
أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ○
٣١ - نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ
وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا
تَدَّعُونَ ○
ع ٣٢ - نُزُلًا مِنْ غَفُورٍ رَحِيمٍ ○ ع ١٨

43. They affirmed by the heart and stood firm in their affirmation, and did not commit association with His Lordship and Divinity, neither budged an inch from this affirmation till the time of death, nor changed colour like the chameleon, stuck to what they said by the tongue in faith and practice, recognized the right of God's absolute lordship; what action they did, they did with the idea of achieving His good pleasure and with the sense of giving thanks to God, understood the rights and obligations enjoined by their Lord and undertook them sincerely—in brief they turned straight unto God alone walked upon His way only—upon such straight-forward servants descend the angels near death, in the grave, and after it at the time of uprising from the graves. Those angels give them solace and consolation, and give them good tidings of Paradise.

They say : "Now you have no occasion to fear and sorrow. All the sorrows and pangs of the worldly life are over. Moreover, there is no danger of any impending disaster. Now for you is eternal bliss, every kind of physical comfort and

luxury, spiritual happiness and what not ! The promises of Paradise that were made with you through the tongue of the Prophets and Messengers are to be fulfilled hence. This is that wealth that when the confidence of its achievement is gained no fear or sorrow can visit a man."

Note :—It is very probable that the angels may also descend in this wordly life upon the pious and righteous men inspiring them with virtue and courage in the affairs of world and religion that becomes the cause of their delight in heart, satisfaction and peace, as two verses before it is given, in comparison to the pious, that satans are set upon the disbelievers who manage to deceive and mislead them by the adornment of vices. And the word تنزّل (descending) is also used for the satans in Sura Shu'ra :

This interpretation given by some scholars is more applicable (agreeable to the ensuing clause : نَحْنُ اَوْلِيٰٓـؤُكُمْ فِى الْحَيٰوةِ الدُّنْيَا (God know better).

44. According to some writers these words are from God. But نحن and اولياء are more angelic than Divine in expression. Hence a majority of the Mufassireen (Commentators) call it a continuation of the angelic words. (And that is more reasonable and palatable). The angels cast these words into their hearts and inspire them with courage. It is not improbable that the angels may talk mouth to mouth with some of the pious ones and speak these words to them. (Hazrat Maryam was not a Messenger of God and the angels talked with her.) In that case the angels may be speaking to them in this world of matter, or near the coming of death or after the time of death. At this occasion the angels may be saying : We have been your comrades in the world that we helped you internally and we shall also be your friends in the Hereafter that we shall manage for your honourable welcome and service. However, the angelic words : نحن اولياءكم فى الحيوة الدنيا و فى الاٰخرة shall assume their meaning according to the time and circumstances.

45. Everything shall be supplied to you that your heart desires or your tongue demands. There is no scantiness in the treasures of God.

46. i.e. You can imagine how that All-Forgiving and All-Merciful will treat His guests. And what a splendid honour and respcet it is for a feeble servant to be the guest of the Lord of Respect

تَنَزَّلُ عَلٰى كُلِّ اَفَّاكٍ اَثِيْمٍ يُّلْقُوْنَ السَّمْعَ وَ اَكْثَرُهُمْ كٰذِبُوْنَ (شعراء ع ۱۱)

SECTION 5

33. And who speaks fairer than he who calls unto God and does good deed and says: 'I am of those who carry order."[17]

٣٣- وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ اِلَى اللّٰهِ وَعَمِلَ صَالِحًا وَّقَالَ اِنَّنِيْ مِنَ الْمُسْلِمِيْنَ ○

47. Formerly in the verse اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا the mention of those accepted servants was made who gave the proof of their firmness and perseverance by devoting their faith to the lordship of One God alone. Here one more prominent rank of theirs is described i.e. the best man is that who completely becomes of God, proclaiming allegience to Him alone walking on His approved path alone and calling the world unto that desirable path alone. His word and action is effective in drawing the servants towards God. He should be first practising the virtue by himself unto which he is calling others. He should never hesitate in proclaiming his own allegience and service to God. His distinctive sign of nationality should be the Religion of Islam alone. He should proclaim heraldically that he is a pure Muslim denouncing all kinds of narrow-mindedness and sectarianism, and he should call humanity unto that high station for the invitation whereof the Holy Prophet, Muhammad (Be peace upon him) had stood. and the Followers (God is well-pleased with them) had spent their lives.

34. And not equal are the virtue and the vice. Say in answer what is fairer than that, then behold, he, between thee and whom there was enmity, shall be as he were a friend, intimate.[48]

٣٤- وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ○

48. In these verses those morals are taught which are intensively required in a true caller. Understand well that virtue is not equal to vice and vice is not equal to virtue. The effect of one is quite different from the effect of the other, nay, but one virtue is greater in effect than another virtue, and one vice is greater in effect than another vice. Hence the rule of conduct of an obedient Muslim and specially of a Caller unto God (داعی الی اللہ) should be that he should not answer evil with evil. On the other hand he should behave with virtue and benevolence so far as the room allows. If someone says hard words or does a bad dealing, he should deal in return in a manner that is better, e.g. in answer to anger he should adopt forbearance, in answer to abuse he should adopt politeness and civility, in answer to severity and hardness he should behave with kindness and leniency. The result of such manners will be fascinating, and you will see that the most adverse foe will become loose in consequence of such a positive behaviour, and though he may not become a friend by heart, yet a time will come when externally he will deal with you like an intimate and emotional friend, and it is very possible that after some time he may become your friend by a true heart, and the adverse and inimical thoughts may be banished totally from his heart, as God has said : عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً (ممتحنہ، ع ۲)

Of course, there may be men with an evil nature like snakes and scorpions, not receiving any effect of soft treatment and good morality. But such ill-natured men are generally very few in the society. However, those men who are set on the rank of Calling unto God (دعوۃ الی اللہ) require a good deal of patience, perseverance and excellence of morals.

35. And this thing none shall receive but only those who have endurance (clemency), and this thing none shall receive but only that who has a mighty fortune.[49]

٣٥- وَمَا يُلَقّٰىهَآ اِلَّا الَّذِيْنَ صَبَرُوْا ۚ وَمَا يُلَقّٰىهَآ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ○

36. And if ever an impulse should catch thee at the provocation of the Satan, then seek refuge in God. No doubt, He is the All-Hearing, the All-Knowing.[50]

٣٦- وَاِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ۭ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ○

49. A great spirit and heart is required to answer evil with virtue enduring it patiently. This morality and high quality is given from God to a lucky man of mighty fortune.

Connection: Upto this place dealing with that foe and adversary was taught who can be impressed by good morality and excellent behaviour. But there is an enemy who cannot leave his enmity by any means and in any condition. No matter how mueh you deal with softness and flattery, but his main aim is to injure and damage you at all cost. In the following verse the device of guarding against such a strong Satan is taught.

50. Against such a satan overlooking, pardon and leniency do not have any effect. Only one device is effective to keep secure from such evil spirits—'Take refuge in God, the Most Holy.' This is that strong fort whereto Satan has no access. If you really call on God with sincerity and beseechingness He will definitely give you shelter, because He hears the call of all, and He knows well with how much sincerity and imploration one has called upon Him. Hazrat Shah Sahib says: 'If ever an impulse should come over it is an interference of the Satan.'

Satan does not want that you should become successful in your mission of calling unto God sticking to the principle of excellent morality.

37. And His signs of power are the night and the day and the sun and the moon.[51] Do not do Sajda to the sun and the moon and perform Sajda to God who created them, if Him do you worship.[52]

٣٧- وَمِنْ اٰيٰتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ؕ لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوْا لِلّٰهِ الَّذِيْ خَلَقَهُنَّ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ○

51. With the description of Calling unto God, some heavenly and terrestrial reasons are related whereby the Caller unto God may gain inspiration to explicate the glory, and unity of God, the Most High, and explain the important articles of faith like Resurrection etc. Under this denotation an indication to this reality is also made that whereas the special servants of God are calling unto God by their words and actions, the tremendous system of the sun, the moon, the earth and the heavens is also calling men of reflection unto the One God.

وَفِيْ كُلِّ شَيْءٍ اٰيَةٌ تَدُلُّ عَلٰى اَنَّهٗ وَاحِدٌ

(And in everything there is a sign of God presenting an argument for His Divine Unity).

But a man should not get entangled into these signs of the universe, as many a nation have remained entangled. On the other hand a man should translate from the signs to the Owner of Signs. He should bow down his head only before that Owner of unlimited power who is the Master of these signs, and by whose order is all their appearance and existence. There may be a probable indication to this fact that just as the night and the day and their signs i.e. the moon and the sun, stand against each other and He brings about changes in them, similarly He has power to revolutionize the fortune of the hearers and change the dark atmosphere into a bright environment by the light of the Calling unto God and by virtue of the courage and good morality of the Caller unto God.

52. The worshippers of the Sun and the Moon also said this by their tongue that their purpose behind the service to these objects was the worship to God. But God has told that these things are not entitled to worship. Only God is deserving of worship. To worship other than God is tantamount to rebellion against God.

38. Then if they wax proud, yet those who are with thy Lord do glorify Him by night and day, and they do not grow weary.[53]

٣٨. فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ۩

39. And of His signs is that thou seest the earth lying subdued, then when We sent down upon it water it grew fresh and swelled. No doubt, who quickened it shall quicken the dead. He can do everything.[54]

٣٩. وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَىٰ ۚ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

53. If pride and arrogance hinder from the acceptance of Truth, and despite the manifestation of sound reasons in favour of the Divine Unity, they do not want to come to the worship of One God, let them go, they will do harm to themselves, God is quite independent of them. Behold ! whose might and dignity are so high that countless angels are busy day and night in His worship, glorification, proclamation of holiness, neither ever growing weary, nor becoming tired, what are these poor things before Him, and what thing is their pride ? Nolens volens by a false boasting they are doing their own loss.

54. Behold the earth lying humble, silent, subdued, down-cast, gloomy and down trodden. In the dry season dust looks to be flying everywhere. But as soon as a shower of rain fell upon it, its freshness, splendour and swelling is sightworthy. After all, of whose powerful hand's operation this revolution is the result ? When God quickens the dead earth can He not infuse life into the dead bodies again ? And can that Almighty not quicken the dead hearts by the effect of calling unto God. No doubt, He can do all things. No one is hindering or obstructing before His power.

40. Those who walk crookedly in Our verses (signs), they are not hidden from Us. What, is he who falls into fire better, or he who comes on the Day of Resurrection in peace? Do what you will. No doubt, He sees what you do.[55]

41. Those who disbelieved in the Instruction when it came to them[56]—and certainly it is a Book Sublime (Prodigious).

٤٠ - إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَن يُلْقَىٰ فِي النَّارِ خَيْرٌ أَم مَّن يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۚ اعْمَلُوا مَا شِئْتُمْ ۖ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ○

٤١ - إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ ۖ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ○

55. What is Ilhad (الحاد) and who are ملحدين (Mulhideen). To turn from the straight line or from the right is Ilhad. To take crooked meaning of the straight words of God is Ilhad. To crook the verses of God in application is also Ilhad. To take a wrong sense of right word is also Ilhad. And such crooks are Mulhideen. They are heretics who walk against the established, recognized and traditional standards.

Even after hearing the revealed verses from the Callers and seeing the divine signs on the screen of the Universe there are men who do not adopt the way of rectitude. They do not desist from the crooked walking. They crook the straightforward words by creating baseless doubts. They nolens volens, crooking the verses, take wrong meaning of the verses. Or they deflect to believe in those verses by making false pretences, excuses. God knows well such crooks. Probably they would be proud of their cleverness and deceitfulness. But from God no cheating and no evil device of these men is hidden. They will see when they go in His presence. Now He has given them respite. He does not seize the criminal at once. This is why it is said onward: "Do what you will, God is undoubtedly seeing you and your activities." One day they will have to taste the punishment of their misdeeds and wrong faiths. Now distinguish between a bad man, who falls into the fire on account of his treacheries, and a good man, who always keeps secure and peaceful by virtue of his gentle disposition and secure walking, who is better? Decide yourselves!

56. They nolens volens create doubts in the Word of Advice out of their crookedness though there is no room of falsehood in it. What is that Advice or Instruction? That is a plain, clear, strong and profound Book that can not be denied but by a haughty and foolish man.

42. Falsehood comes not to it, from before it nor from behind it, ascending down from One All-Wise, All-Laudable.[57]

43. Naught is said to thee but what already has been said to the Messengers before thee. With God is forgiveness as well as a painful retribution ![58]

٤٢- لَّا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ○

٤٣- مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ ۖ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ○

57. Wherefrom falsehood can come to that Book which is sent down by that All-Wise and All-Laudable Being? And how can the falsehood dare come near that Book whose security is His own responsibility, and He has taken the responsibility of guarding this Book against evil forces and falsehood upon Himself by His own will. There is no question, therefore, of the assault of falsehood upon this prodigious and sublime Charter of Advice. So it is all the more strange that some (crooked) men in the world deny the truthfulness of this Book and commit blasphemy.

58. The dealing of the Disbelievers with you is like that dealing which had been perpetrated by the past Disbelievers with their Prophets in all ages. The Prophets had always done good to them and they always tried to give them pains in return. Then as those Prophets before you endured their persecution with patience, you should keep patient. The result will be that some men will come to the straight path after repenting, and for them is forgiveness with God. And some men will remain adament in their perverseness and obstinacy. They will at last deserve a terrible retribution.

44. And if We had made it a Quran of strange language, they would have said : 'Why are its words not opened distinctly ? What, a Book of strange language and the People Arabic !'[59]

Thou say : 'To the Believers it is a guidance and a health ;[60] and those who believe not, in their ears is a heaviness, and to them it is a blindness.[61] They are called from a place far away.[62]

٤٤. وَلَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا لَّقَالُوْا لَوْلَا فُصِّلَتْ
اٰيٰتُهٗ ؕ ءَاَعْجَمِيٌّ وَّعَرَبِيٌّ ؕ قُلْ هُوَ لِلَّذِيْنَ
اٰمَنُوْا هُدًى وَّشِفَآءٌ ؕ وَالَّذِيْنَ لَا يُؤْمِنُوْنَ
فِيْٓ اٰذَانِهِمْ وَقْرٌ وَّهُوَ عَلَيْهِمْ عَمًى ؕ اُولٰٓئِكَ
يُنَادَوْنَ مِنْ مَّكَانٍۢ بَعِيْدٍ ۝

59. When one is determined to deny a thing he generates many pretensions and excuses in his mind. The same did the Unbelievers of Mecca. They began to say : "Lo! We are looking a strange thing. This Prophet is an Arab, his Quran is Arabic. It means that he might have made it by his own efforts. Then how can it be a miracle ? We could think it a miracle if it would have been sent down in a language other than the Arabic language."

And suppose the Holy Quran would have been sent down in any other language. they would have carved other pretences to falsify it. They would have said : "Lo ! have you seen such an incoherent thing ? The Messenger is Arabian and the people of the Messenger, who are the first audience of the Book, are also Arabian, but the Book for them is sent down in an alien language and they do not understand a single letter of it."

60. The absurd and baseless doubts shall never come to an end. Of course, this much experiment every man can do that how this holy Book gives extraordinary insight, guidance and understanding to those who believe in it and act upon it, and how wonderfully this Book heals the chronic diseases of nations lain dormant and sick for centuries.

61. As the eyes of a bat are obscured in the sun-light, these disbelievers also see nothing in the brilliance of the Quran. What is the fault with the Quran then ? The disbelievers realizing the weakness and defect of their eyes should attend to the treatment

62. If you call some one from a far place he will not hear, and if he hears he does not understand wel Similarly the Disbelievers of the Quran are lying so much far away from the truthfulness and the fountain of righteousness that the voice of truth does not reach their ears of heart and it seldom reaches, they do not understand its right sense.

SECTION 6

45. And We had given Moses the Book, then differences arose in its meaning and application.[63] And but for a Word that preceded from thy Lord it had been decided between them.[64] And they are in such a doubt about the Quran that it does not let them rest.[65]

٤٥ - وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ ۭ وَ
لَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ۭ وَ
اِنَّهُمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ○

46. Whoso does righteousness, it is to his own gain, and whoso does evil, it is to his own loss. And thy Lord is not such as to wrong to His servants.[66]

٤٦ - مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ وَمَنْ اَسَاۗءَ فَعَلَيْهَا ۭ
وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيْدِ ○

63. As today the Believers and Non-believers of the Quran are at variance, formerly the Believers and Non-believers of the Taurat had also differed. Then see how was the end of those who had created differences in the Taurat ?

64. That Word was that the final judgment shall be given in the Hereafter.

65. Absurd doubts and suspicions have made them restless. They rattle in their hearts (minds) always (all times).

66. There is no wrong with God. Every man should see his action. As he works so shall come before him. Neither any virtue shall be void with Him, nor the vice of any one shall be cast on the head of other.

Connection :—Because the full recompense of virtue and vice shall be given in the Hereafter and the Unbelievers generally questioned "When will the Hour come ?" Hence onward it is said about it that to Him alone is referred the knowledge of the Hour : اِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ الخ

47. To Him alone is referred the knowledge of the Hour.[67] And not a fruit comes forth from its sheath, and no female bears or delivers but with His knowledge.[68] And upon the day when He shall call to them : 'Where are My associates ?'[69] they shall say : 'We have proclaimed to Thee that none of us confesses it![70]

٤٧۔ اِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۭ وَمَا تَخْرُجُ مِنْ ثَمَرٰتٍ مِّنْ اَكْمَامِهَا وَمَا تَحْمِلُ مِنْ اُنْثٰى وَلَا تَضَعُ اِلَّا بِعِلْمِهٖ ۭ وَيَوْمَ يُنَادِيْهِمْ اَيْنَ شُرَكَاۗءِيْ ۙ قَالُوْٓا اٰذَنّٰكَ ۙ مَا مِنَّا مِنْ شَهِيْدٍ ۚ

48. And went amiss from them that they called on before, and they understood well that they had no asylum anywhere.[71]

٤٨۔ وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَدْعُوْنَ مِنْ قَبْلُ وَظَنُّوْا مَا لَهُمْ مِّنْ مَّحِيْصٍ ۝

67. God alone knows when the Qeyamat will come. Even the greatest Prophet or Angel can not definitely fix its time. Whomsoever you will ask about the Hour, He will answer : "The Answerer does not know about the Hour more than the Questioner!"

68. It means the Divine Knowledge is encompassing all things. No date or grain or fruit comes forth from its sheath or cover but that God knows it. And no female bears, of man or animal, or delivers but that God knows it. Similarly understand that the occurrence of the Hour and the Resurrection is also in the knowledge of God, i.e. only God knows when it will occur, how it will occur and what are its happenings. No man or angel has knowledge of it, nor has he any need of that knowledge. It is nevertheless, necessary that a man should believe in the tidings of the Qeyamat and Hereafter according to the word of God and should make preparations for that Day when no associate shall avail an aught and there shall be found no escape or emancipation.

69. "Where now are those whom you did associate with My Divinity ?"

70. The Unbelievers shall say : "We have clearly declared to you that no one among us stands confessed." In other words the Unbelievers shall declare with great impudence that they are not criminals. Some Commentators have taken the common meaning of the شہید from شہادت that no one of them saw anyone of those associates at that time.

71. Those, whom they called on making them as associates with God, are nowhere found today. They do not come to the help of their worshippers. And the ideas in the hearts of the worshippers, concerning calling on them, also withered away. They also understood well that there was no way to escape the Divine punishment, and there was no means to deliverance on that day. At last they became quite desparate. And today they became quite averse to those in the support whereof they fought with the Messengers of God. Lo ! They denounced all kinds of relations and connections with them.

49. Man wearies not of demanding (begging) good, and if evil visit ts him then he is cast down disappointed.

50. And if We let him taste some kindness from Us after an affliction that had visited him, he says: 'This I deserve, and I do not think that (any) Hour is coming. And if I am returned unto my Lord, there shall certainly be goodness for me with Him' [72] So We shall tell the Disbelievers that which they have done, and We shall let them taste a harsh chastisement.[73]

٤٩. لَا يَسْـَٔمُ الْإِنسَانُ مِن دُعَآءِ الْخَيْرِ وَإِن مَّسَّهُ الشَّرُّ فَيَـُٔوسٌ قَنُوطٌ ○

٥٠. وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِى وَمَآ أَظُنُّ السَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ○

72. Man's disposition is quite strange. When some worldly good visits him, or some comfort and luxury is obtained, he desires to have more enjoyments out of greed and covetousness. His greed knows no bounds. He is never satisfied with any abundance. If he has it in his power he shall try to devour the whole world. But when some affliction approaches him and he sees the external means getting against him, it is not late that he becomes disappointed. At that time his heart becomes desparate, because his sight is limited to the future factors working against his fortune. He does not put his trust and confidence in that Almighty who is the Creator and Owner of all causes and factors. If He will, He may overturn the whole series of the causes and their effects. After this despondency, if suppose, God removes the affliction and provides means of luxury and comfort by His mercy again, then he says: هٰذَا لِىْ i.e. "I had made such and such a plan. By virtue of my excellent planning and skill that was natural in consequence." Now he neither remembers that mercy of God, nor recollects his past state of desparation that was prevailing over his heart a few minutes before. Now in the intoxication of luxury and comfort he becomes so much lost that he fails to apprehend any future danger of hardship or affliction. He thinks he will continue in that affluent state for ever. And if he sometimes hears about the name of Qeyamat during these mental wonderings he says: "I do not think that this thing will ever happen. And suppose it happens and I return to my Lord even then I believe I will be put in a better state. If I had been so bad how could I receive so many benefits in this world. Therefore I hope I will get a like treatment in the world to come too.

73. Be merry on this in fatuation that you get merriments there too despite this pried and arrogance? The Disbelievers shall know reaching there that how severe is the punishment which will be given to them, and how the misdeeds of the whole life come before them!

51. And when We shower blessing on man, he turns away and withdraws aside, and when evil visits him he resorts to the wide prayers.[74]

52. Thou say : "Just see, if it is from God, then, you disbelieve in it then who is more astray than he who goes far away in adverseness.[75]

٥١- وَإِذَآ أَنْعَمْنَا عَلَى الْإِنسَانِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ ○

٥٢- قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ ثُمَّ كَفَرْتُم بِهِۦ مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍۭ بَعِيدٍ ○

74. At the time of availing himself of the bounties of God he turns away from the gratitude and thankfulness to the Real Benefactor and withdraws aside becoming careless. But when some affliction or misery befalls he stretches his hands before the same God and begins to pray endless prayers. He is not a bit ashamed that with what mouth he should call on Him. And strange enough is that sometimes seeing the material causes his heart is disappointed within. In that condition too, in utter distraction and distress, his hands are raised up for the prayer spontaneously Despondency in the heart, God's name on the lips !

Hazrat Shah Sahib says : "This is all the description of man's deficiency and fault—neither patience in hardship, nor gratitude in easiness !" (Mozihul Quran)

75. In the above, delineating a strange picture of man's nature (disposition), attention was drawn to his deficiencies and diseases in a very impressive style. Now admonition is tendered that if this Book, that is warning against your deficiencies and drawing your attention to your final end, is from God, as in reality it is, and yet you disbelieved in it and remained heedless to your ultimate end going far away in the opposition of Truth, tell me what a more error and loss can be than that ?

53. Now We shall show Our signs in the world and in their own souls, till it becomes clear (open) to them that it is correct (truthful).[76]
Suffices it not as to thy Lord that He is witness over everything ?[77]

٥٣- سَنُرِيْهِمْ اٰيٰتِنَا فِي الْاٰفَاقِ وَفِيْٓ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ ۭ اَوَلَمْ يَكْفِ بِرَبِّكَ اَنَّهٗ عَلٰي كُلِّ شَيْءٍ شَهِيْدٌ ○

76. The other arguments and reasons in favour of the truthfulness of the Quran are self-approving, self-asserting, self-balanced and self-luminous. But onward We shall show these disbelievers, in their own souls and arround them in the whole of Arabia, nay, but in the horizons of this firmament, such signs of Our Power whereby the truth of the Quran and the truthfulness of the Bearer of the Quran shall become as clear as day-light. What are those signs ? They are the mighty and glorious victories of Islam that astonished the whole history of mankind, especially because they were achieved wonderfully against the external factors, according to the Quranic predictions, in time and space. And as such the Meccan Unbelievers and others

(i) in their own souls in the Battle of Badr,

(ii) in the centre of Arabia, in the Meccan victory, and

(iii) in the whole world in the days of The Righteous Caliphs (Khulafae Rashideen). saw by their own eyes these signs of God.

It is also possible that "Signs" denote the general signs of Nature which are observed by those who reflect in their own souls, and exterior to their souls, in the horizons of the world, whereby the proof of Divine Unity and Divine Glory is provided, and the descriptions of the Quran are confirmed, particularly when they are proved according to those Divine Wonts and thoso Laws of nature which are at work in the Universe. As all such Universal Realities and the signs of soul and the horizons do not come to light all of a sudden, they are divuiged from time to time, hence they are described by the words : سَنُرِيهِمْ اٰيٰتِنَا

Note :—All those mysteries which are discovered by the scientific investigations and researches can also be included in the interpretation of the verse. because all such discoveries furnish further proof of God's unlimited power and knowledge, His Divine glory and unity, and very often confirm the facts presented by the Quran. Upto this time the field of scientific exploration is the phenomena of matter. At present the world beyond matter is behind curtain for the Scientists. It is in the knowledge of God whether they will cross Matter or not. The transformation of matter into energy seems to be a new field of progression towards the world beyond matter. (Tr.)

77. If suppose no one believes in the truthfulness of the Quran, so is God's witness insufficient ? And He is witness over all things. And through reflection on everything the proof of His witness is gained. Consequently the witness of God is supreme. All witnesses are subordinate to His witness. The witnesses of the creatures—Laws of Nature, Laws of Matter, Signs of the Universe, Signs of the Interior etc.—are all inferior to the Divine Witness.

Note :—A very profound mystery is hidden in this verse which is complacent to mysticism. The recognition of God through objects, the recognition of God through God—after the journey in the signs of the Universe, the journey in the signs of the soul starts. After this journey another journey begins : journey in God. This is a high place of God's Recognition. (Tr.)

54. Dost thou hear ? They are in doubt of the meeting with their Lord.
Dost thou hear ? He is encompassing (has encompassed) everything.[78]

٥٤. اَلَآ اِنَّهُمْ فِيْ مِرْيَةٍ مِّنْ لِّقَآءِ رَبِّهِمْ ؕ اَلَآ اِنَّهٗ بِكُلِّ شَيْءٍ مُّحِيْطٌ ۝

78. They are in this deception that they will never meet God and go before Him. whereas God is encompassing everything all times, they can never go out of His control at any moment. If the particles of their bodies after death mix with the dust or water or scatter in the air, even then the knowledge is encompassing every particle; to assemble them and bring into life again is not difficult task for Him.

Sura Ha Mim Sajda has ended by His grace and kindness.

The praise belongs to God, the Lord of the Worlds !

اٰیاتہا۵۳ سُوْرَةُ الشُّوْرٰی مَکِّیَّةٌ رُوْعَاتہا۵

SURA SHURA; MECCAN ; VERSES — 53 ; SECTIONS — 5

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

۱۔ حٰمٓ ○

1. Ha Mim.

۲۔ عٓسٓقٓ ○

2. Ain Sin Qaf.

۳۔ كَذٰلِكَ يُوْحِيْٓ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۙ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ○

3. So reveals to thee and unto those before thee, God, the All-Mighty, the All-Wise.

۴۔ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ○

4. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. And He is the All-High, the All-Great.[1]

1. As this Sura (that contains very high and perfect subjects) is being revealed unto thee similarly the sending of Revelation unto thee and unto all other Prophets has been the habit of God, the Most high, who manifests His state of wisdom and kingdom.

5. It is well-nigh that the heaven should rend above them[2] and the angels proclaim the glory and praise of their Lord and ask forgiveness for those on earth.[3] Dost thou listen? He is the All-Forgiving, the All-Kind.[4]

٥ ۔ تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلٰٓئِكَةُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُوْنَ لِمَنْ فِي الْاَرْضِ ۭ اَلَآ اِنَّ اللّٰهَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ○

2. The heavens should rend by the force of His glory and greatness, or by the load of numberless angels, or by the special effect of their oft-remembrance of God. The Holy Prophet has said that there is no space equal to four fingers where some angel is not lying prostrate before God in Sajda.

And some have taken this meaning that when the Associators take the associates with God and suggest and daughters for Him this is such a great insolence against the Holy God that the heavens should well-nigh rend and break to pieces, as the Quran says: تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْاَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا اَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا (سورہ مریم)

But by the blessing of the forgiving state of God and His mercy and the oft-glorifying and asking forgiveness of the angels, this system is keeping secure.

3. They ask forgiveness for those on earth, i.e. they request God to forgive the Believers their sins and faults, and that the Unbelievers should be granted respite and should not be seized all of a sudden and annihilated completely.

4. God grants the prayer of the angels by His kindness and forgives the Believers their sins and faults, and the Unbelievers under the same principle are given respite in the world for amelioration, otherwise the whole workshop of the world may be destroyed and annihilated within no time.

6. And those who have taken to them comrades apart from Him—God remembers them all, and thou hast no responsibility for them over thee.[5]

٦- وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ اللّٰهُ حَفِيْظٌ عَلَيْهِمْ ۚ وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ○

7. And so We have revealed to thee the Quran of Arabic language that thou mayest warn the Prime City and those around it,[6] and that thou mayest warn of the Day of Gathering, wherein there is no doubt, a party in Paradise and a party in the Blaze.[7]

٧- وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ قُرْاٰنًا عَرَبِيًّا لِّتُنْذِرَ اُمَّ الْقُرٰى وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيْهِ ۚ فَرِيْقٌ فِي الْجَنَّةِ وَفَرِيْقٌ فِي السَّعِيْرِ ○

5. In the world God does give respite to the Associators, no doubt, but do not think that they have got secure for ever. No ! All their deeds are in the record of God that will be divulged at the proper time. You should not be worried as to why they do not come to believe, and why are they not destroyed ? You are not responsible for such things. You are, of course, responsible for the delivering of the Divine Message. Onward lies Our business, We will reckon all their accounts.

6. اُمَّ الْقُرٰى (The Prime City) means the City of Mecca where all the Arabs gathered, and the House of God in the world is also there, and the same House was appointed as the first Place of Worship on the face of the earth. It is known from the Traditions that in the beginning of the creation the earth was spread out from this very place where the Baitullah (Ka'aba) is situated.

And around Mecca, first the Arabian land and then the whole world can be meant.

7. Warn them that a Day is coming when all the past and present people shall be gathering for reckoning. That is a sure and decided thing wherein there is no deception, doubt or fraud. A man should make preparations for this Day. At that time the whole humanity shall be divided into two broad parties—one party shall go to Paradise and the other shall go to the Hell. Now think which party do you like to join, and what preparation have you made for its joining.

8. If God had willed He would have made them only one sect, but He admits whomsoever He will into His mercy, and those who are sinners—they have neither any comrade, nor any helper.[8]

٨۔ وَلَوْ شَآءَ اللّٰهُ لَجَعَلَهُمْ اُمَّةً وَّاحِدَةً وَّلٰكِنْ يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ ؕ وَالظّٰلِمُوْنَ مَا لَهُمْ مِّنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝

9. Have they taken to them, apart from Him, managers of affairs, so God He alone is the Manager of affairs, and He alone revives the dead, and He can do everything.[9]

٩۔ اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اَوْلِيَآءَ ۚ فَاللّٰهُ هُوَ الْوَلِيُّ وَهُوَ يُحْىِ الْمَوْتٰى ۫ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ۝

SECTION 2

10. And in that you people dispute (differ), whatever thing it is, its judgment should be made over to Him.[10] That is God, my Lord, in Him alone I have put my trust, and to Him alone is my turning (bent, reference).[11]

١٠۔ وَمَا اخْتَلَفْتُمْ فِيْهِ مِنْ شَىْءٍ فَحُكْمُهٗۤ اِلَى اللّٰهِ ؕ ذٰلِكُمُ اللّٰهُ رَبِّيْ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ ۝

8. No doubt, He had power to make all of the same manner if He had willed, He had power to bring them to one way, but His wisdom demanded it that He should manifest His mercy and wrath, both types of attributes. Hence He maintained difference and dissimilarity. Some He made deserving of His mercy due to his obedience to God and some He cast away far from His mercy owing to his wrong and sin. Those who became entitled to wrath being thrown away from His mercy, and His wisdom demanded to inflict punishment on them—they have no resort and refuge anywhere, nor can they find any comrade or helper to deliver them from punishment.

9. If you want to make friend and helper you should make God who can manage all affairs, so much so that He can quicken the dead ones, and He is powerful over everything. These helpless and poor friends ! What help can they render you and what work of yours can they manage ?

10. The judgment of all disputes should be referred to Him, whether they may be the articles of faith, or command, matters of worship, or matters of dealing and transaction. In whatever thing the differences arise, its best judgment belongs to God. He may pronounce whatever judgment He wills through the signs of the Universe, or through His Book, or through His Messengers, either clearly or indicatively, and a servant has no right to defy it. Tauhid, which is the fundamental principle, when God has been continously giving order through word and action about it then how will it be proper that a servant should create dissensions and differences in that decisive and final judgment, and defy His judgment creating absurd doubts and suspicions ?

11. I have always put my trust in Him and in every affair I always turn unto Him.

11. The Originator of the heavens and the earth, He has made for you of yourselves, pairs and of the cattle, pairs,[12] so He scatters you.[13] Like Him there is naught,[14] and He is the All-Hearing, the All-Seeing [15]

١١۔ فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّمِنَ الْاَنْعَامِ اَزْوَاجًا ۚ يَذْرَؤُكُمْ فِيْهِ ؕ لَيْسَ كَمِثْلِهٖ شَيْءٌ ۚ وَهُوَ السَّمِيْعُ الْبَصِيْرُ ○

12. To Him belong the keys of the heavens and the earth, He outspreads the provision for whom He will and measures. He has information of everything.[16]

١٢۔ لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ اِنَّهٗ بِكُلِّ شَيْءٍ عَلِيْمٌ ○

12. He has made pairs, males and females among the cattle that they are also of use to you.

13. He has scattered separate generation of the cattle and mankind by making their separate pairs, struggling on the surface of the earth for their livelihood and economy.

14. Neither in Self, nor in Attributes there is anyone like Him. Neither like His orders and judgments there is order and judgment of anyone, nor His like religion there is any religion. Neither He has any pair, nor equal nor fellow-being.

15. No doubt, He hears and sees everything, but His hearing, seeing is not like that of the creatures. In His Self are all the absolute perfections, but no attribute is there whose state can be described, because there exists no example of His anywhere. He is absolutely pure and holy of the creatures' likeness and similarity. Then how can the state of His Attributes be understood ?

16. The keys of all treasures are in His hand. To Him alone belongs the possession and control, that He may give from whichever treasure and whatever quantity to whom He will. He gives provision to all the living creatures, but He appoints Himself the measurement of large or small according to His wisdom. He alone knows that which thing is entitled to what endowment, and what quantity shall be proper to be given to him. What is correct for the distribution of provision, is correct for all other givings and endowments.

13. He has laid down the way for you in religion, the same which He had ordered unto Noah and that whose order We sent unto Abraham and unto Moses and unto Jesus.[17]
'Establish the Religion and create not differences in it.[18] Very heavy is that thing for the Associators unto which thou callest them. God chooses unto His side whom He will, and gives the way towards Himself to that who turns with devotion.[19]

١٣- شَرَعَ لَكُمْ مِّنَ الدِّيْنِ مَا وَصّٰى بِهٖ نُوْحًا وَّالَّذِيْٓ
اَوْحَيْنَآ اِلَيْكَ وَمَا وَصَّيْنَا بِهٖٓ اِبْرٰهِيْمَ وَمُوْسٰى
وَعِيْسٰٓى اَنْ اَقِيْمُوا الدِّيْنَ وَلَا تَتَفَرَّقُوْا فِيْهِ ۭ كَبُرَ
عَلَى الْمُشْرِكِيْنَ مَا تَدْعُوْهُمْ اِلَيْهِ ۭ اَللّٰهُ يَجْتَبِيْٓ
اِلَيْهِ مَنْ يَّشَاۗءُ وَيَهْدِيْٓ اِلَيْهِ مَنْ يُّنِيْبُ ○

17. The first Messenger after Adam (Be peace upon him) is Hazrat Noah (Be peace upon him). The recognized fact is that the mode of constitutionalizing the divine orders commenced from Hazrat Noah. And the Last Prophet is Muhammad, upon whom the chain of Messengership and Prophethood ended. Among the Prophets and Messengers who came in between, the most renowned are Hazrat Ibrahim, Hazrat Moosa and Hazrat Eisa (Be peace upon them). Their devotees have been abundant in all ages. These five are known as the Prophets of Determination. However, at this place, God has clearly told that the Original Religion has always been the one and the same, because in the fundamental beliefs, morals, and in the fundamental principles of theology, all of them have been unanimous. Of course, in

some off shoots there has been some difference with respect to the expedience of time and space, and the methods of performing the Religion have been distinctly established by God (in the constitutions of the Prophets), as said elsewhere :

لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّمِنْهَاجًا

18. All the Prophets and their nations were ordered to keep and establish the Divine Religion by their words and actions, and to ban all chances of division and difference in the Original Religion.

19. The Religion of Divine Oneness unto which you are inviting is very heavy and hateful for the Associators and Idolaters, as if you are presenting some novel and strange thing never presented by anyone before. It is strange for them that they are detesting the Divine Oneness which is plain, so rational and so agreeable a thing that all the Divine Messengers have been unanimous in upholding, presenting and delivering it. It is really a great ignorance and misfortune that the people raised differences and divisions in the Unity of God. The truth is that guidance etc. is in the hand of God. Whom He wili He selects and draws him unto His side, and by His mercy and endowment bears him to the station of nearness and selection.

And those who turn unto Him and labour in His way with devotion by virtue of their fair talents God also helps them and makes their labour fruitful. (He makes them prosperous in the second rank. Tr.)

God says elsewhere in the Quran :

وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ ط (القصص - رکوع ۷)

اَللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّمِنَ النَّاسِ ط (حج - رکوع ۱۰)

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ط (عنکبوت - رکوع ۷)

However, only that can receive guidance and become successful for whose guidance the Divine Wisdom is demanding.

14. And they differed not but, after knowledge had come to them, out of mutual dissent. And but for a Word that preceded from thy Lord until an appointed promise, it had been decided between them. And those to whom the Book is handed over (given) after them, they are of course in doubt of it, that is rendering them restless.[20]

١٤- وَمَا تَفَرَّقُوٓا إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۚ وَلَوۡلَا كَلِمَةٌ سَبَقَتۡ مِن رَّبِّكَ إِلَىٰٓ أَجَلٖ مُّسَمّٗى لَّقُضِيَ بَيۡنَهُمۡۚ وَإِنَّ ٱلَّذِينَ أُورِثُواْ ٱلۡكِتَٰبَ مِنۢ بَعۡدِهِمۡ لَفِي شَكّٖ مِّنۡهُ مُرِيبٖ ○

20. Those who created differences in Tauhid and the Principles of Religion and brought about alterations in the Heavenly Books, they did not do it out of miscomprehension or suspicion, because there was no question of any suspicion or ambiguity in such plain, manifest and agreed teachings, but there are factors like self-will, refractoriness, perverseness, enmity, love of wealth, power, etc. that have been really responsible for these divisions and deplorable differences. Afterwards when the differences were established and different religions formed different fronts, the coming generations were thrown into untoward craziness and deception and such doubts and suspicions were created that did not let them rest in any condition. But that was because God gave His servants respite under divine wisdom. If He had willed He would have finished all the differences at once, but doing this was against the schemetic scheme of the Universe. His perfect wisdom demanded that the final and practical decision of all these differences should be made on the appointed hour in the second era of life. This was the Word that had preceded before. And but for this Word all the disputes would have been finished in no time.

15. So thou call unto that very side, and stand as thou hast been commanded, and do not follow their wishes, and say : "I believe in whatever Book God has sent down, and I have been commanded to do justice in between you. God is our Lord and your Lord. We shall have our deeds, and you shall have your deeds, no dispute between us and you ! God shall bring us together, and unto Him is the return.[21]

١٥- فَلِذٰلِكَ فَادْعُ ۚ وَاسْتَقِمْ كَمَآ أُمِرْتَ ۚ وَلَا تَتَّبِعْ
أَهْوَآءَهُمْ ۚ وَقُلْ اٰمَنْتُ بِمَآ أَنْزَلَ اللّٰهُ مِنْ كِتٰبٍ ۚ
وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ اللّٰهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَآ
أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ
اللّٰهُ يَجْمَعُ بَيْنَنَا ۚ وَإِلَيْهِ الْمَصِيرُ ۝

21. When the storms of division and differences regarding the True Religion are raising on all sides, then it is your duty to go on calling unto that very Religion, with firm determination, unto which Hazrat Adam and Hazrat Noah and all other Prophets after them had been calling. Do not budge an inch from the Order of thy Lord. Be steadfast in that very way, in word and action, in knowledge and condition upon which you have been so far. Do not care a bit about the wishes and caprices of the foes and rejectors, and proclaim very clearly : "I believe in every Book sent down by God, be it the Taurat, the Injeel, the Quran or anyother Divine Booklet revealed to any Prophet in any age. My job is not to reject the past realities. My job is to confirm them all and to keep all of them alive. And I have been commanded to be just between you—that I should pronounce a just judgment (decision) of all those differences which you have created, and in the delivering of divine orders and constitutions and in the decision of disputes and contentions I should keep the principle of justice and equality, and should recognize freely and without hesitation every truth found at any place or in any religion, and as I call you unto the obedience and worship to God I should first prove myself a perfect servant of God by fully acting upon the divine commands by myself, because I know that your Lord and our Lord is One and the Same, so we should work for His good pleasure. If you do not do that, then we have no relation with you. We have performed the duty of calling and delivering and are relieved of that responsibility, no one of us is responsible for the deeds of the other. The action of each is with him. The same will come before him. He should be prepared to bear its results. Onward we have no need to dispute and argue with you. Everyone shall have to be present in the Court of God. Reaching there everyone shall know what he has brought as earning from the world."

Note :—These verses were revealed in Mecca. The verses of fighting were revealed in Medina.

16. And those who adduce argument concerning the word of God after that the people have recognized it, their argument is null and void with their Lord, and upon them is anger and for them is a severe chastisement.[22]

١٦- وَالَّذِيْنَ يُحَآجُّوْنَ فِي اللّٰهِ مِنْۢ بَعْدِ مَا اسْتُجِيْبَ لَهٗ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَّلَهُمْ عَذَابٌ شَدِيْدٌ ○

17. God it is, who has sent down the Book upon the True Religion and also the Balance.[23] And what information hast thou? Perhaps that Hour is nigh.[24]

١٧- اَللّٰهُ الَّذِيْٓ اَنْزَلَ الْكِتٰبَ بِالْحَقِّ وَالْمِيْزَانَ ؕ وَمَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ قَرِيْبٌ ○

22. When the truth of God's Religion, His Book and His Words is divulged clearly, so much so that many of the wise men have recognized it, and many despite not accepting it have begun to realize their truth. After so much revealment and manifestation of truth, those who create disputes without right or quarrel with those who have believed—they are entitled to the wrath and the severe chastisement of God, and all their argumentations are naught, empty of significance, null and void.

23. God has also sent down the Material Balance to weigh the bodies, He has also sent down the Scientific Balance which is known as Wisdom, and He has also sent Moral Balance which is known as equity and justice. And the greatest Balance is the the true Religion that judges rightly the Divine Obligations and the Human Obligations, in which the matter is weighed exactly, neither more nor less.

24. Judge your actions and conditions testing them on the touchstone of the Book of God and weighing them in the Balance of the True Religion, how far you come out pure and complete. Very probably the Hour is nigh, at that time nothing can be done, whatever you want to do, do before it.

18. Those who believe not in that seek to hasten the Hour, and those who believe in it go in fear of it, and they know that it is true. Dost you hear ! Those who quarrel about the Hour are in far error.[25]

19. God is Gentle to His servants,[26] He gives provision to whom He will, and He is the All-Strong the All-Powerfull.[27]

SECTION 3

20. Whoso desires the tillage of the Hereafter We shall give him increase in the tillage,[28] and whoso desires the tillage of the present world We shall give him some of it, and for him in the Hereafter there is no share.[29]

١٨۔ يَسْتَعْجِلُ بِهَا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِهَا ۚ وَالَّذِيْنَ
اٰمَنُوْا مُشْفِقُوْنَ مِنْهَا ۙ وَيَعْلَمُوْنَ اَنَّهَا الْحَقُّ ؕ
اَلَآ اِنَّ الَّذِيْنَ يُمَارُوْنَ فِى السَّاعَةِ لَفِىْ
ضَلٰلٍۢ بَعِيْدٍ ۝
١٩۔ اَللّٰهُ لَطِيْفٌۢ بِعِبَادِهٖ يَرْزُقُ مَنْ يَّشَآءُ ۚ وَهُوَ
الْقَوِىُّ الْعَزِيْزُ ۝

٢٠۔ مَنْ كَانَ يُرِيْدُ حَرْثَ الْاٰخِرَةِ نَزِدْ لَهٗ فِىْ حَرْثِهٖ ۚ
وَمَنْ كَانَ يُرِيْدُ حَرْثَ الدُّنْيَا نُؤْتِهٖ مِنْهَا ۙ وَمَا
لَهٗ فِى الْاٰخِرَةِ مِنْ نَّصِيْبٍ ۝

25. Those who have no faith in the Qeyamat say very carelessly out of mockery : "Please ! Would you tell us about the Hour when it will come ? Why is the delay ? Why does it not come soon ?"

But those who have been endowed with belief and faith by God, tremble with fear at the very idea of this horrible Hour. They know very well this is sure and certain, it will definitely come to happen. It can not be repelled by anyone. Hence they are always busy for its preparation. By this you can understand what will be the final end of the Disbelievers who are quarrelling with the Muslims. When a man has faith in the coming of Qeyamat, what preparations shall he make for it ? Of course, the greater he scoffs at this reality the farther he goes into error.

26. In spite of the disbelief and rejection the provision of any body is not closed. On the other hand He makes observance of the minutest condition of His servants and nourishes with a great gentleness and delicate (subtle) contrivance.

27. To whomsoever He will He may give provision in whatever quantity He will.

28. For one virtue ten times reward may be given, even seven hundred times and more, apart from the blessing and affluence that may be given by the blessing of Eman and good deeds.

29. Whoso does labour for the world, he shall get according to fate, and there is no gain of that labour in the other world, as God has said :

عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَآءُ لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ ۚ (بنی اسرائیل - رکوع ۲)

21. Have they other associates who have laid down for them the way of religion wherefor God has not given any order?[30] But for a Word of Decision, it had been decided between them. And no doubt who are sinners—for them is a painful chastisement.[31]

٢١۔ اَمْ لَهُمْ شُرَكٰٓؤُا شَرَعُوْا لَهُمْ مِّنَ الدِّيْنِ مَا لَمْ يَاْذَنْۢ بِهِ اللّٰهُ ؕ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ ؕ وَاِنَّ الظّٰلِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ ○

22. Thou shalt see the sinners going in fear of what they earned, and that shall definitely fall upon them,[32] and those who believed and did good deeds are in meadows of the Paradise. For them is whatsoever they will (desire) with their Lord. That is indeed a great excellence.[33]

٢٢۔ تَرَى الظّٰلِمِيْنَ مُشْفِقِيْنَ مِمَّا كَسَبُوْا وَهُوَ وَاقِعٌۢ بِهِمْ ؕ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فِيْ رَوْضٰتِ الْجَنّٰتِ ۚ لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ؕ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ○

30. Through the tongue of the Prophets God has told the way of the Hereafter and the True Religion. Is there any other Being who has the right and authority to appoint some other way, that he may make Halal what God has made Haram, and he may make Haram what God has made Halal. Then after all wherefrom these Associators have brought forth other ways leaving that Way of God which the Prophets had told.

31. The promise of Decision shall be fulfilled at its appointed hour.

32. Though they are not fearful of the results of their misdeeds today, but they shall fear on that day, and this fear shall positively fall on them, there shall be no escape or release from it.

33. In Paradise all kinds of physical and spiritual comforts and the nearness of their Lord—this is indeed a great bounty of God and a great excellence of the People of Paradise. The worldly enjoyments and luxuries are naught before them. The luxuries of Paradise are real and eternal. The luxuries of this world are unreal and transient.

23. That is the good tidings which God gives to His believing servants who do good deeds.[34]

Thou say : 'I do not ask of you a return (wage) for this, but friendship is required in relationship.[35] And whosoever earns virtue We shall increase that virtue for him (We shall increase him in that virtue). No doubt, God is All-Forgiving, All-Thankful.[36]

٢٣۔ ذٰلِكَ الَّذِیْ یُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ؕ قُلْ لَّاۤ اَسْـَٔلُكُمْ عَلَیْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِی الْقُرْبٰی ؕ وَمَنْ یَّقْتَرِفْ حَسَنَةً نَّزِدْ لَهٗ فِیْهَا حُسْنًا ؕ اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ ۝

34. The good tidings which God gives shall definitely come to happen.

35. I am giving you great wealth like the Holy Quran, and delivering unto you the way of eternal peace and prosperity, and I give you the good tidings of Paradise. It is all for the sake of God. I do not ask of you any return for the well-wishing and benefaction. Only one thing I want : Do not ignore the family and genealogical relations which I have with you. After all, how do you deal with the relatives and kinsfolk ? Sometimes you support them out of the way. 'I say to you that if you do not accept my word or my religion, or do not stand you in my support—let it be—but at least be away from vexing and teasing me, thinking of relationship and mercy, and give this much freedom to me that I may continue to deliver the message of my Lord unto the world. Am I not entitled to as much friendship, natural love and intimacy ?

Note :—This meaning of the verse is quoted from Ibne Abbas in Bukhari and Muslim. Some early scholars have taken this meaning of اِلَّا الْمَوَدَّةَ فِی الْقُرْبٰی ؕ that : ' Love you each other and recognize the right of Kinsmanship."

And some have taken the meaning of God's nearness by قُرْبٰی i.e. the love of those deeds that bring near to God. But the preferable interpretation is that which is described above.

And some scholars have interpreted مَوَدَّةَ فِی الْقُرْبٰی by the love of the People of the Prophet's House i.e. "I do not ask of you any wage for my Tabligh, the only thing I want from you is that you love my relations." No doubt, the love and reverance for the People of the Prophet's House and his relations is obligatory on all and is a part of the Eman, and, as a matter of fact, love for them in their respective degrees is the offshoot of the love for the Prophet himself, but interpreting the verse in this way is against the state of revelation and the true traditions and is also derogatory to the exalted highness of the Prophet. (God knows better)

36. When man adopts the way of virtue and good, God increases his virtue, in the Hereafter from the view point of Thawab and reward and wage, in this world giving him excellent morals. God also forgives him his faults and mistakes. Perhaps this subject is described here because at least the love of kinsmanship is required whose substance was to prevent from oppression and vexing. But whosoever does more than that virtue, he should understand, that, with God, virtue of none becomes void. On the contrary, it goes on increasing.

24. Do they say: "He has forged against God a lie?" So if God will He may set a seal on thy heart. And God blots out falsehood and verifies the truth by His words. He knows what is in the hearts.[37]

٢٤۔ اَمْ يَقُوْلُوْنَ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۚ فَاِنْ يَّشَاِ اللّٰهُ
يَخْتِمْ عَلٰى قَلْبِكَ ۗ وَيَمْحُ اللّٰهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ
بِكَلِمٰتِهٖ ۗ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ○

37. If suppose thou sayst something about God forging a lie, God has power to set a seal on thy heart, and the angel may not descend on thy heart with this miraculous Word, the series of Divine Revelation may stop, nay but the past Revelation may also be withdrawan, as God has said :

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهٖ عَلَيْنَا وَكِيْلًا ○ اِلَّا رَحْمَةً مِّنْ
رَّبِّكَ ۗ اِنَّ فَضْلَهٗ كَانَ عَلَيْكَ كَبِيْرًا ○

(بنی اسرائیل - رکوع ۱۰)

But because in the actual position there is absolutely no atom of lie and forging, so merely on the basis of the unthankful attitude and tauntings of the unfortunate and malicious souls this inspiration can not be stopped. Undoubtedly God shall continue it, and by His words He will prove practically that falsehood is falsehood, and truth is truth. At that time it will be divulged clearly that which party is really a liar and a forger, and upon whose heart God has set a seal that it has lost the capacity of absorbing the truth and receiving the divine information.

As for the words of God whereby the falsehood shall be obliterated and the truth shall be verified, in my opinion they are those reasons and arguments that are established by God to prove the truthfulness of the Quran and the Prophet, especially those signs of the Universe and the Souls that are touched in the comments of the end of Sura Ha Mim Sajda : سَنُرِيْهِمْ اٰيٰتِنَا فِى الْاٰفَاقِ وَفِىْٓ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ ۗ

At the appearance of these signs the whole position shall become clear and the pure and impure hearts shall be publicly divulged.

Hazrat Shah Sahib says : Why God may allow to forge against Him, He may close the heart that the subject may not come to be composed ! And He may blot out the Kufr, if He will, without sending message. But He verifies by His words, the Religion. And for that He sends down His Word upon the Prophet."

25. It is He who accepts repentance from His servants and pardons evils and knows what you do.

٢٥۔ وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ۝

26. And hears the prayer of the Believers who do good deeds and gives them more by (of) His grace (bounty).[38] And those who are disbelievers—for them is a terrible chastisement.[39]

٢٦۔ وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ۝

38. The Prophet delivers the Message of God—you may think it a lie or a truth. After, that every affair of the servants is with God. He deals with every servant in the World and Hereafter according to his condition and capacity. He accepts the repentance of the repenters, and though He knows everything yet He ignores many of the evils, and He hears the prayers of His good believers who listen to His word, and He accepts their services and He gives them Thawab and wage by His grace far more than that they are entitled to, according to the general rule.

39. As for those who are Disbelievers and staunch Unbelievers, who never yield to repentance and were never penitent, they shall suffer a terrible chastisement.

27. If God may outspread provision to His servants they will create corruption (make noise) in the land, but He sends down in measure as much as He wills. No doubt, He is aware of His servants, sees.[40]

٢٧۔ وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِي الْاَرْضِ وَلٰكِنْ يُّنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ۭ اِنَّهٗ بِعِبَادِهٖ خَبِيْرٌۢ بَصِيْرٌ ○

40. There is no dearth in the treasures of God. If He will He may make all His servants rich and opulent. But it is not the demand of His wisdom to keep all the servants luxuriant by giving them abundant provision and means of ease and pleasure. Had it been done the people would have generally resorted to insolence and haughtiness and created great turmoil in the world. They would have neither bowed before God, nor would have cared a bit for His creatures. No one would have become contented with what he was provided, the greed would have increased more, as we have a good experience of the affluent people today. The more they are given the more covetous they become. They struggle to fill their own houses by emptying the houses of others. It is obvious that in such a general luxuriance there would have been a very great and a general clash, and no one would have any reason or need to be pressed down or influenced by any other in the society or state. Of course, if suppose, against the general trend of the world, there may appear no clashing disturbance and corruption despite general luxuriance and affluence, under the strong and dynamic leadership of a Supreme Reformer and God's Nominee, and the general disposition of the world is revolutionized by the mighty revolution of the Time, then it would be an exception to this general and habitual rule.

However, the system, on which the world is to be run in the present order, demands that affluence should not be made general. On the contrary, each one should be given in measure judging and evaluating his capacity and circumstances. And this God knows alone what is better in a particular case, because all the past and present circumstances of the individual as well as of the nations are before Him.

28. And it is He who sends down rain after that were despaired and He scatters His mercy. And He is the Manager of all affairs, the All-Laudable.[41]

٢٨۔ وَهُوَ الَّذِيْ يُنَزِّلُ الْغَيْثَ مِنْۢ بَعْدِ مَا قَنَطُوْا وَيَنْشُرُ رَحْمَتَهٗ ۭ وَهُوَ الْوَلِيُّ الْحَمِيْدُ ○

29. And of His signs is the creation of the heavens and of the earth[42] and the as many animals He has scattered abroad in them,[43] and He can gather them whenever He will.[44]

٢٩۔ وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَثَّ فِيْهِمَا مِنْ دَاۗبَّةٍ ۭ وَهُوَ عَلٰي جَمْعِهِمْ اِذَا يَشَاۗءُ قَدِيْرٌ ○

41. When many a times people become despaired of rainfall seeing external causes and conditions, that time God sends rain of mercy, and spreads the signs and blessings of His mercy all round that it may be proved to the servants that like the provision the factors of provision are also in His powerful possession. As He gives provision in an estimated measure, He also sends rain in proper times and genuine quantity. The fact is that all affairs are under His control and what He does is all wisdom aud rightfulness, because all excellent attributes and prefections are assembled to His Self, and all kinds of aid, help and managing can be had from there.

Note :—To become despondent of God's mercy and power is the conduct of the Unbelievers, but to a Momin the series of causes can be disappointing, as said :

حَتّٰٓى اِذَا اسْتَيْــَٔسَ الرُّسُلُ (یوسف-ع۱۲) and فَلَمَّا اسْتَيْــَٔسُوْا مِنْهُ خَلَصُوْا نَجِيًّا ۭ (یوسف ع۱۰)

42. As the providing of provision and the supplying of its factors (like rain etc.) is in His possession, the celestial and earthly causes of those factors, and their marks and results are also His creatures.

43. From the verse it appears that like the earth there are some kinds of animals—living creatures—in the heavens also.

44. He who has spread can also gather them altogether, and that will happen on the Day of Resurrection.

SECTION 4

30. And whatever affliction may visit you—so it is the return of that which your own hands have earned, and He pardons many of the sins.[45]

٣٠ - وَمَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَيَعْفُوْا عَنْ كَثِيْرٍ ۝

31. And you will not be frustrating in the earth, and there shall be no protector and helper for you apart from God.[46]

٣١ - وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ فِى الْاَرْضِ ۚ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِىٍّ وَّلَا نَصِيْرٍ ۝

45. As the bounties are given with an observance of special measure and special times and circumstances, the descension of misery also takes place under certain causes and rules. For example, the near or distant cause of an affliction that visits the servants is some of the deeds and actions of the servants themselves, just like the same as a man falls ill by himself due to lack of precaution in the use of healthy food, water etc. and sometimes he perishes. Or sometimes the immoderacy of the mother brings misery for the child. Or sometimes a whole colony or city is disturbed by the wrong action or administration of one man of that colony or city. Same is the condition of internal and spiritual immoderacy, maladministration and the maladroitness. In other words every misery of the world is the result of some past deeds of the servants. For the future it provides for them an occasion of admonition and examination. And this is on that God, the Most High, by His mercy pardons many of their sins. Had they been seized on each and every crime. there would have remained no soul on the face of the earth.

Hazrat Shah Sahib says : "This is an address to the adults possessed of reason, be they sinful or virtuous. But the Prophet is not included in it, and the children too. There may be something else for them. And the affliction includes the misery and hardship of the world, of the grave and of the Hereafter.

46. By His kindness only He pardons, otherwise the criminal can not run away from punishment and hide himself anywhere in the world, if He wills to punish him, nor anyone can stand for his help and support.

32. And of His signs are the ships that run on the sea like mountains.[47]

٣٢۔ وَمِنْ اٰيٰتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْاَعْلَامِ ۝

33. If He will He may still the wind, and they remain motionless on its back.[48] Verily in that are signs for every man enduring, thankful.[49]

٣٣۔ اِنْ يَّشَاْ يُسْكِنِ الرِّيْحَ فَيَظْلَلْنَ رَوَاكِدَ عَلٰى ظَهْرِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ۝

34. Or He may wreck them on account of their earning, and may also pardon many.[50]

٣٤۔ اَوْ يُوْبِقْهُنَّ بِمَا كَسَبُوْا وَيَعْفُ عَنْ كَثِيْرٍ ۝

35. And that those who dispute concerning Our powers may know that they have no escape.[51]

٣٥۔ وَّيَعْلَمَ الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِنَا ؕ مَا لَهُمْ مِّنْ مَّحِيْصٍ ۝

47. As the mountains are visibly prominent over the surface of the earth, likewise the ships are seen outstanding over the surface of the ocean.

48. The wind too is in the possession and control of God. If He keeps the wind standing and does not allow it to move, then all the sailing-boats shall stand still on the surface of the sea. In short, the wind and water are all under His Supreme control and order.

49. In the sea-journey both events, desirable and undesirable, come to pass. Hence it is imperative that a man should thank for the favourable circumstances and be patient upon the unfavourable events, and recognize the power and bounty of God.

Note :—Similar is the case of the air-journey. (Tr.)

50. If He will, He may wreck the ships in punishment of some deeds of the passengers, and at that moment of wrecking too He may pardon some.

51. They may be destroyed on this that it may be the return of some deeds of the passengers and the big disputants should also see: "Yes, there is no place to take shelter in from the seizure of God."

Hazrat Shah Sahib says : "Those who understand everything to be the outcome of their contrivance shall be frustrated at that time." No contrivance shall eke out.

36. So what is given to you—whatevor thing it may be—it is a using in the present life of this world, and what is with God is better and more abiding for the believers who put their trust in their Lord.[52]

37. And those who avoid the big sins and shamelessness and when they get enraged, forgive.[53]

38. And those who obeyed the order of their Lord and established the prayer, and they do their work with counsel between them,[54] and they expend of that which We have provided them,

٣٦. فَمَآ أُوتِيتُم مِّن شَيْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝

٣٧. وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ ۝

٣٨. وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ ۖ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ ۖ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۝

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52. After hearing all these things a man should think to please God. He should not be proud of this transient life and timely pleasures and enjoyments, and he should understand well that the enjoyment and luxury that will be given to the Believers with God is better than the luxury and comfort of this world as well as more abiding. Neither their shall be any turbidity in it, nor any fear of loss or decline.

53. Its interpretation is given in Sura Nisa under the verse : إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ . Perhaps كَبَآئِرَ ٱلْإِثْمِ here denotes those big sins that come out of the erring of intellect, e.g. preposterous faiths. And فَوَاحِش are those sins in which the immoderateness of the power of lust قوتِ شہوانیہ has an interference. And in the clause : وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ it is obvious that the power of anger (قوتِ غضبیہ) is restrained.

54. To do a work with counsel is pleasing to God, be it the affair of Religion or of the World. The Holy Prophet (Be peace upon him) held deliberations with the Sahaba (God is well-pleased with them). And the Sahaba also consulted between them about the strategy of war etc. and also about the religious problems and orders. The Khilafat-e-Rashida was based on counsel. It is obvious that counsel is required in matters of eminent importance and in matters not described in the Quran and Sunnah. There is no meaning in taking counsel in matters deliberated in the Quran and Sunnah. Similarly in trifling matters counsel is not required, otherwise no work can be done. From the Traditions it is known that counsel should be taken from a man who is wise and pious (worshipper of God), otherwise the folly or dishonesty of the counseller will spoil the whole affair.

39. And those who, when aggression visits them, take revenge.[55]

٣٩۔ وَالَّذِيْنَ اِذَآ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ ○

40. And the return of evil is evil the like of it,[56] then whoso pardons and puts the matter aright, his wage (Thawab) falls upon God. No doubt, He is not pleased with the sinners.[57]

٤٠۔ وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَاَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ ۭ اِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ ○

41. And whoso takes revenge after he has been wronged—upon them too there is no blame.[58]

٤١۔ وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهٖ فَاُولٰۗىِٕكَ مَا عَلَيْهِمْ مِّنْ سَبِيْلٍ ○

42. The blame is only upon those who do wrong to the people[59] and create disturbance in the land without right, there awaits them a terrible chastisement.

٤٢۔ اِنَّمَا السَّبِيْلُ عَلَي الَّذِيْنَ يَظْلِمُوْنَ النَّاسَ وَيَبْغُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ ۭ اُولٰۗىِٕكَ لَهُمْ عَذَابٌ اَلِيْمٌ ○

43. But, of course, he who bore patiently and forgave—no doubt, these are the deeds of Courage.[60]

ع ٤٣۔ وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ ○ ع

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55. Wherever forgiving and pardoning is proper he should do it. For example, they are enraged at the activity of some person and that man with regret confessed his fault, and they pardoned him. But where revenge is an expediency, e.g. a man resorts to aggression and violence without right, or he becomes more dauntless due to our silent attitude, or his behaviour becomes an insult to Religion or the Community of the Muslims above our own personal state—in such conditions they take revenge, and that too equal to the aggression and violence done, they do not inflict punishment more than the crime.

56. The evil done against wrong as a revenge is not evil in the real sense. The use of evil here is in form and not in reality.

57. Aggression and wrong is never liked by God in any form. The best quality is that a man pardons even that quantum of revenge which he can take, provided matters are set aright by pardoning.

58. The oppressed can take revenge from the oppressor if he will and in that there is no sin or blame upon him. Of course, forgiving is more excellent and fair.

59. Those who do wrong first, or cross the rightful bounds in taking revenge.

60. It is a deed of great courage to drink the anger and forgive the wrong-doer, bearing his oppressions patiently. A Tradition says that a servant to whom wrong is done and he pardons it only for God's sake—it is sure that God will increase his honour and help him.

SECTION 5

44. And whom God does not give (show) way, there is no one to mend his affairs after Him.[61] And thou seest the sinners when they see the chastisement they will say : "Will there be any way to be sent back ?"[62]

٤٤۔ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ وَّلِيٍّ مِّنْۢ بَعْدِهٖ ؕ وَتَرَى الظّٰلِمِيْنَ لَمَّا رَاَوُا الْعَذَابَ يَقُوْلُوْنَ هَلْ اِلٰى مَرَدٍّ مِّنْ سَبِيْلٍ ۚ

45. And thou shall see them brought before the fire, abject in humiliation (Lowering their eyes in abject humiliation) looking with furtive glance,[63] and those who were believers shall say : 'Appointedly the losers are they who lost themselves and their families on the Day of Resurrection.[64] Listen thou ! The sinners are in lasting chastisement !

٤٥۔ وَتَرٰىهُمْ يُعْرَضُوْنَ عَلَيْهَا خٰشِعِيْنَ مِنَ الذُّلِّ يَنْظُرُوْنَ مِنْ طَرْفٍ خَفِيٍّ ؕ وَقَالَ الَّذِيْنَ اٰمَنُوْٓا اِنَّ الْخٰسِرِيْنَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ وَاَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ ؕ اَلَآ اِنَّ الظّٰلِمِيْنَ فِيْ عَذَابٍ مُّقِيْمٍ ۝

46. And there were no supporters for them who could help them, apart from God. And whomsoever God leads astray, there is no way for him anywhere.[65]

٤٦۔ وَمَا كَانَ لَهُمْ مِّنْ اَوْلِيَآءَ يَنْصُرُوْنَهُمْ مِّنْ دُوْنِ اللّٰهِ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ سَبِيْلٍ ۝

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61. Only by the divine grace and the succour of God can a man attain to the high qualities of justice and fairplay, patience and forgiving. If He does not give way to these high morals, who is that who may bring us forth out of the lowness of moral laxity and the pit of humiliation ?

62. Is there any way that we may return to the world and this time becoming very good come here again ?

63. Like a stupefied criminal they will be seeing with their eyes lowered in extreme fear, humiliation and compunction. They will not be able to see anyone face to face.

64. These wretched ones also lost their relations and their families with themselves, they destroyed all of them.

65. There is no way for him anywhere—neither the way of guidance in the World, nor the way of deliverance in the Hereafter.

47. Accept the order of your Lord before there comes a day that is not to be turned back from God.[66] You shall have no shelter on that day, neither denying from your side.[67]

48. Then if they turn away (turn their faces), We sent thee not a watchman over them. Thy responsibility is but to deliver.[68] And when We let man taste mercy from Us, he is puffed with joy at it, but if some evil befalls him for that his own hands have forwarded, so man is greatly unthankful.[69]

٤٧۔ اِسْتَجِيْبُوْا لِرَبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ ۭ مَا لَكُمْ مِّنْ مَّلْجَاٍ يَّوْمَىِٕذٍ وَّمَا لَكُمْ مِّنْ نَّكِيْرٍ ○

٤٨۔ فَاِنْ اَعْرَضُوْا فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ۭ اِنْ عَلَيْكَ اِلَّا الْبَلٰغُ ۭ وَاِنَّآ اِذَآ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ فَاِنَّ الْاِنْسَانَ كَفُوْرٌ ○

66. As the chastisement is delayed in the world, that day it shall not be deferred.

67. Denying shall be of no avail. And according to Ibn Kathir it means that you shall not be given any such occasion that you may not be recognized.

68. You are not responsible that you may force them to believe and accept. Your duty is to deliver the Message of God. You are doing that. Let them go to the Hell if they do not accept.

69. Be not sorrowful at their evasion. Generally man becomes defiant and exultant (الا من شاء الله) when God gives him bounty and reward, but when some affliction visits him on account of his misdeeds he forgets all benefactions and bounties, and becomes so much ungrateful as if no good time had ever come to him. The substance is that he does not keep within bounds whether he is placed in luxury and expansion, or he is put to hard circumstances and narrowness. Of course, the manner of an obedient believer is quite different—he is patient in hardship and grateful in expansion, of His Real Benefactor, and he never forgets His reward and benefactions in any circumstances and condition.

49. To God belongs the Kingdom of the heavens and the earth. He creates what He will. He bestows on whom He wills daughters and bestows on whom He wills sons ;

٤٩- لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ يَخْلُقُ مَا يَشَاۗءُ ۭ يَهَبُ لِمَنْ يَّشَاۗءُ اِنَاثًا وَّيَهَبُ لِمَنْ يَّشَاۗءُ الذُّكُوْرَ ۝

50. Or He gives them couples, males and females, and He makes whom He will sterile. Verily He is All-Knowing, All-Powerful.[70]

٥٠- اَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّاِنَاثًا ۚ وَيَجْعَلُ مَنْ يَّشَاۗءُ عَقِيْمًا ۭ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ۝

51. It is not the power of any mortal that God should speak to him but by signal or from behind a veil or that He should send a messenger then he communicate by His order What He will.[71] Verily He is All-High, All. Wise.[72]

٥١- وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَاۗيِٕ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَاۗءُ ۭ اِنَّهٗ عَلِيٌّ حَكِيْمٌ ۝

70. Hardship or softness—all circumstances are sent by God. Everywhere in the heavens and the earth only His Kingdom prevails and only His Command works. He creates whatsoever He will, and He gives not to whomsoever He will. Just see the diverse conditions of the world. Someone is that who is not given children, someone is given only daughters, someone only s ns and someone is given, in couples or separate, both sons and daughters. No one has any say concerning these conditions. That real Owner alone knows what condition is suitable for a certain man in which he should be kept, and He alone plans according to His knowledge and wisdom. No one can dare check His intention, or find fault with His creation and division. The main job of a wise man is to turn unto Him in all soft and hard circumstances, and keeping in view his insignificant reality he should desist from vexing proud or becoming ungrateful to His bounties.

71. No mortal, in consideration of his elemental construction and the present capacities, has got such power that God, the Most Holy, should speak to him in this world face to face, and that mortal should bear it. Therefore, there are three ways of God's speaking to a mortal :

(a) He should speak to him without any middle agency (directly) from behind the veil i.e. the Prophet's power of hearing enjoys the hearing of God's Word but in this state the eyes do not gain to delight in the ecstatic sight (interview), as Hazrat Moosa (علیہ السلام) experienced at Mount Tor and and the Last Prophet (صلے اللہ علیہ وسلم) experienced in the Night of Ascension.

(b) He should speak to a mortal through an angel, but the angel should not come with visible embodiment before the eyes, on the other hand he should directly descend on the Prophet's heart without incarnation, and the heart should itself perceive the angel and the voice, the outer senses having no access or occupancy whatsoever. In my opinion this is that form which is interpreted in the Tradition quoted by Hazrat A'esha by the words :

يَأْتِيْنِيْ فِيْ مِثْلِ صَلْصَلَةِ الْجَرَسِ

And in the Sections of بدء الخلق in Sahih Bukhari the descension of the angel, even in this form of revelation, is clearly mentioned. The Holy Prophet has said about this kind of Revelation : وهو اشدّه عليّ i.e. And it is more pressing, straining or heavy on me. And perhaps the Quranic Revelation generally and very often came down in this very form, as in the verses : نَزَلَ بِهِ الرُّوْحُ الْاَمِيْنُ ۝ عَلٰى قَلْبِكَ and فَاِنَّهٗ نَزَّلَهٗ عَلٰى قَلْبِكَ بِاِذْنِ اللّٰهِ

the word قلبك indicates. And because it was a matter operating secretly within the interior, without any visible manifestation exterior to the person of the Prophet, nor the speaking was in a way as a man speaks to the other man and those sitting around understand the speech hence in the present verse this kind of speaking is especially interpreted by the word وَحْيًا because in the dictionary the word وحی denotes secrecy and quick signal or indication.

(c) The third form of speaking to the mortal is that the angel comes before the Prophet with visible embodiment, and delivers unto the Prophet the Message and Word of God just like a man addresses the other man. And as such the Angel Jibraeel once or twice came to the Holy Prophet in his real shape, and very often he came to the Prophet in the shape of Hazrat Wihya Kalbi وحیہ کلبی a companion of the Prophet, and sometimes he had also come in the shape of some unknown man. At that time the eyes saw the angel and the ears heard his voice and discourse.

Of the two kinds of Revelation described in the Tradition of Hazrat Aisha it is the second one. And in my opinion this very kind is described by the words: يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ in the present verse.

As for the speaking from behind the veil, it was rather rare, hence this kind is not touched in the Tradition of Hazrat A'esha.

72. His highness is a hindrance to a face-to-face speaking without a veil and His wisdom demands that some modes of speaking should be employed.

52. Even so We sent to thee a Spirit (an angel) of Our command.[73] Thou knewest not what the book was, nor the Eman,[74] but We have put this light whereby We guide whom We will of Our servants.[75] And surely thou maketh to understand the straight path[76]—

٥٢. وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا ؕ مَا كُنْتَ تَدْرِىْ مَا الْكِتٰبُ وَلَا الْاِيْمَانُ وَلٰكِنْ جَعَلْنٰهُ نُوْرًا نَّهْدِىْ بِهٖ مَنْ نَّشَآءُ مِنْ عِبَادِنَا ؕ وَاِنَّكَ لَتَهْدِىْٓ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۙ

53. The path of God, to whom belongs whatsover is in the heavens and in the earth.[77] Hear thou that all affairs reach God alone.[78]

٥٣. صِرَاطِ اللّٰهِ الَّذِىْ لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ اَلَآ اِلَى اللّٰهِ تَصِيْرُ الْاُمُوْرُ ۧ

73. Here Spirit is Hazrat Jibraeel, the trustworthy. According to some commentators it is the Quran itself because it quickens the dead hearts, and a man achieves the everlasting life in a good sense. Just see how the Quran quickened those (dead) nations that had died a death of wrong, unbelief and immorality !

74. Aforetime you were not aware of the details of Eman and the Deeds of Eman which you have now come to know through Divine Revelation, though you had been possessed of the Eman is essence all times.

75. In the light of the Quran We guide whom We will of our servants to the path of prosperity and slavation.

76. You tell all the servants through the Quran the way leading to God, it is their look-out whether they adopt the way or not.

77. The straight path is that which leads a man to God, the One. One who deviated from this path, kept off God.

78. When the end of all affairs is towards Him, a man should think of that end from the very beginning, and by his own free will he should walk on such a way that directly leads to Him.

اَللّٰهُمَّ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ وَ ثَبِّتْنَا عَلَيْهِ

The Sura Shura has ended by His grace and kindness.

اياتها ٨٩ سُوْرَةُ الزُّخْرُفِ مَكِّيَّةٌ رکوعاتها ٧

(SURA ZUKHRUF, MECCAN, VERSES —89, SECTIONS — 7

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate Extremely Merciful.

SECTION 1

ع ١- حٰمٓ ۚ

1. Ha Mim.

٢- وَالْكِتٰبِ الْمُبِيْنِ ۙ

2. By the Book, the most clear.

٣- اِنَّا جَعَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۚ

3. We put it a Quran of the Arabic language so that you may understand.[1]

٤- وَاِنَّهٗ فِيْٓ اُمِّ الْكِتٰبِ لَدَيْنَا لَعَلِيٌّ حَكِيْمٌ ۙ

4. And verily this Quran in the Secure Book is with Us, sublime, established.[2]

٥- اَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا اَنْ كُنْتُمْ قَوْمًا مُّسْرِفِيْنَ ○

5. Shall We reverse this Book from your side turning, for that you are a people not keeping within bounds.[3]

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1. Because Arabic is your mother-tongue and through you the world nations will learn it.

2. Due to being extending over miraculous arguments and reasons and containing the mighty mysteries this Quran is very very high, and because of being secure from any kind of change or alteration it is strongly established. Its arguments and reasons are very strong and its orders are not to be abrogated. No order is empty of wisdom, and all its subjects are comprehensive of supreme directions for the amelioration of economic life and the Hereafter (معاش و معاد). It contains wise virtues and transcendental values. The Quran is itself witness to its excellent qualities. The sun appeared and no reason is further required for its brilliant existence.

Note :—The Quran and all other Heavenly Books were written in Loh-e-Mahfooz before their descension.

3. Hazrat Shah Sahib says : "For the reason that you do not accept, shall We postpone to send order ?" Do not expect such a thing from God. The wisdom and mercy of God demands that, despite your excesses and insolences, the sending down of the Divine Book and mode of admonition and advice should not be stopped because many of the fortunate souls avail themselves of the divine guidance, and argument is fully established against the disbelievers.

6. How many a Prophet We sent among the ancients.

٦- وَكَمْ أَرْسَلْنَا مِن نَّبِيٍّ فِي الْأَوَّلِينَ ○

7. And not a Prophet (messenger) comes to them but that they mock at him.[4]

٧- وَمَا يَأْتِيهِم مِّن نَّبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ○

8. Then We destroyed men stronger in valour than they, and the example (reality) of the ancients has had been moving on.[5]

٨- فَأَهْلَكْنَا أَشَدَّ مِنْهُم بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ○

9. And if thou asketh them: "Who created the heavens and the earth?" They will say: "The All-Mighty, the All-Knowing created them."

٩- وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ○

10. It is He who made for you the earth a cradle and placed for you therein ways that haply you may get the way.[6]

١٠- الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ○

11. And who sent from heaven water in measure,[7] then We revived thereby a land that was dead, even so you shall be brought forth.[8]

١١- وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنشَرْنَا بِهِ بَلْدَةً مَّيْتًا كَذَٰلِكَ تُخْرَجُونَ ○

4. Formerly too, mockery was made with the messengers, and their teachings were rejected, but for that reason the mode of sending message was not stopped.

5. For a lesson, the examples of those disbelievers have passed and have been related (mentioned) before, and they were far more valiant and stronger than you. When they could not escape the seizure of God, then on what thing you are so much contorted and vexing proud? Onward the splendour, power and the perfection of Divine control is described, that was also recognized by them to a certain extent.

6. God has created ways on the earth so that people of different zones and regions may come in contact with each other, and know the way of success in matters of worldly gain and religious benefits.

7. In a particular quantity that was in accordance with His wisdom and was ordained in His knowledge.

8. As He revives the dead land by means of rain and makes it flourish with living activities of men and animals, similarly He will infuse life into your dead bodies and bring you forth out of the graves.

12. And who created the pairs of all things,[9] and appointed for you boats and cattle such as you ride,

١٢۔ وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ۝

13. That you may be seated on their backs,[10] then remember the bounty of your Lord when you are seated on them and say 'Glory be to Him who has given it in our control, and we ourselves could not bring them in our control !'[11]

١٣۔ لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝

14. And we are to return unto our Lord.'[12]

١٤۔ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ۝

9. All the pairs existing in the world, all the different kinds of creatures and all the comparative and contrasting species living in the world are created by God alone.

10. In the land you ride on the backs of some animals, and in the sea you ride on the backs of boats and ships.

11. When riding on the cattle or the boats you should remember the benefaction and blessing of God from the very core of your hearts that He has made us so much strong and skilful that we brought them in our control. This is only the bounty of God, otherwise we had not such power and energy as to control such extraordinary things. Moreover, with the heart remembrance these words should be said by the tongue : سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ۝

Other prayers and remembrance are also given in the Traditions described in the books of Hadith and Tafsir.

12. By this worldly journey, remember the journey of the Hereafter. When the Holy Prophet (Be peace upon him) rode he said this Tasbih :

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ۝

15. And they have appointed for God children of His servants. Verily man is very ungrateful evidently.

١٥۔ وَجَعَلُوْا لَهٗ مِنْ عِبَادِهٖ جُزْءًا ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ مُّبِيْنٌ ۝

SECTION 2

16. Has He taken to Himself from His creatures daughters, and given you sons choosing ?[13]

١٦۔ اَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنٰتٍ وَّاَصْفٰىكُمْ بِالْبَنِيْنَ ۝

17. And when any of them receives the good tidings of that He has assigned to Rahman, his face remains darkened the whole day, and he is choking in the heart.[14]

١٧۔ وَاِذَا بُشِّرَ اَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمٰنِ مَثَلًا ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّهُوَ كَظِيْمٌ ۝

18. What one who is reared in ornament and he is unable to speak plainly in altercation ?[15]

١٨۔ اَوَمَنْ يُّنَشَّؤُا فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِيْنٍ ۝

13. Man should have recognized the bounties and blessings of God and given thanks to Him. But he came down on clear ingratitude, and committed insolence against Him. What a greater insolence and unthankfulness would be than to appoint children for Him, and those too from His creatures, and from the creatures female ? Firstly a child is a part of the father's substance, so to appoint children for God means that He is composed of parts, and a compound is necessarily a recent happening. Secondly there is a generic similarity between the father and son. If they are not similar then there would be deficiency with respect to the father or son. Here similarity is inconceivable between the Creater and the creature. Thirdly a daughter is generally weaker than the boy in faculties of head and heart and in physical structure. It means God selected the weaker sex for His children. Do you not feel ashamed when you portion good and excellent thing for yourselves and allot incomplete and lower thing for God, the Most High ?

14. The female children that they are assigning to God are so deficient, mean and contemptible in their eyes that if a good tiding is given to them of that, they will atonce become gloomy, and in frowning attitude change their countenance in displeasure out of extreme sorrow and anger, writhing within the heart the whole day (Also see the closing comments of Sura Saffat)

15. What, has God chosen females for His approved descent ? A woman is generally (habitually) reared amid adornment and embellishment ; by nature she is absorbed in ornaments etc.—a reason of her weakness in wisdom and opinion. And due to her weak thinking power she lacks clear deliberateness at the time of debating, a fact generally realized in female discourses, after due reflection.

19. And they have made the angels, who are themselves the servants of Rahman, females.[16] What, did they witness their creation? Now We shall be writing down their witness, and they shall be questioned.[17]

١٩۔ وَجَعَلُوا الْمَلٰٓئِكَةَ الَّذِيْنَ هُمْ عِبٰدُ الرَّحْمٰنِ اِنَاثًا ؕ اَشَهِدُوْا خَلْقَهُمْ ؕ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْـَٔلُوْنَ ○

20. And they say: 'Had the Rahman so willed, we would have not served them[18] They have no information of that, they make only conjectures.[19]

٢٠۔ وَقَالُوْا لَوْ شَآءَ الرَّحْمٰنُ مَا عَبَدْنٰهُمْ ؕ مَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۚ اِنْ هُمْ اِلَّا يَخْرُصُوْنَ ○

16. This is their another lie that they have admitted the angels into the line of the females, whereas they are neither males nor females, they are a separate genus.

17. They possess no rational or traditional argument (authority) concerning their claim of the female gender of the angels. Then what is the basis of their claim? Were they seeing when God created the angels? Have they seen that God made the angels female? Very well! We shall write down their this witness in the Record of Deeds and they shall be questioned about it when they are presented in the Divine Court: "Why had you said so and from whence?"

18. Lo! They also present a rational argument in favour of the justification and fairness of their polytheistic insolences, that had God willed He would have prevented us from worshipping others, apart from Him. When we went on serving them and were not prevented by God it means these works are excellent and are agreeable to Him.

19. It is quite true that nothing can take place without His will, but it can not be inferred from this reality that it is better for us. If it is so then nothing shall be bad in the world. The whole world will turn into absolute goodness. The seed of evil may not be found any where in the world. Every froward tyrant and liar will say in support of his tyranny and lie: "Had God not willed I would have not been allowed to do wrong and injustice. When God let me do so, it means He is pleased with that work."

Consequently the associators and idolaters try to prove that Divine Pleasure and Divine Will are mutually inter dependent. They do not differentiate between Divine Pleasure and Divine Will. To prove inseparableness between Divine Pleasure and Divine Will is not a scientific hypothesis. It is a mere conjecture of the polytheists.

See further explication under the verse 149, Sura Anam:

سَيَقُوْلُ الَّذِيْنَ اَشْرَكُوْا لَوْ شَآءَ اللّٰهُ مَآ اَشْرَكْنَا وَلَآ اٰبَآؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ ؕ (سورة الانعام ١٤٩)

21. Have We given them some Book aforetime, and they are holding to it strongly?

22. Nay, but they say: 'We found our fathers upon a way and we are only guided upon their traces (steps).'[20]

23. And even so We sent not before thee any warner into any village (habitat) but that its prosperous (well-to-do) people said: 'We indeed found our fore-fathers upon a way and we only follow their foot-steps.

24. He said: 'And if I should bring you a way of better guidance than that you found your ancestors upon?'[21] They only said: 'We will not accept what is sent with you (what is brought by you)!'[22]

٢١- أَمْ آتَيْنَاهُمْ كِتَابًا مِّن قَبْلِهِ فَهُم بِهِ مُسْتَمْسِكُونَ ○

٢٢- بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ ○

٢٣- وَكَذَٰلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ ○

٢٤- قُلْ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ آبَاءَكُمْ ۖ قَالُوا إِنَّا بِمَا أُرْسِلْتُم بِهِ كَافِرُونَ ○

20. You have heard the unreality of their rational argument in favour of the justification of their polytheistic ideals and deeds.

Now have they got any traditional argument, apart from the baseless rational argument, in support of their polytheistic claim? i.e. have they got in their hands any Book sent down by God wherein the desirableness of association and polytheism is written. And it is obvious that they do not possess any such authority. Then what remains further save the blind following of the ancestors! That is the mightiest argument with them, and the associators have been presenting this argument in all ages in response to the divine interrogation about the justification of their associating conduct. The weakness of this argument is described in the following verses.

21. The Prophet said, "If I tell you a better way than that of your fathers, will you even then walk the beaten path and remain a slave to time-worn customs and rites?"

22. They said, "whatever you bring, we can not believe in your word, and we can not give up our ancestral path."

25. Then We took vengeance upon them, so behold how was the end of those who disbelieved (cried lies)!

٢٥- فَانْتَقَمْنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ۝

SECTION 3

26. And when Ibrahim said to his father and his people : 'I am quit of those things that you serve,

٢٦- وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ۝

27. But Him who originated me, and He will guide me.'[23]

٢٧- إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ۝

28. And He made it a word lasting in his posterity so that they might remain turning (unto God).[24]

٢٨- وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ۝

23. Hazrat Ibrahim .(Be peace upon him) openly declared to his father and his people that he was only concerned with One God who originated his existence, and He alone would guide him to the way of destination till the last.

Note :—This story is told here to open the eyes of the Associators and Idolaters that Hazrat Ibrahim, who is their recognized religious guide, had denounced the wrong way of his father. They should also do the same and denounce the polytheistic ideals of their fathers. And if they want to remain adherent to the way of ancestors they should follow the way of that father who had pitched the banner of truth and righteousness in the world and had advised his children to worship none save One God after him as God has said :

وَوَصّٰى بِهَا إِبْرٰهِيمُ بَنِيهِ وَيَعْقُوبُ ط (بقرہ - ع ١٩)

24. That they should hear the narration of Divine Unity from one another, and thinking over the reasons in favour of Divine Oneness should be turning unto the way of truth.

29. Nay, but We let them utilize and their fathers, until the true religion came unto them and the Messenger explicating clearly.[25]

٢٩- بَلْ مَتَّعْتُ هٰٓؤُلَآءِ وَاٰبَآءَهُمْ حَتّٰى جَآءَهُمُ الْحَقُّ وَرَسُوْلٌ مُّبِيْنٌ ○

30. And when the true religion came unto them they said: 'This is a sorcery and we will not accept it.'[26]

٣٠- وَلَمَّا جَآءَهُمُ الْحَقُّ قَالُوْا هٰذَا سِحْرٌ وَّاِنَّا بِهٖ كٰفِرُوْنَ ○

31. And they say 'why was the Quran not sent upon some great man of these two cities ?[27]

٣١- وَقَالُوْا لَوْلَا نُزِّلَ هٰذَا الْقُرْاٰنُ عَلٰى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيْمٍ ○

32. 'Do they divide the mercy of thy Lord.'[28] We have divided between them their livelihood in the life of this world, and raised some above others in ranks that one takes the other in service (servitude).[29] And the mercy of thy Lord is better than that they amass (hoard).[30]

٣٢- اَهُمْ يَقْسِمُوْنَ رَحْمَتَ رَبِّكَ ؕ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيْشَتَهُمْ فِى الْحَيٰوةِ الدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ؕ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ○

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25. Alas ! they did not value the legacy of Ibrahim, and followed not his advice. On the other hand, they became quite heedless of God, being absorbed in the enjoyment of worldly provisions and bounties, until that God sent unto them, to awaken from the slumbers of heedlessness, that glorious Prophet whose prophethood is brilliant and manifest. He delivered the True Religion, recited the Quran and informed them of the Divine Orders very plainly and clearly.

26. But they called the Quran a sorcery and denied to accept the word of the Prophet.

27. If the Quran was to be sent down, it should have been sent down on some man of the moment in Mecca or Taef. How can it be believed that God, leaving all other wealthy Chiefs of the day, selected a man of no material distinction for His messengership?

28. Are you authorized to divide the ranks of Prophethood and Messengership that you are debating about the selection ?

29. Some one is made rich another is made poor some one is given countless wealth another is given less wealth. One is a follower and the other is a master.

30. The excellence of Prophethood and Messengership is far more high than the external wealth and honour and the worldly provisions. When God has not divided the worldly provision at their proposition, how can He give Prophethood according to their desire ?

Onward the insignificance and contemptibility of the worldly wealth with God is narrated.

33. And were it not that all men would be of one religion, We would have given to those disbelieving in Rahman, roofs of silver for their houses and stairs whereon to mount,

34. And doors for their houses and couches whereon to recline,

35. And of gold.[31] And all this is but the utilization of the present life, and the next world with thy Lord is for the God-fearing,[32]

٣٣- وَلَوْلَآ اَنْ يَّكُوْنَ النَّاسُ اُمَّةً وَّاحِدَةً لَّجَعَلْنَا لِمَنْ يَّكْفُرُ بِالرَّحْمٰنِ لِبُيُوْتِهِمْ سُقُفًا مِّنْ فِضَّةٍ وَّمَعَارِجَ عَلَيْهَا يَظْهَرُوْنَ ۝

٣٤- وَلِبُيُوْتِهِمْ اَبْوَابًا وَّسُرُرًا عَلَيْهَا يَتَّكِـُٔوْنَ ۝

٣٥- وَزُخْرُفًا ؕ وَاِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعُ الْحَيٰوةِ الدُّنْيَا ؕ وَالْاٰخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِيْنَ ۝ ع

31. This worldly wealth has no value with God, nor its endowment is a reason for God's nearness and good-pleasure. It is such a despicable and worthless thing in the eyes of God that, but for an important reason, God would have made of gold and silver the roofs, stairs, doors, tables, etc. of their houses. But in that case the people seeing that these things are given to the unbelievers only would have generally adopted the way of unbelief (اِلَّا مَا شَآءَ اللّٰهُ), and this thing would have been against the Divine Planning. Hence it is not done. In a Tradition it is said : Had the world been equal in value to the wing of a mosquito, God would have not given a draught of water to the unbeliever to drink. When the worldly wealth is so much contemptible with God how far it would be rightful and correct to make it a criterion of honour and excellence with God and to appoint it a standard of Propethood and Messengership ?

Hazrat Shah Sahib says : 'God has created the unbeliever, somewhere he should be given comfort. In the Hereafter there indeed is a permanent chastisement, so somewhere he could get comfort. But if it may be so, all of them would adopt the same way i.e. the way of unbelief.'

32. In the elegance of the world all are partners, but the Hereafter with all its everlasting bounties and blessings is especially appropriated for the pious.

SECTION 4

36. And whoso averts eyes from the remembrance of Rahman, to him We assign a satan then he remains as his comrade.[33]

37. And they bar them from the way and they think they are on the way.[34]

38. Till, when he comes to Us, says : 'Would there had been between me and thee the distanee of East and West, what a bad comrade ![35]

39. And it is no use to you, when you have been deciared guilty (transgressors), in that you are all partners in chastisement.[36]

٣٦۔ وَمَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ ○

٣٧۔ وَاِنَّهُمْ لَيَصُدُّوْنَهُمْ عَنِ السَّبِيْلِ وَيَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ○

٣٨۔ حَتّٰٓى اِذَا جَآءَنَا قَالَ يٰلَيْتَ بَيْنِيْ وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِيْنُ ○

٣٩۔ وَلَنْ يَّنْفَعَكُمُ الْيَوْمَ اِذْ ظَّلَمْتُمْ اَنَّكُمْ فِى الْعَذَابِ مُشْتَرِكُوْنَ ○

33. That man who turns away from the truthful advice and the remembrance of God, upon him a satan is set who always seduces him and casts into his heart evil ideas. The satan will not leave him upto the Hell.

34. The satans bar them from the good path, but their senses are so distorted that they deem their evil way the right way. They lose their power of differentiating between evil and good.

35. Reaching God it will be divulged that how evil were those comrades. At that time he will say with anger and grief : "Would there had been between me and thee distance of East and West, and not a single moment would have passed in thy comany. Thou cursed ! Be away from me."

Hazrat Shah Sahib says : In the world he follows the counsel of the satan, thereafter he will feel regretful for his company. Such a satan someone gets in the person of man and someone gets in the person of jinn."

36. This is a rule in the world that when all and sundry are partners in some disaster it is felt somewhat lighter. It is a proverb that the general death of a crowd becomes a celebration (مرگ انبوہ جشنے دارد). But in the Hell general chastisement of the jinn-satan and the men-satan, the followers and the followed, will not avail them an aught though they would be partners in that misery. The severity of chastisement shall be so intense that these superficial sensations will not give them any solace or consolation.

Hazrat Shah Sahib says : "The unbelievers shall say that they were the cause of their being chastised. Good ! They were also not delivered. But if X is caught, Y has no chance to rejoice, (because both are partners in the misery)."

40. What, shalt thou make the deaf to hear, or shalt thou make the blind to see and those wandering in manifest error?

41. Then if We take thee away from here, We shall be taking vengeance upon them.

42. Or We show thee that We promised them, so We have power over them.

43. So hold thou fast that only which has been revealed unto thee, surely thou art upon the straight path.[37]

44. And surely it will continue a reminder to thee and to thy people,[38] and onward you will be questioned.[39]

٤٠- أَفَأَنتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَن كَانَ فِي ضَلَالٍ مُّبِينٍ ○

٤١- فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ○

٤٢- أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ○

٤٣- فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ○

٤٤- وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ ○

37. To make the blind see the path of truth, or to make the deaf hear the voice of truth and to bring those wandering in manifest error out of darkness and lead them to the clear straight path of truth is not in your power. Yes ! It is in the power of God. If He will He may create effect in your voice. However, you should not be sorrowful for that all these people do not accept the truth and why they are spoiling their end ? Hand over their affair to God. He will Himself punish them for their misdeeds, whether the punishment is given after thee, or whether it is given in the life time. However they can not escape Our power neither shall We leave them unpunished; your duty is to be firm in the order and revelation that is sent down upon you, because you are by the grace of God, upon the straight path, let world go on any way or to any path whatsoever ! There is no need to budge an inch from the straight path, nor there is any need to pay heed to the desire and wish of any wish-worshipper.

38. The Holy Quran is a cause of special grace and honour for thee and for thy nation. What a greater honour and fortune would be than that the Word of God and the final constitution of man's salvation and prosperity is sent down in their language and they have been made its first audience. If they are wise they will definitely value this mighty bounty, and following the guidance of the Quran which is a valuable Charter of Advice for all of them, they will be the first to be entitled to the worldly and the other-worldly fortunes.

39. Onward they will be questioned how far they had valued this mighty bounty, and what thanks they had given to God for this grace and honour ?

45. And ask those of Our Messengers We sent befo e thee : 'Have We ever appointed, apart from Rahman, other sovereigns to be served ?'[40]

٤٥۔ وَسْئَلْ مَنْ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُّسُلِنَآ اَجَعَلْنَا مِنْ دُوْنِ الرَّحْمٰنِ اٰلِهَةً يُّعْبَدُوْنَ ع

SECTION 5

46. And We sent Moses with Our signs to Pharaoh and his chiefs and he said : "I am the Messenger of the Lord of the World."

٤٦۔ وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَآ اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَقَالَ اِنِّىْ رَسُوْلُ رَبِّ الْعٰلَمِيْنَ ○

47. Then when he brought them Our signs, they began to laugh at them.[41]

٤٧۔ فَلَمَّا جَآءَهُمْ بِاٰيٰتِنَآ اِذَا هُمْ مِّنْهَا يَضْحَكُوْنَ ○

48. And not a sign We showed them but it was greater than its sister signs;[42] and We seized them in calamity so that they would return.[43]

٤٨ وَمَا نُرِيْهِمْ مِّنْ اٰيَةٍ اِلَّا هِىَ اَكْبَرُ مِنْ اُخْتِهَا وَاَخَذْنٰهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُوْنَ ○

40. Your way is the same that was of the Prophets before you. None of them gave the teaching of association and polytheism to their people, neither God has ever made it lawful that any other except God should be worshipped.

'And ask them' means when you come into contact with them (as in Mairaj etc.), or investigate their education through books. After investigation it will become clear that no heavenly religion has ever permitted the association with God, or polytheism.

41. They began to make mockery of the miracles that were shown to them by Hazrat Moosa.

42. We showed them signs of successive magnitude to demonstrate Our power and truthfulness of Moses.

43. At last We sent such signs that had a colour of chastisement in them, as said in Sura Aaraf :

فَاَرْسَلْنَا عَلَيْهِمُ الطُّوْفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ اٰيٰتٍ مُّفَصَّلٰتٍ (اعراف ع ١٦)

The purpose was that fearing they might reform themselves and come to the right way desisting from their bad activities.

49. And they said: 'O magician,[44] pray to thy Lord for us as He has taught thee, and positively We will come to the way.'[45]

٤٩۔ وَقَالُوا يٰٓاَيُّهَ السّٰحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۖ اِنَّنَا لَمُهْتَدُوْنَ ○

50. Then when We raised from them the calamity, forthwith they broke their promise.[46]

٥٠۔ فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ اِذَا هُمْ يَنْكُثُوْنَ ○

51. And Pharaoh proclaimed among his people: 'O my people, do I not possess the kingdom of Egypt and these canals flowing beneath my palace? Do you not see?'[47]

٥١۔ وَنَادٰى فِرْعَوْنُ فِيْ قَوْمِهٖ قَالَ يٰقَوْمِ اَلَيْسَ لِيْ مُلْكُ مِصْرَ وَهٰذِهِ الْاَنْهٰرُ تَجْرِيْ مِنْ تَحْتِيْ ۚ اَفَلَا تُبْصِرُوْنَ ○

52. 'What, I am also better than this person who has no honour (status) and who can not speak plainly.'[48]

٥٢۔ اَمْ اَنَا خَيْرٌ مِّنْ هٰذَا الَّذِيْ هُوَ مَهِيْنٌ ۙ وَّلَا يَكَادُ يُبِيْنُ ○

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44. Magician or sorcerer was considered a great Professor or Philosopher in their phraseology because to them magic or soreery was a great knowledge. Perhaps they called Moses externally by this honourable title out of importunity and adulation and, as well, out of their internal depravity they might have indicated to this side that they still did not understand him a Prophet, they only understood him a well-versed Professor of sorcery.

45. The method of prayer (Dua) which thy Lord has taught thee and the covenant which He has made with thee—according to it pray to thy Lord (for us) that this chastisement may be removed from us. If it is removed by the prayer We shall surely come to the way, and accept thy word.

46. When the calamity was removed and the hour of affliction ended, forthwith they turned back from their word, as if they had made no promise.

47. In the neighbouring counties the Egyptian Ruler was considered a great sovereign. Pharaoh had made canals from the River Nile in the length and breadth of the country, one of them flowing beneath his palaces. With this power and resources he overestimated his own personality. His pride knew no bounds. He proclaimed among his people that in the presence of such powerful authority and mighty resources it was not proper for him to bend his neck before an ordinary man like Moses.

48. "Moses has neither wealth nor honour nor any external perfection or proficiency, to the extent that he is bereft of the power of expression and he is unable to speak plainly and clearly. Then how was it possible that a man like Pharaoh should bow down before such an insignificant person like Moses?" Pharaoh added.

53. "Why then have bracelets of gold not been cast on him, or angels not come around him rallying ?"[49]

٥٣. فَلَوْلَآ أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ الْمَلَٰٓئِكَةُ مُقْتَرِنِينَ ○

54. Then he impaired the mind of his people, and they obeyed him alone, appointedly they were a disobedient people.[50]

٥٤. فَاسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ○

55. So when they angered Us[51] We took vengeance of them, then We drowned them all together.

٥٥. فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ○

56. Then We made them a thing past, and an example for the later generations.[52]

ع ٥٦. فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ○ ع

49. It is said that Pharaoh himself wore bracelets of jewels, and when he was kind on any chief or vizier he made him wear bracelets of gold, and the army stood before him conjoined.

He meant to say : "When we give honour to any man we do it. So when God sends His viceroy, he must have bracelets of gold and an army for his support."

50. He befooled his nation by his deceptive words. Those fools all together followed him. The reality is that disobedience was already seething and surging in their interior—a drooping man requires an excuse of snoring to go into slumbers. They found an excuse of false opposition.

51. It means they did such deeds that invite the anger of God as a rule.

52. Their story is described as an example to open the eyes of the coming generations.

SECTION 6

57. **And when the son of Mary is cited as an example, forthwith thy nation cry at it,**

58. **And say : 'What, are our gods better, or he ?'[53]**
They cast not this example upon thee but to dispute. Nay, but they are a people contentious (quarrelsome).

٥٧. وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ○

٥٨. وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ○

53. When Hazrat Massieh (Be peace upon him) was mentioned, the Associators of Arabia began to cry and raise voices of different kinds. In some Traditions it is said that the Holy Prophet recited this verse :

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ ۖ (انبياء - ع ٧)

The sense of this verse is that the worshippers and their gods (as stone-idols, satans, etc.) will go to the Hell. The Associators said, "The Nasara worship Hazart Massieh, now tell whether our gods are better in your idea or Massieh. It is evident that you will say : 'Massieh is better.' So when Massieh is included in the generaliztion of the verse, let our gods be the same."

In some Traditions it is said that once the Holy Prophet (Be peace upon him) proclaimed : لَيْسَ أَحَدٌ يُعْبَدُ مِنْ دُونِ اللَّهِ فِيهِ خَيْرٌ

(There is no good in those things that are worshipped, apart from God)
They said, "Does Massieh also not possess any good ?"

It is evident that the verse and the Prophetic expression were connected with those things that are served by the people and those things do not forbid them to do so and do not announce their abomination and aversion against the worship of other than God. But these critics were intent upon disputing and quarrelling in order to bewilder the truth. Hence they intentionaliy created such meanings that were repugnant to the conscience of the speaker. Sometimes they said, ' Now we have come to know that you also want that people should worship you, as the Nasara worship the Christ. Perhaps at some occasion they might have as well said : "The Quran has itself described this example concerning Massieh :

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (آل عمران ع ٦)

Now behold whether our gods are better or Massieh." And God knows what else the Associators used to say. The answer to all these things is given in the following.

59. What is he ? He is only a servant We blessed, and made him to stand for the Bani Israeel.[54]

60. If We will, We may bring forth out of you angels to reside in the earth in your place.[55]

٥٩۔ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ○

٦٠۔ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنكُم مَّلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ ○

54. Not alone in this problem, their nature has been contentious. Straight and plain word does not enter their minds. They only create absurd remonstrances and distant expostulations. What can be the relation between the two ? On one side there are satans and idols. On the other side there is the accepted servant of God, on whom God showered His blessings and raised him for the guidance of Bani Israeel.

The satans lead them astray and cause them to worship them, and feel pleasure at their worship, while the stone-idols have got no power to forbid anyone against association and polytheism. But the Holy Christ proclaimed that he was a servant of God, and he called his nation unto the same thing--servitude of God :

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ

Can those words حَصَبُ جَهَنَّمَ or لَيْسَ فِيهِ خَيْرٌ be applied to that excellent servant ? Or can these idols made of stone compete with that holy soul ? Remember ! The Quran does not give to any servant the degree of Divinity. The whole jihad of the Quran is against This polytheism, while Quran can also not do this that it may make an accepted servant of God equal to the stones and satans merely because some idiots have divinized him (the Christ).

55. In Hazrat Eisa (Be peace upon him) there were signs of angels (as hinted in the comments of Sura Maeda, Sura Aal-e-Imran, Sura Kahf), but only this basis does not promote any person to Divinity. If We desire, We may bring forth out of your race such men, or in your place send the angels on the earth to settle there. We have all power.

61. And he is the sign of the Hour[56] so be not doubtful about it, and accept My word. This is a straight path.

٦١- وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ○

62. And let not the Satan bar you. He is for you a manifest foe.[57]

٦٢- وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ○

63. And when Eisa came with signs he said: 'I have brought unto you strong facts,[58] and have come to you to tell some of that whereabout you quarrelled.[59] So fear you God and obey me.'

٦٣- وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُم بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُم بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ○

64. 'No doubt, God—it is He who is my Lord and your Lord, so worship Him alone. This is a straight path.[60]'

٦٤- إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ○

65. Then so many sects were dispersed from between them.[61] So woe unto those who wronged, on account of the calamity of a painful day.

٦٥- فَاخْتَلَفَ الْأَحْزَابُ مِن بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ○

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56. The first coming of Hazrat Massieh was a sign especially for the Bani Israeel that he came into existence without a father and showed strange and prodigious miracles, and the second coming shall be a sign of the Hour (Qeyamat). By his descension the people shall know that the Hour has drawn very near.

57. Do not doubt the coming of the Qeyamat. Walh along the straight path of Eman and Tauheed that I an talling you lest the Satan, your eternal foe bar you from that way.

58. Strong facts of prudence and wisdom.

59. It means the religicus things, or legalizing some of those things which were forbidden in the Mosaic Constitution as said in Sura Aal-e-Imran :

وَلِأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ (آل عمران ع ٥)

60. This was the education imparted by Hazrat Massieh (Be peace upon him). Behold, how plainly and clearly he has described the Lordship and Godhead of God, the One. And this Divine Oneness, fear of God and obedience to the Prophet is termed as the Straight Path.

61. Difference arose about the Holy Christ. The jews rejected him and the Christians accepted him. Onward the Christians too were divided into various groups (seats). Some of them take Hazrat Massieh as the son of God, some think that he is one of the three gods, some others say other things. None of them is upon the real teaching of Hazrat Massieh.

66. Are they looking for aught but the Qeyamat that it may stand upon them suddenly and they are not aware?[62]

٦٦. هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ○

67. Friends on that day shall be foes to one another, but those who are God-fearing.[63]

٦٧. الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ○ ع ١٢

68. O My servants, today no fear is upon you, neither shall you sorrow.[64]

٦٨. يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ○

SECTION 7

69. Those who believed in Our word and remained obedient to the commaned.[65]

٦٩. الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ○ ع

62. Despite such descriptions and open directions the people do not believe in the truth brought by the Prophet. What are they waiting for then? Seeing their conditions only this much can be said that the Qeyamat should all of a sudden stand upon their heads, then they will believe, although believing of that time shall not avail them an aught.

63. One that day the friend shall desert the friend lest he should be seized for his account. All the friendships and affections of the world shall be cut down. A man shall be remorseful that why he took certain man as his friend, when he was insolent and mischievous, and his urging to evil pushed him into that misery. At that time a passionate lover shall be averse to see the face of his dearest beloved. Of course, that friendship which was only for the sake of God and was based on the fear of God shall avail the friends.

64. Such pious men shall be given good tiding of future peace. They shall have no fear of the future, neither there shall be any effect of sorrow of the worldly pangs and pains.

65. Those who believed by the heart, and remained obedient to the command by their bodily organs. From here the difference between Eman and Islam appears, and it is described elaborately in the Hadith of Jibraeel (Hadith of Ehsan).

70. 'Enter Paradise, you and your wives that they should honour you (that you should be honoured).'

٧٠۔ اُدْخُلُوا الْجَنَّةَ اَنْتُمْ وَاَزْوَاجُكُمْ تُحْبَرُوْنَ ○

71. There shall be passed around them platters of gold, and the cups.[66] And therein is (all) what their hearts desire and the eyes delight in.[67] And therein you shall dwell for ever

٧١۔ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَّاَكْوَابٍ ۚ وَفِيْهَا مَا تَشْتَهِيْهِ الْاَنْفُسُ وَتَلَذُّ الْاَعْيُنُ ۚ وَاَنْتُمْ فِيْهَا خٰلِدُوْنَ ۚ

72. This is the Paradise that you have been given for an inheritance in recompense of those deeds which you did.[68]

٧٢۔ وَتِلْكَ الْجَنَّةُ الَّتِيْٓ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

73. Therein you have abundant fruits, eat of them (as you will).[69]

٧٣۔ لَكُمْ فِيْهَا فَاكِهَةٌ كَثِيْرَةٌ مِّنْهَا تَاْكُلُوْنَ ○

74. Of course, those people who are sinners shall be dwelling forever in the chastisement of the Hell,

٧٤۔ اِنَّ الْمُجْرِمِيْنَ فِيْ عَذَابِ جَهَنَّمَ خٰلِدُوْنَ ۚ ○

75. It is not abated for them and therein they are lying in utter hopelessness.[70]

٧٥۔ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيْهِ مُبْلِسُوْنَ ۚ ○

76. And We wronged them not, but they were themselves the unjust.[71]

٧٦۔ وَمَا ظَلَمْنٰهُمْ وَلٰكِنْ كَانُوْا هُمُ الظّٰلِمِيْنَ ○

66. The boys (غلمان) shall pass those platters and cups around them.

67. The greatest thing the eyes shall delight in is the Sight of God, the Most Glorious, the Most High. May God bless us with this bounty by His grace and kindness !

68. The heritage of your father, Adam, is given back to you on account of your deeds and by the grace of God.

69. Eat of those fruits choosing as you desire.

70. The chastisement shall neither be put off anytime, nor it shall be abated. The people of the Hell shall become despondent that there is no way to escape from this place ever.

71. We had explicated all aspects of good and evil in the world and accomplished the argument by sending the Messengers and Prophets, and had left no reasonable excuse for them. Even then they did not accept and surrender. On the other hand they rebelled, never desisting from their excesses. If such men are punished ,who can say it a wrong (Zulm) ?

77. And they shall call: 'O Malik, let thy Lord have decided on us (have cast death on us)' ![72] He will say: 'You will have to live (here) for ever.[73]

٧٧. وَنَادَوْا يٰمٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ؕ قَالَ إِنَّكُمْ مٰكِثُوْنَ ○

78. We have brought you the true Religion, but most of you resent the truthful word.[74]

٧٨. لَقَدْ جِئْنٰكُمْ بِالْحَقِّ وَلٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كٰرِهُوْنَ ○

79. Have they contrived some matter so We shall also contrive something.[75]

٧٩. أَمْ أَبْرَمُوْٓا أَمْرًا فَإِنَّا مُبْرِمُوْنَ ○

80. Do they think We do not know their secret and their conspiracy (counsel). Why not? and Our messengers present with them write it down.[76]

٨٠. أَمْ يَحْسَبُوْنَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوٰىهُمْ ؕ بَلٰى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُوْنَ ○

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72. Malik is the name of the angel who is the Superintendent of the Hell. The people of the Hell shall call him: "We neither die, nor we get release. Please request thy Lord to finish us by giving us chastisement once." In other words they will wish for death becoming despondent of salvation.

73. Malik will say: "There is no use to cry, you will have to live in this very condition for ever," It is said that the people of the Hell will cry for one thousand years, then he will answer.

74. This punishment is given to you because most of you were provoked at the call of truth (and many others followed them like blind men).

75. The Unbelievers of Arabia made different contrivances and plans against the Prophet. But God's mysterious plan and contrivance set them at naught.

Hazrat Shah Sahib says: "The unbelievers conferred together that their own inadvertence encouraged the Prophet, and his word rose to height. In future if any one embraces this religion his relatives should beat him back to his old religion, and if some stranger comes into the city he should be first warned that he would not sit by this man (the (Prophet)" This they contrived, and God contrived to degrade them and extol His Religion and His Prophet to the pinnacle of glory. At last the intention of God prevailed over.

76. We know the secrets of their hearts and We hear their secret conferences, and according to the administrative arrangement, Our angels (كِرَامًا كَاتِبِيْنَ Kiraman Katibeen) write down all their activities and deeds. This whole record shall be presented in the Court of God on the Day of Resurrection.

81. Thou say : 'If there is a son for the Rahman, then I am the first to serve.'[77]

82. Holy Self is He—the Lord of the heavens and the earth, the Master of the Throne—of those things they describe.[78]

83. Now leave them alone to plunge and play until they meet that day of theirs which they are promised.[79]

٨١. قُلْ إِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ ۖ فَأَنَا أَوَّلُ الْعٰبِدِينَ ○

٨٢. سُبْحٰنَ رَبِّ السَّمٰوٰتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ○

٨٣. فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتّٰى يُلٰقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ○

77. What a greater wrong would be than that sons and daughters should be devised for Him.

So you should proclaim : "If hardly supposing there is a son of God, then I am the first man who will worship him, because in the universe I am the greatest worshipper of God. (One who has the supreme recognition of God, will be the supreme worshipper of God). Though I am the supreme worshipper, yet I do not find any son of God. In my recognition there comes no son between God and me. Then how would you say there is a son when you are not so much keen about the right of God, and you have not broken the veils and attained to a high recognition by immense worshipping ? I, being the first to recognize God, shall find that thing which you devise for Him. But in my journey to God I have not met such thing—the son of God."

Note :—Some commentators have taken this meaning : "If there is a son of God in your faith, then I declare that I only worship that God who is One and who is pure of all those things which you associate with Him."

Some Commentators say that here the word A'bid (عابد) is used in its verbal sense, which means rejector. Then it will mean : "I am the first to deny and repudiate this preposterous faith."

Other meanings also are forwarded by the commentators. (God knows better)

78. God is holy and pure of those things (children etc.) which they assign to God. His Self is absolutely holy and above all such things which they describe. There is no space or possibility in the Self of God to allow any such things as (the conception of) son or father of any one.

79. In the intoxication of heedlessness and foolishness let them fling themselves into frivolous discourses, and let them utter what they want to utter, and let them play for several days in the world. At last, that day is soon coming when they shall be made to taste their mischiefs and insolence.

84. And it is He whose worship is in the heaven and His worship is in the earth. And He is the All-Wise, the All-Knowing.[80]

٨٤- وَهُوَ الَّذِي فِي السَّمَاءِ إِلَٰهٌ وَفِي الْأَرْضِ إِلَٰهٌ ۚ وَهُوَ الْحَكِيمُ الْعَلِيمُ ○

85. And great blessing is His, to whom belongs the Kingdom of the heavens and the earth and all that is between them, and with Him alone is the knowledge of the Hour,[81] and to Him you shall be returned.[82]

٨٥- وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ وَعِندَهُ عِلْمُ السَّاعَةِ ۚ وَإِلَيْهِ تُرْجَعُونَ ○

86. And those they call upon apart from Him have no power of intercession, but that who gave a truthful witness, and they were aware.[83]

٨٦- وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ الشَّفَاعَةَ إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ○

87. And if you askest them : 'who created you ?' they will say : 'God'. Then whence are they perverted.[84]

٨٧- وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ○

88. And by this saying of the Messenger : 'My Lord, these are a people who believe not.'[85]

٨٨- وَقِيلِهِ يَا رَبِّ إِنَّ هَٰؤُلَاءِ قَوْمٌ لَّا يُؤْمِنُونَ ○

80. Neither in heaven the angels, the sun and the moon can become god nor in earth, idols etc. can become god. The god of all the inhabitants of the heaven and the earth is One God alone who is the Owner from the floor to the Throne, and who is possessing by His knowledge and power throughout the whole universe.

81. When will the Hour come ? Its knowledge is with that Owner alone.

82. Reaching there the good and evil of all shall be reckoned.

83. They can only do this much intercession that they will give witness for that who said the Kalema of Islam according to their knowledge. They can not say a single word of intercession for a man without the Kalema of Islam. And this much intercession too shall be done by the righteous men who know the truth and believe in it. Others are not permitted.

84. When the Creator is One, then how the other is entitled to worship. Worship is the name of extreme humbility and submission. So it should be the right of that who has extreme greatness. It is strange that the, accept the premises but reject the result.

85. This saying of the Prophet is also known to God, and God swears on oath by this sincere appeal and pitiable voice of the Prophet that He will surely help him ; and by His mercy shall make him dominant and triumphant.

89. So thou turn thy face from them and say : 'Salam ;'[86] Soon they will know.[87]

٨٩. فَاصْفَحْ عَنْهُمْ وَقُلْ سَلٰمٌ ط
فَسَوْفَ يَعْلَمُوْنَ ع ١٢

86. Do not grieve, and do not follow after them much. After discharging the duty of Tabligh turn your face from there, and say : "Well ! If you do not accept, then take our Salam."

87. At last they will know in what error they were lying so long. And as such somewhat they knew in this very world, and the full perfection shall take place in the Hereafter.

Sura Zukhruf has ended by the help of God and His succour. So thanks to God for this benefaction.

آیاتہا ۵۹ سُوْرَةُ الدُّخَانِ مَكِّيَّةٌ رکوعاتہا ۳

(SURA DUKHAN; MECCAN; VERSES 59; SECTIONS 3)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

۱۔ حٰمٓ ۝

1. Ha Mim.

۲۔ وَالْكِتٰبِ الْمُبِيْنِ ۝

2. By this Book Clear.

۳۔ اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ اِنَّا كُنَّا مُنْذِرِيْنَ ○

3. We have sent it down in a blessed night,[1] We are ever warning,[2]

۴۔ فِيْهَا يُفْرَقُ كُلُّ اَمْرٍ حَكِيْمٍ ۝

4. Therein is separated every affair determined,

۵۔ اَمْرًا مِّنْ عِنْدِنَا اِنَّا كُنَّا مُرْسِلِيْنَ ۝

5. Becoming order from Us.[3] We are ever sending,[4]

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1. The Blessed Night is the Lailat-ul-Qadr, as God has said :

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ (قدر - ع ۱)

which is occasioned in Ramadhan according to the word of God :

شَهْرُ رَمَضَانَ الَّذِيْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ (بقرہ)

In this night the Holy Quran was sent down upon the heaven of the world from the Loh-e-Mahfooz, then gradually came down on the Prophet in twenty three years, and also in the same night its sending down was commenced.

2. Warning through Revelation has always been a general mode with Us, and We sent down the Quran according to Our same common practice.

3. The wise and final decisions of Fate and Destiny belonging to the whole year are copied from the Secure Table in this Mighty Night and handed over to those angels who are appointed to work in the departments of creations. According to some traditions it is known that it is the fifteenth night of the month of Sha'ban, popularly known as Shab-e-Bara't. Very probably this work commences from that night and ends in Lailat-ul-Qadr. (God knows better)

4. We are ever sending—the angels on every work befitting them, as such We sent down Jibraeel with the Quran on Mohammad, the Messenger of God (Be peace upon him).

6. From the mercy of thy Lord. He is the All-Hearing, the All-Knowing,[5]

٦۔ رَحْمَةً مِّنْ رَّبِّكَ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝

7. Lord of the heavens and the earth and what is between them if you have faith.[6]

٧۔ رَبِّ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ إِن كُنتُم مُّوقِنِينَ ۝

8. There is not god but He, He gives life and makes to die, your Lord and the Lord of your fathers, the ancients.[7]

٨۔ لَا إِلٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۝

9. Nay, but they are in doubt, playing.[8]

٩۔ بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ۝

5. God is aware of all the conditions of the Universe and He hears the call of them. Hence in the very nick of time of need He sent the last Prophet (Be peace upon him) with the Quran making him a great mercy for the universe.

6. If you possess the capacity of having faith in something, then the first thing worthy of having faith in, is the general Lordship of God, whose marks are manifest in every particle, like broad day-light.

7. In whose possession is to give life and cause to die, and in whose possession is the rein of existence and non-existence, and under whose training and cherishing lie all the ancients and the present generations—can the worship to any one beside Him be lawful ? It is such a plain and clear reality which has no space of any doubt and suspicion.

8. The demand of these manifest signs and clear reasons was that these people would have accepted (the Truth). But even then they do not accept. Nay, but they are lying in doubt concerning the Divine Oneness, the Truthful Faith, etc. They are engaged in the worldly games and pastimes. They have no thought of the Hereafter that they may aspire for truth, and therein work with ponderance and ooservation. They are in this deception that they will live on in the same condition for ever, they will never be presented before God. This is why they fly the words of advice in mockery.

10. So thou wait for the day when the heaven shall bring a smoke manifest,

١٠. فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ۝

11. Surrounding the people, this is a painful chastisement.[9]

١١. يَّغْشَى النَّاسَ ۖ هٰذَا عَذَابٌ أَلِيمٌ ۝

12. O our Lord ! Remove Thou from us this calamity, we are believers.[10]

١٢. رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ۝

9. What is meant by smoke here ? There are two words of the early scholars about it. Hazrat Ibne Abbas etc. says that near Qeyamat a smoke will rise that will cover the whole people, the good men being affected a little as if suffering from cold, but this smoke shall enter into the brains of the Unbelievers and Hypocrites and make them unconcious. This is that smoke which is meant in the verse. Perhaps this smoke is the matter of the heavens which is described in the verse :

ثُمَّ اسْتَوٰى إِلَى السَّمَآءِ وَهِيَ دُخَانٌ

In other words the heavens becoming dissolved shall return to their original state, and this will be its beginning. (God knows better)

And Hazrat Ibne Masood strongly claims that this is not the smoke which is described as one of the signs of Qeyamat. On the other hand the Holy Prophet being disgusted with the vexation and rebellion of the Quraish had invoked a famine of seven years for them like that which was set upon the Egyptians in the days of Hazrat Yusuf (Be peace upon him). And as such the famine befell them to the starvation of the Meccans, who were so much constrained that they were forced to eat of corpses, hides and skins of the animals. Perhaps in that very period the Chief of Yamama, Thamama Ibne Athaal, had embraced Islam (God is pleased with him), and he had closed down the transport of corn for Mecca from his area. In short, the people of Mecca began to starve. As a rule, in intense hunger and ceaseless drought, a kind of smoke is seen in the space between the heaven and the earth, and also the dust, which rises into the sky from the earth especially in long rainless days, looks like a smoke to the naked eyes. That thing is here described as a smoke. At this calculation in the words : يَغْشَى النَّاسَ —the people of Mecca shall be meant. In other words it was a prophecy as indicated in the words فَارْتَقِبْ الخ (Thou wait) that was accomplished.

10. Amid this chastisement they will say : 'Now deliver us from this calamity, our repentance for the future ! Now we have believed sincerely. Again we will do no mischief and live as staunch Muslims.

13. How should they receive the understanding, and the Messenger has already come to them explicating openly.

١٣- أَنَّىٰ لَهُمُ الذِّكْرَىٰ وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ۝

14. Then they turned away from him and said : 'A man taught, insane !'[11]

١٤- ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ۝

15. We are removing this chastisement for a little period, you will do it again.[12]

١٥- إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ۝

11. Now the occasion of understanding and benefitting from the advice is gone. You did not believe when Our Messenger had come to you with manifest signs and open directions. At that time said you : "He is insane, he is possessed, he is mad man. He has learned some words from some professor and prepared this Book". This meaning is after the pattern of Hazrat Ibne Abbas. And according to the Tafsir of Hazrat Ibne Masood it will mean that the Meccan being tired of the famine etc. requested the Prophet to remove that calamity from them. According to some traditions Abu Sufyan and others made an earnest appeal to the Prophet, saying: "You say you are a mercy for mankind, while your nation is going to dogs due to the calamitous famine and drought. For the sake of mercy and kinship we beseech you to pray for the removal of this misery. If the calamity is gone we will believe and embrace Islam." The Holy Prophet prayed, and by his prayer the rain fell. The Holy Prophet also released the supply of grains which was closed down by Thamama. Even then they did not embrace Islam. To it is said أَنَّىٰ لَهُمُ الذِّكْرَىٰ i.e. these people are not to believe by these things. They can make or devise hundreds of evasions in such things. The thing which was more brilliant than the sun i.e. the Prophethood of the Holy Prophet—they did not believe in it. Some said : "He is a mad man." Some said : "He has learned some subjects from a certain Roman Slave, he translates those things in his own text."

What hope can be had from such perverse and stubborn disbelievers ? Will then they believe for any sake ?

12. If We remove the chastisement for a while, they will commit the same activities as they used to do before.

According to the interpretation of Ibne Masood it means: "Well ! We are removing the chastisement for some time. Behold ! you will do what you did before."

16. Upon the day when We shall seize a mighty seizure, verily We are to take vengeance.[13]

١٦- يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرٰى ۚ اِنَّا مُنْتَقِمُوْنَ ۝

17. And We have tried already before them the people of Pharaoh, and a noble Messenger came unto them.[14]

١٧- وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُوْلٌ كَرِيْمٌ ۝

18. 'Deliver to me God's servants,[15] I have come to you a Messenger trustworthy.'

١٨- اَنْ اَدُّوْٓا اِلَيَّ عِبَادَ اللّٰهِ ۭ اِنِّىْ لَكُمْ رَسُوْلٌ اَمِيْنٌ ۝

19. 'And rise not up against God; I bring you a manifest authority.'[16]

١٩- وَّاَنْ لَّا تَعْلُوْا عَلَى اللّٰهِ ۚ اِنِّىْٓ اٰتِيْكُمْ بِسُلْطٰنٍ مُّبِيْنٍ ۝

20. 'And I have taken refuge in my Lord and your Lord from that you should stone me.'[18]

٢٠- وَاِنِّىْ عُذْتُ بِرَبِّىْ وَرَبِّكُمْ اَنْ تَرْجُمُوْنِ ۝

21. 'And if you do not believe in me, then be away from me.'[18]

٢١- وَاِنْ لَّمْ تُؤْمِنُوْا لِىْ فَاعْتَزِلُوْنِ ۝

13. According to Ibne Abbas the great seizure shall take place in the Hereafter. The sense is that the chastisement of the Hereafter is not to be postponed.

According to Ibne Masood the big seizure is the event of the Battle of Badr. In Badr revenge was taken horribly.

14. They were tried by means of Moses whether they accepted the Message of God or not.

15. Moses said to Pharaoh : "Do not make God's servants your servants. Grant liberation to the Bani Israeel from slavery and deliver them to me, I shall lead them wherever I will."

16. Manifest Authority were those miracles that were demonstrated by Hazrat Moosa to Pharaoh and his people e.g. The Staff, The White Hand, etc.

17. This was an answer to their threats : "I have taken refuge in God against your oppression and vexation. He is at my support and I only put my trust in His protection."

18. If you do not accept my word, at least be not severe to me, and make not your crime more hard and hopeless by vexing me. And Hazrat Shah Sahib says, "I may carry my people, you should not bar the way."

22. Then he called to his Lord : 'These are a sinful people.'

23. Then go thou forth with my servants from the nightfall, you will be followed, of course.[19]

24. And leave the sea becalmed. Of course, they are a host to be drowned.[20]

25. They left how many gardens and fountains.

26. And sown fields and excellent houses,

27. And luxury goods they rejoiced in !

28. So it happened, and We bequeathed all that upon another people.[21]

29. Then neither heaven nor earth wept for them,[22] nor were they given respite.

٢٢- فَدَعَا رَبَّهٗٓ اَنَّ هٰٓؤُلَآءِ قَوْمٌ مُّجْرِمُوْنَ ۝

٢٣- فَاَسْرِ بِعِبَادِيْ لَيْلًا اِنَّكُمْ مُّتَّبَعُوْنَ ۝

٢٤- وَاتْرُكِ الْبَحْرَ رَهْوًا ؕ اِنَّهُمْ جُنْدٌ مُّغْرَقُوْنَ ۝

٢٥- كَمْ تَرَكُوْا مِنْ جَنّٰتٍ وَّعُيُوْنٍ ۝

٢٦- وَّزُرُوْعٍ وَّمَقَامٍ كَرِيْمٍ ۝

٢٧- وَّنَعْمَةٍ كَانُوْا فِيْهَا فٰكِهِيْنَ ۝

٢٨- كَذٰلِكَ ۫ وَاَوْرَثْنٰهَا قَوْمًا اٰخَرِيْنَ ۝

٢٩- فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالْاَرْضُ وَمَا كَانُوْا مُنْظَرِيْنَ ۝ ع ١٣

19. At last in a sorrowful state he prayed to God, "these people do not seem to desist from their crimes, so decide between me and them." Without delay he was ordered to go forth in the watches of night with his people out of Egypt. When the Pharaohs would be informed they would follow after them. It was also told that they would come across a sea on their way, striking the staff whereat the water would cleare apart forming a dry and elear passage in the middle through which he was to go forth with his people.

20. Hazrat Moosa was consoled not to be anxious about the way, which was formed in the sea by the power of God, that it should not remain intact. He was directed to leave it in the same condition i.e. he should not use his Staff to impair the way just after crossing, as he had used it to divide the sea just before entering, because the army of Pharaoh would enter that way. And they recklessly entered upon that way, thereafter the water of the sea surrounded them from all sides by the order of God and they were drowned all together.

21. ؏ Those bounties were given to the Bani Isrdeel as described in Sura Shuara (شعراء). It shows the Bani Israeel had got access to the Egyptian wealth after Pharaoh was drowned.

22. It is said in traditions that the door of the heaven weeps at the death of a Momin—that door through which his provision descended or his deed (good) ascended—and also that part of the earth weeps where he said prayer, meaning thereby that they say : "Alas ! we have been deprived of the blessings that were attached with righteous deeds of that Momin." But the unbeliever has got no seed of righteous deed. Then why the heaven and the earth should weep for him ? Perhaps they feel happy : "Well and good, the rubbish is gone."

SECTION 2

30. And We delivered Bani Israeel from the disgraceful misery,

٣٠- وَلَقَدْ نَجَّيْنَا بَنِيٓ إِسْرَآءِيلَ مِنَ
الْعَذَابِ الْمُهِينِ ۝

31. That was from the side of Pharaoh,[23] No doubt, he was towering, of the encroachers.[24]

٣١- مِن فِرْعَوْنَ ۚ إِنَّهُۥ كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ ۝

32. And We chose them knowingly above the people of the world.[25]

٣٢- وَلَقَدِ اخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَٰلَمِينَ ۝

33. And We gave them signs wherein there was a manifest help.[26]

٣٣- وَءَاتَيْنَٰهُم مِّنَ الْءَايَٰتِ مَا فِيهِ بَلَٰٓؤٌا۟ مُّبِينٌ ۝

34. These people do say :

٣٤- إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ ۝

35. 'There is nothing but this our dying first and last, and we are not to be raised again.'[27]

٣٥- إِنْ هِىَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ۝

36. 'Bring us our fathers if you are truthful.'[28]

٣٦- فَأْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ۝

23. Nay, but the person of Pharaoh was an embodiment of misery.

24. Pharaoh was excessively arrogant and haughty encroaching upon the rights of the Bani Israeel, intruding beyond the boundaries of humanity and morality.

25. Though We also knew the weaknesses of the Bani Israeel, yet We gave them excellence over all the people of tnat time, and some partial excellences are those that are never given to any nation of the world upto this time, for example innumerable Prophets have been raised among them.

26. We helped them through Moses by those signs, for example, they were given Mann and Salva as a provision, the shade of clouds, etc.

27. In the course of Meccan Unbelievers the story of Moses and the Pharaohs was inserted in order to draw a parallelism. Henceforth the people of the Holy Prophet are again taken up. They say their last condition is only that death comes and the whole story is finished without any continuation of the present life into a second life. They say there is no life after death there is no story of accountability a id reckoning.

28. They say to the Prophet and the Believers: "If you are truthful in your faith that there is resurrection after death, then revive our dead fathers, and we will believe."

37. Are they better or the people of Tubba,[29] and those before them ? We destroyed them, they were sinners, no doubt.[30]

٣٧۔ أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ ۙ وَالَّذِينَ مِن قَبْلِهِمْ ۚ أَهْلَكْنَاهُمْ ۖ إِنَّهُمْ كَانُوا مُجْرِمِينَ ○

38. And We have not created the heavens and the earth and what is between them a play.

٣٨۔ وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ ○

39. We have created them on a correct work, but most of the people do not understand.[31]

٣٩۔ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ○

40. Verily the Day of Decision is a promise to all of them.[32]

٤٠۔ إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ○

41. The day when no comrade shall avail any comrade an aught, neither shall they be helped,[33]

٤١۔ يَوْمَ لَا يُغْنِي مَوْلًى عَن مَّوْلًى شَيْئًا وَلَا هُمْ يُنصَرُونَ ○

42. Excepting that upon whom God may be merciful (may have mercy). No doubt. He is the All-Mighty the All-Compassionate.[34]

ع ٢ ١٥ ٤٢۔ إِلَّا مَن رَّحِمَ اللَّهُ ۚ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ○ ع

29. Tubba was the title of the King of Yeman, his kingdom extended over the regions of Saba and Hazar Maut etc. His nation was very powerful and was destroyed due to its insolence and haughtiness.

30. For example—Aad, Thamood, etc. God destroyed them all on account of their sins. Are you better or stronger than they that He will not destroy you or will not be able to destroy you ?

31. Such a stupendous feat of engineering and creation is not a mere play or joke ! It is made with great wisdom. Its result shall come out one day, and that result is the Hereafter.

32. On that day the accounts of all shall be reckoned at the same time.

33. Neither shall they receive help from any other side.

34. Only that shall be delivered upon whom God has mercy, as said in a Tradition :

إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَتِهِ

SECTION 3

43. Appointedly the tree of Zaqqom is
44. the food of the sinner,[35]

45. Like molten copper, bubbling in the bellies,

46. As boiling water.

47. 'Seize him and thrust him into the midst of Hell,[36]

48. Then pour over his head the chastisement of boiling water!'[37]

49. Taste it ! Thou art the big-honoured noble (chief).[38]

50. This is that about which you had been lying in doubt.[39]

51. No doubt, the God-fearing are in the house of rest,[40]

٤٣. إِنَّ شَجَرَتَ الزَّقُّومِ ۝
٤٤. طَعَامُ الْأَثِيمِ ۝
٤٥. كَالْمُهْلِ ۖ يَغْلِي فِي الْبُطُونِ ۝
٤٦. كَغَلْيِ الْحَمِيمِ ۝
٤٧. خُذُوهُ فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ۝
٤٨. ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ۝
٤٩. ذُقْ ۖ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ۝
٥٠. إِنَّ هَٰذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ۝
٥١. إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ۝

35. On account of some little resemblance it is called Zaqqom (cactus), otherwise the real state of the Hell-Cactus is only known to God ; just as there is similarity between the bounties of Paradise and the bounties of this world only in name and not in reality, similar may be understood about hell.

36. This order shall be given to the angels who are appointed to chastise the criminals.

37. That boiling water shall penetrate through the brains, and cutting (melting) the intestines shall come out of the body. (God forbid)

38. Thou art the same who considered a noble and honoured great man, and thou also proved thy greatness and leadership in the world. Where has that honour and leadership gone now ?

39. You had no belief that you shall see this day. You were in this deception that life would pass away in play and pleasure without a danger beyond. You thought you would be mixed with dust, onward there was nothing else. Now you have seen that those things are true which were described by the Messengers.

40. Those who fear God in this world shall be in peace and security there. No sort of sorrow or grief shall come to them.

52. Among gardens and fountains.

53. Thy wear the garments of thin silk and brocade, set face to face.[41]

54. Even so ; and We espoused them to hauris having wide eyes.[42]

55. And therein they will call for every fruit with ease of mind and the peace of heart.[43]

56. They shall not taste therein of death but that which had come before;[44] and He saved them from the chastisement of Hell,

57. By the grace of thy Lord. This is indeed the mighty success ![45]

58. We have indeed made this Quran easy in thy tongue (language) that they may remember.[46]

59. Now expect thou, they are also waiting.[47]

٥٢. فِيْ جَنّٰتٍ وَّعُيُوْنٍ ۚ
٥٣. يَّلْبَسُوْنَ مِنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ مُّتَقٰبِلِيْنَ ۚ
٥٤. كَذٰلِكَ ۗ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ۚ
٥٥. يَدْعُوْنَ فِيْهَا بِكُلِّ فَاكِهَةٍ اٰمِنِيْنَ ۙ
٥٦. لَا يَذُوْقُوْنَ فِيْهَا الْمَوْتَ اِلَّا الْمَوْتَةَ الْاُوْلٰى ۚ وَوَقٰهُمْ عَذَابَ الْجَحِيْمِ ۙ
٥٧. فَضْلًا مِّنْ رَّبِّكَ ۚ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۚ
٥٨. فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ۚ
٥٩. فَارْتَقِبْ اِنَّهُمْ مُّرْتَقِبُوْنَ ۚ ع ١٦

41. Their clothes shall be of thin silk and brocade. One shall not turn away from the other in Paradise. They shall be sitting face to face like bosom friends.

42. We shall espouse the pious ones to the Hoors of Paradise.

43. Whatever fruit their soul shall desire for, it will be supplied to them in no time. There shall be no care, they will eat and drink with a whole heart.

44. They will not experience any other death.

The death which had come to them in the world was their last experience. Oward there shall be no death. They shall live permanently in this very bliss ; neither death to them, nor to their goods.

45. What a greater success would be than that they got secure from the divine chastisement and became for eternity the landing-spots of divine bounties and graces ?

46. So that they may understand it easily in their mother-tongue and retain it in their memory.

47. If they do not understand, you wait a little. Their bad end shall come before the eyes. They are waiting that some affliction should visit you. But you should keep looking what condition they are going to suffer.

Sura Dukhan has ended by His grace and mercy. Thanks to God for this kindness.

اياتها ٣٧ سُوْرَةُ الْجَاثِيَةِ مَكِّيَّةٌ ركوعاتها ٤

SURA JATHIA ; MECCAN ; VERSES 37 ; SECTIONS 4

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١- حٰمٓ ○

1. Ha Mim.

٢- تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ○

2. The sending of the Book is from God, the All-Mighty, the All-Wise.

٣- اِنَّ فِي السَّمٰوٰتِ وَالْاَرْضِ لَاٰيٰتٍ لِّلْمُؤْمِنِيْنَ ○

3. Surely in the heavens and in the earth are very many signs for the believers,[1]

٤- وَفِيْ خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَآبَّةٍ اٰيٰتٌ لِّقَوْمٍ يُّوْقِنُوْنَ ○

4. And in your creation and the as many animals He has scattered abroad, there are signs for those people who have faith.[2]

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1. If a man desires to believe he can easily do so by observing and reflecting on the very creation of the heavens and the earth, and their strong system, that verily there is surely some Creator of all these things and assuredly there is some Keeper of them, who has made them with perfect wisdom and excellence, and guarded them by His unlimited power.

البعرة تدُلّ على البعير والاقدام تدُلّ على المسير
فكيف لا يدُلّ هذا النظام العجيب الغريب على
الصانع اللطيف الخبير

(The dung proves the existence of a camel, and the steps prove the existence of a traveller, then why not such wonderful and prodigious system of the universe should prove the existence of a Creator, most subtle and aware ?)

2. A man should himself ponder over his own creation and the creation of other animals, he will find, by the grace of God, thousand signs to reach the degree of recognition and surety.

5. And in the alternation of night and day, and that which God has sent down from heaven as provision[3] and therewith revived the earth after it was dead, and the turning about of the winds, there are signs for a people who utilize wisdom.[4]

٥۔ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ رِّزْقٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيْفِ الرِّيٰحِ اٰيٰتٌ لِّقَوْمٍ يَّعْقِلُوْنَ ○

6. These are the words of God that We recite to thee exactly, in what word then, leaving God and His words, will they believe ?[5]

٦۔ تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ۚ فَبِاَيِّ حَدِيْثٍۢ بَعْدَ اللّٰهِ وَاٰيٰتِهٖ يُؤْمِنُوْنَ ○

7. Woe to every false sinner,

٧۔ وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍ ○

8. That he hears the words of God being recited to him, then he persists (in non-acceptance) with arrogance, as if he has not heard them;[6] so give him the good tidings of a painful chastisement.

٨۔ يَّسْمَعُ اٰيٰتِ اللّٰهِ تُتْلٰى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ○

9. And when he gets information anything from Our words he takes it in mockery. For such awaits a disgraceful chastisement.[7]

٩۔ وَاِذَا عَلِمَ مِنْ اٰيٰتِنَا شَيْـًٔا اتَّخَذَهَا هُزُوًا ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ○

3. He sent down water from the sky that is the matter of provision.

4. If they think a little with wisdom they will know that these works are beyond the power of anyone except God, the Most Powerful, the Most Wise, as described at varions places before.

5. Leaving God who is that to be recognized, and leaving God's words whose words can be accepted ? When an unfortunate man does not accept such truthful and plain words of that Great Owner, then what is that he is waiting for to accept ?

6. Out of refractoriness and arrogance he does not listen to the Word of God. His boastful manners do not allow him to move away from his ignorance. Hearing the Truth he turns his face in a manner as if he has not heard.

7. As he deals with the Verses of God contemptuously and offensively, the punishment too will be given replenished with disgrace and insult. It is described below.

10. Beyond them is Hell, and that which they had earned shall not avail them an aught, nor those whom they had taken as comrades,[8] apart from God. And for them is a mighty chastisement.

11. This is a guidance ; and those who disbelieve in the verses of their Lord, for them is the chastisement of a misfortune terrible.[9]

SECTION 2

12. God is He who has subjected to you the sea that the ships may run on it by His commandment,[10] and that you may seek His bounty and that you may recognize the right of God.[11]

١٠- مِنْ وَّرَآئِهِمْ جَهَنَّمُ ۚ وَلَا يُغْنِيْ عَنْهُمْ مَّا كَسَبُوْا
شَيْـًٔا وَّلَا مَا اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ ۚ
وَلَهُمْ عَذَابٌ عَظِيْمٌ ۝
١١- هٰذَا هُدًى ۚ وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ لَهُمْ
ع ١٤ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ۝

١٢- اَللّٰهُ الَّذِيْ سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ فِيْهِ
بِاَمْرِهٖ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ۝

8. Wealth and children etc. shall not avail at that time, nor will they avail whom they had taken as comrades and protectors or gods and heroes, and from whom there was a lot of expectations.

9. This Quran is a resplendent guidance that has come to explain all kinds of good and evil to mankind. Those who do not accept it—for them there awaits a terrible and painful chastisement and they should be prepared to endure it.

10. God has subjected to you the creature like the sea that you freely run your boats and ships in that. The depths of miles have been made fordable.

11. Whether you do commerce, or go hunting, or dive into the depths to fish for pearls ; while getting all these benefits and advantages you should not forget the Real Benefactor, acknowledge the bounties with a sense of gratitude, recognize the right of God with the spirit of thankfulness. In brief, you should thank God by the tongue, by the body and by the heart i.e. you should progress more and more in the obedience and worship to God.

13. And He has subjected to you what is in the heavens and what is in the earth, all together, from Him.[12] Verily in that are signs for a people who reflect.[13]

١٣۔ وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ ۚ إِنَّ فِي ذٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ○

14. Say unto the people who believe that they forgive those who do not hope for the Days of God,[14] that He may punish a people as a recompense for that they have been earning.[15]

١٤۔ قُل لِّلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ○

15. Whoso does good deed, it is for his own self, and whoso does evil, it is against his own self,[16] then to your Lord you shall be returned.[17]

١٥۔ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ○

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12. By His order He has engaged all of them to your work. It is His bounty alone that such mighty creatures have been engaged in the service of mankind.

13. If a man reflects he can understand that this thing was not in his power, only by the grace of God and His immense power all these things have been engaged in our work, so imperatively we should also be engaged in the service of Someone—that work is that we should pass the moments of our borrowed life in obedience and service to the Real Benefactor and the Absolute Patron, so that in future our end should become better.

14. The Days of God are those days in which God gives some special punishment to His enemies, or endows His servants with some special bounty and reward. Hence لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ means those Unbelievers who are despondent of God's mercy and careless of God's chastisement.

15. The Muslims should not be anxious to take revenge upon them by themselves. They should leave it to God. He shall give them sufficient punishment at their mischiefs, and give suitable recompense to the Muslims for their patience and endurance, forgiving and pardoning.

16. The gain of good deed goes to the worker, God has no need of it! And the worker of evil is himself sowing an evil seed to his own loss. The evil of one does not fall upon the other. In brief, every soul should be anxious about his own loss and gain. And whatever he does, he should do it with this idea that its profit and loss shall go to his own self.

17. Reaching there every evil and every good shall become apparent, and every one shall taste the fruit of his deeds.

16. And We gave Bani Israeel, the Book, the Kingdom, and the Prophethood, and gave them (to eat) pure things,[18] and gave them excellence over the world,[19]

١٦۔ وَلَقَدْ اٰتَيْنَا بَنِيْٓ اِسْرَآءِيْلَ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ وَفَضَّلْنٰهُمْ عَلَى الْعٰلَمِيْنَ ۚ

17. And We gave them clear teachings of the Divine Religion,[20] then they created dissension, so after the comprehension had come to them, due to mutual pertinaciousness. Verily thy Lord will decide between them on the Day of Resurrection concerning that they differed in.[21]

١٧۔ وَاٰتَيْنٰهُمْ بَيِّنٰتٍ مِّنَ الْاَمْرِ ۚ فَمَا اخْتَلَفُوْٓا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ ۙ بَغْيًۢا بَيْنَهُمْ ۭ اِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ۝

18. Then We set thee upon a way of religious work, therefore thou follow it and follow not the wishes of the ignorant.[22]

١٨۔ ثُمَّ جَعَلْنٰكَ عَلٰي شَرِيْعَةٍ مِّنَ الْاَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ اَهْوَاۗءَ الَّذِيْنَ لَا يَعْلَمُوْنَ ۝

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18. He gave the Taurat, the Kingdom or the Power of Judgment or Wisdom or the understanding of Religion, and raised amongst them hundreds of Prophets. This is spiritual good. The physical food was also provided in abundance, even Mann and Salva was sent down.

19. In that age they were given excellence over the whole world, and from the viewpoint of certain partial excellences even the restriction of that age is not required.

20. Very clear and detailed laws which are presented by way of argument in Religion.

21. Due to mutual pertinacities and self-will they became various sects leaving the original Book, whose practical decision shall be executed on the Day of Resurrection. Then they will know that their main motive (or object, or purport) was nothing but selfish interests and wish-worshipping.

22. In the presence of these differences and communal strifes We established you on the right way of religion. So you and your Ummat should always keep upright on this way, and should never follow the wishes of the ignorant, never by a mistake even. For example, their wish is that you leave your calling and invitation unto God being tired of their taunts and vexations, or differences should arise among the Muslims too, wherein they are themselves involved. In such a situation their wishes should be totally crushed.

19. They will never avail thee an aught before God.[23] And the unjust are friends one of the other, and God is the friend of the Godfearing.[24]

19- إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ○

20. These are things of practical knowledge (insight) for mankind and of guidance, and a mercy for a people who embrace faith.[25]

20- هَٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ○

21. Do those who have earned evils, think that We shall make them equal to those who believed and did good deeds, equal their living and their dying? Wrong are the claims they make.[26]

21- أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ ○ ع ١٠ ١٨

23. Your inc ining towards them will never avail you an aught before God.

24. The just and straight-forward Muslims can not become the comrades and friends of the cruel and unguided Unbelievers. They are the obedient servants of God. And God alone is their friend and helper. So they must follow only His way and put their trust in Him alone.

25. This Quran comprises great realities of insight and discernment. It explicates to the people useful things and the way of success. This Quran is especially a mercy for those fortunate men who act upon its directions and instructions having faith in them.

26. Seeing the state of Divine Wisdom, can any wise man think that God will deal with the wicked and the righteous equally, and make the end of both, the same? No, never! Neither they can be equal in this life, nor after death. The pure life which is given to a righteous Momin in this world, and the promises of help and magnificence that have been made to him in the world are never the fortune of a wicked Unbeliever. For an Unbeliever, in the world there is a narrow livelihood, and in the Hereafter there is nothing for him save curse and loss. In short, this claim is quite wrong and this thought is entirely baseless that God will make the dying and living of the virtuous and vicious as equal. His wisdom does not demand it. On the other hand it is imperative that the exact results of the deeds of the two should rightly appear, and the marks of virtue and vice of each should be roughly observed here also, and the perfect inspection in the full form should take place after death.

SECTION 3

22. And God made the heavens and the earth as required, and that every soul may be recompensed for what it has earned, and they shall not be wronged.[27]

٢٢- وَخَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَلِتُجْزٰى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ○

23. Just behold him who has taken his wish to be his sovereign, and God has led him astray notwithstanding his knowing, understanding,[28] and set a seal upon his hearing and his heart and cast a shadow on his eyes? Who shall guide him then after God? So do you not observe?[29]

٢٣- اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ وَاَضَلَّهُ اللّٰهُ عَلٰى عِلْمٍ وَّخَتَمَ عَلٰى سَمْعِهٖ وَقَلْبِهٖ وَجَعَلَ عَلٰى بَصَرِهٖ غِشٰوَةً ؕ فَمَنْ يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ ؕ اَفَلَا تَذَكَّرُوْنَ ○

27. He has not created the heavens and the earth futile and purposeless. Nay, but He has created with a large wisdom for a special purpose (with particular aim), that observing the conditions of them, men should know that what is made is made with a correct estimation and according to the requirement, and that it should be calculated that, surely a mighty result is to come out one day of this living workshop, and that is called the 'Hereafter,' where everyone shall get the fruit of his earning, and he shall have to reap what he had sown in the world.

گندم از گندم بروید جو از جو از مکافاتِ عمل غافل مشو

"Wheat grows from wheat, barley from barley, so be not heedless of the recompense and the results of the deeds."

28. It means God knew that his capacity was vile and deserved erring. Or it means that the unfortunate fellow went astray in spite of having knowledge and understanding.

29. One who makes his wish as his ruler and takes his desire to be his god, always working in the guidance and direction of the Wish and judging all affairs on the criterion of Wish, God also leaves him in his self-adopted error. Then his condition becomes so wretched that neither his ears hear the advice nor his heart understands the right word, nor his eyes see the light of insight. It is evident that whom God leads to such a condition on account of his misdeeds who is that power that can guide him to the right after that.

24. And they say: "There is nothing but our living of the world, we die and we live and none annihilates us but the Time,"[30] and they have no information of that, they merely conjecture.[31]

٢٤- وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ○

25. And when Our verses are recited to them, clear verses, there is no argument with them but that they say: 'Bring our fathers if you are true.'[32]

٢٥- وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا ائْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ○

26. Thou say: 'God alone gives you life, then He will cause you to die, then He shall gather you on the Day of Resurrection, wherein is no doubt, but most men do not understand.'[33]

٢٦- قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ○ ع ١٩

30. They say : "Save this worldly life there is no other life. This is the only world wherein is our dying and living, as vegetation grows up after a shower and withers away after a drought. Same is the condition of man. A time comes when he enters into creation, then lives for a definite time, and finally the circuit of Time annihilates him. Even so the succession of life and death is going on. Onward there is nothing."

31. Time is time, it is not the worker of anything, because it has got neither sense nor conscience nor will nor intention nor determination. So definitely it is something else which they say, and it is beyond their knowledge, but it dominates the world with an executive authority. So why call it Time and not God, whose existence and omnipotence is proved by the reasons of nature and by the rational and traditional arguments, and in whose Hand alone lies the revolution of time and alteration of day and night. Under this meaning it is told in a Tradition that "Time (دہر) is God, so do not abuse it." When a man abuses Time, he says it with this intention that the revolutions of time are attributed to it, although all the Revolutions of Time are subservient to the will and determination of God. So abusing Time is, in fact tantamount to insolence against God. (God forbid)

32. When the Verses of the Quran or the reasons of the Resurrection after death are rehearsed unto them they say : "We will not accept any reason. If you are true in your claim, then bring our dead fathers to life and show us. Only then we will believe that resurgence after death is really true.

33. How can it be difficult for Him to revive again and gather them at one place, who brought them to life first time and then caused them to die ?

SECTION 4

27. And to God belongs the Kingdom of the heavens and the earth, and on the day when the Qeyamat will stand, upon that day the false ones shall be ruined.[34]

٢٧۔ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَيَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَئِذٍ يَّخْسَرُ الْمُبْطِلُوْنَ ○

28. And thou shalt see every sect sitting on their knees,[35] every sect being summoned unto its record : 'Today you shall be recompensed for that you had been doing.[36]

٢٨۔ وَتَرٰى كُلَّ اُمَّةٍ جَاثِيَةً ۚ كُلُّ اُمَّةٍ تُدْعٰٓى اِلٰى كِتٰبِهَا ؕ اَلْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ○

29. This is Our Book that speaks (tells) your deeds correctly (correct).[37] We had been registering what you had been doing.[38]

٢٩۔ هٰذَا كِتٰبُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ؕ اِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُوْنَ ○

30. So those who have believed, and they did good deeds, their Lord will admit them into His mercy, that is indeed a manifest success.[39]

٣٠۔ فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِيْ رَحْمَتِهٖ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْمُبِيْنُ ○

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34. On that day, getting humiliated and disgraced will they know what deception they were lying in !

35. Out of terror and awe.

36. They shall be called unto the Books of their deeds to answer for their accounts according to those Books. On that day every one shall receive the recompense just according to his earning.

37. This Book tells exactly only those deeds which you had done, neither more, nor less !

38. In Our Knowledge everything is present from eternity, but according to law, Our angels were appointed to write the record. The full report written by those angels is now present before you.

39. Mercy i.e. Paradise, wherein shall be high mercy and all kinds of bounties and blessings.

31. And those who have disbelieved ; Were not My Words rehearsed unto you ? then you waxed proud and became a sinful people.'[40]

٣١۔ وَاَمَّا الَّذِيْنَ كَفَرُوْا اَفَلَمْ تَكُنْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِيْنَ ○

32. And when it was said : 'God's promise is true and there is no doubt in the Qeyamat," you said : 'We understand not what the Qeyamat is, only a hazy idea comes to us, and we are by no means sure.'[41]

٣٢۔ وَاِذَا قِيْلَ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّالسَّاعَةُ لَا رَيْبَ فِيْهَا قُلْتُمْ مَّا نَدْرِيْ مَا السَّاعَةُ اِنْ نَّظُنُّ اِلَّا ظَنًّا وَّمَا نَحْنُ بِمُسْتَيْقِنِيْنَ ○

33. And the evils of their deeds they had done shall be divulged upon them and they shall be encompassed by that thing they mocked at.[42]

٣٣۔ وَبَدَا لَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ○

34. And it shall be said : 'Today We do forget you, even as you had forgotten the meeting of this your day,[43] and your abode is Hell, and no one is your helper.'

٣٤۔ وَقِيْلَ الْيَوْمَ نَنْسٰكُمْ كَمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا وَمَاْوٰكُمُ النَّارُ وَمَا لَكُمْ مِّنْ نّٰصِرِيْنَ ○

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40. From Our side no leaf was left unturned in instructing and admonishing you until the argument was established. But even then you did not leave your proud and arrogant attitude and your neck remained contorted. At last, you were destined to become high criminals.

Or وَكُنْتُمْ قَوْمًا مُّجْرِمِيْنَ means that you were already criminals aforetime.

41. They said, "We do not know what the Qeyamat may be. We are not sure about those wonderful and strange events you describe concerning Qeyamat. It is, however, another thing if a hazy idea comes by your heavy illustrations of Qeyamat and thereabouts.'

42. However, when the Hour is come, all their misdeeds and evil convictions shall appear before them, and the chastisement they scoffed at shall encompass them by itself.

43. You had not remembered in the world this day of yours. Today We shall not remember you with Kindness. We shall leave you for good in this chastisement, as you had left yourselves engrossed in the tastes of the world.

35. That is upon you for that you took God's words in mockery and the life of the world deluded you,[44] so today neither exit from it is allowed for them, nor repentance is ever required from them.[45]

٣٥. ذٰلِكُمْ بِأَنَّكُمُ اتَّخَذْتُمْ اٰيٰتِ اللّٰهِ هُزُوًا وَّغَرَّتْكُمُ الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ لَا يُخْرَجُوْنَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُوْنَ ○

36. So for God alone is all praise, who is the Lord of the heavens and the Lord of the Earth, Lord of the whole universe.

٣٦. فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ ○

37. And for Him alone is the domination in the heavens and in the earth ; and He is the All-Mighty, the All-Wise.[46]

٣٧. وَلَهُ الْكِبْرِيَآءُ فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○ ع ١١

44. Being engrossed in the tastes of the world you never thought that one day you would have to go from the world and come before God. And if sometimes an idea of the other world came to you, you thought that you would be placed more comfortably than the Muslims as you enjoyed more than they in the world. Thus the worldly comforts deluded you.

45. Neither they shall be brought forth from the Hell, nor an occasion of repentance shall be given to them, that they should try to please God in the Hell. The Hereafter is the world of recompense and not the world of amelioration.

46. A man should turn towards Him alone. He should value His benefactions and rewards. He should follow His directions. Leaving all he should ponder to gain His good pleasure, and before His greatness and magnificence he should, by his own free will, remain submissive and obedient. He should never bring the idea of haughtiness and insolence into his heart. It is said in a Divine Tradition (Hadith-e-Qudsi) :

اَلْكِبْرِيَاءُ رِدَائِيْ وَالْعَظْمَةُ اِزَارِيْ فَمَنْ نَازَعَنِيْ وَاحِدًا مِّنْهُمَا قَذَفْتُهُ فِي النَّارِ

(Predominance is My upper Sheet and Magnificence is My lower sheet. So whosoever contends against Me concerning any of the two I shall throw him into the Hell.)

اَللّٰهُمَّ اجْعَلْنَا مُطِيْعِيْنَ لِاَمْرِكَ وَجَنِّبْنَا غَضَبَكَ وَقِنَا عَذَابَ النَّارِ
اِنَّكَ سَمِيْعٌ قَرِيْبٌ مُّجِيْبُ الدَّعْوَاتِ

Sura Jathia has ended by His help and succour. Thank God for His kindness and His succour.

آیاتها ۳۵ سُوْرَةُ الْاَحْقَافِ مَكِّيَّةٌ رکوعاتها ۴

(SURA AHQAF, MECCAN, VERSES 35, SECTIONS 4)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate Extremly Merciful.

SECTION 1

۱۔ حٰمٓ ○

1. Ha Mim.

۲۔ تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ○

2. The sending down of the Book is from God, the All-Mighty, the All-Wise.

۳۔ مَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَاَجَلٍ مُّسَمًّى ؕ وَالَّذِيْنَ كَفَرُوْا عَمَّآ اُنْذِرُوْا مُعْرِضُوْنَ ○

3. We have not created the heavens and the earth and what is between them but upon a right work and for a stated promise.[1] And those who are disbelievers turn their faces hearing the warning.[2]

۴۔ قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ اَرُوْنِيْ مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ؕ اِئْتُوْنِيْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَآ اَوْ اَثٰرَةٍ مِّنْ عِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

4. Say thou : 'Just see, those you call upon beside God, show me what they have created of the earth, or have they some partnership in the heavens?[3] Bring me a Book before this, or some remanent of knowledge, if you are true.[4]

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1. The heavens and the earth and this whole workshop, God has not created futile, nay, but He has created it for a particular aim and object. This workshop shall continue for an appointed time and till a stated promise that its result may come out—and that is Hereafter.

2. They are not fearful of the bad end and do not make preparation for the Hereafter. When they hear about Hereafter they pay no heed to it.

3. God created the heavens, the earth and the whole creation. Can you say by the true heart that any other being has also created a part of the earth, or of the heaven, or can create ? Then why are they called upon with God or more than God.

4. If you are true in your claim of association then bring the authority of some Heavenly Book, or prove it by such a scientific principle that is recognized among the wise men. Why do you accept a thing unproved in Science and Tradition ?

٥۔ وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗٓ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ ○

5. And who is more erring than he who calls beside God, upon such a one as shall not answer him till the Day of Resurrection, while they being unaware of their calling?[5]

٦۔ وَاِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءً وَّكَانُوْا بِعِبَادَتِهِمْ كٰفِرِيْنَ ○

6. And when mankind are mustered they shall be enemies to them and they shall be denying their service.[6]

٧۔ وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَآءَهُمْ ۙ هٰذَا سِحْرٌ مُّبِيْنٌ ○

7. And when Our words are recited unto them openly, the disbelievers say to the truth when it is come to them : 'This is a manifest sorcery.'[7]

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5. What a great error and foolishness would there be than to call upon such lifeless and powerless creatures, leaving God, for the accomplishment of needs, such as are unable to answer the call by their own power ? And it is also not necessary that they be aware of their calling. Not to speak of the stone idols even the angels and the Prophets too can hear only that thing and can do only that work, the leave and power whereof is bestowed by God.

6. In the Plain of Ressurection when the help and succour shall be intensely needed, these poor gods shall stand against their worshippers as enemies instead of helping in vain. They shall show extreme hatred for their servants, nay, but they will say even this :(قصص) مَا كَانُوْٓا اِيَّانَا يَعْبُدُوْنَ "they did not serve us."

"Think ye Associators and Idolaters, what a remorseful compunction shall you feel at that moment."

7. At present these people have no care of the end, they give no ear to the admonition and instruction, nay but when the Quranic verses are recited to them they call it sorcery and evade it.

8. Or do they say : 'He has forged it ?'[8]

Thou say : 'If I have forged it, you can not avail me before God an aught.[9] He knows very well what you are engaged in. He suffices as a Truth-Teller between me and you.[10] And He is the All-Forgiving.'[11]

٨۔ اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَلَا تَمْلِكُوْنَ
لِيْ مِنَ اللّٰهِ شَيْـًٔا ؕ هُوَ اَعْلَمُ بِمَا تُفِيْضُوْنَ فِيْهِ ؕ
كَفٰى بِهٖ شَهِيْدًا ۢ بَيْنِيْ وَبَيْنَكُمْ ؕ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ○

8. More heinous and abominable than sorcery there was this claim of the Unbelievers that Mohammad (s.m.) has made the Quran by his own effort and ability, and he was attributing it falsely to God. (God forbid)

9. "Forging against God is a crime of extreme degree. Then if I dare forge against God it means I am myself inviting the wrath of God and His most severe chastisement. Just think, man who has never forged against the servants of God throughout his whole life, and who shivers with the fear of God even in small matters, how can he suddenly stand up to forge against God, only to involve himself in a great calamity and misery, wherefrom no power of earth can deliver, nor provide shelter. If, suppose, I make you my subjects by dint of forgery against God, would you be able to deliver me from the wrath and anger of God, that is inflicted on the false claimants to Prophethood ? And when God wills to do any evil to me, would you be able to avail me an aught. After all, by my biography of forty years, you know this much atleast that I am not so much fearless and dauntless, nor so much unwise as to invite the wrath of God pleasing some men. However, if I am false and forger, its misfortune shall befall me "

10. "God knows those things very well which you have started. So leaving absurd and distant thoughts think of the final destination. You know what shall be the result of accusing the Prophet with the charge of forging and lying against God. Nothing of you and me is hidden from God. He shall deal with everyone according to His comprehensive and true knowledge. I take Him as witness between me and you. His is telling by His word and action and shall tell in future who is upon the truth and who is forging and lying."

11. If you desist even now, you shall be forgiven. And it is also His mercy and forbearance that despite His knowledge and power over the crimes and punishment He does not annihilate you all of a sudden.

9. Thou say : 'I am not an innovation among the Messengers,[12] and I know not what shall be done with me or with you, I only follow what is revealed to me, and I am only a clear warner.'[13]

10. Say thou : 'Do you see, if it is come from God and you reject it, and a witness from among the Bani Israeel has given witness to a Book like it, then he believed and you waxed proud. No doubt, God does not give guidance to the sinners.[14]

٩- قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَآ أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَآ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ○

١٠- قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ وَكَفَرْتُم بِهِۦ وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ○ ع

12. Why do you become so much affronted at my words ? I have not brought something new or strange. Before me too the Prophets and Messengers have come in the world. That is what I say that after all those Messengers, God has sent me as a Messenger, the tidings whereof the past Messengers had been giving. With this respect too my coming is not a novelty, it is simply a clear realization of the old good tidings. Then what is the hitch in its confirmation?

13. I am not concerned with the final result of my struggle, and how God shall deal with me and with you, nor I can tell at the present the details of my end and your end that what events shall take place in the world and the Hereafter. Of course, I say one thing that my work is to follow the Divine Revelation and comply with the Divine Order and warn you of the dangerous results of unbelief and sin, very clearly. As for the future details in this world and in that World that are to happen with me and with you, at present I do not know, nor any purpose is solved by indulging in such remonstrances. The main job of a servant is to carry out the order of the Owner, regardless of the future results, and that is all !

14. In those days the Pagan Arabs were very much impressed by the knowledge and excellence of the Bani Israeel. When the Prophethood of Muhammad (Be peace upon him) became a topic of the day, the Pagan Arabs desired to know the opinion of the scholars of the Bani Israeel about this new situation. The main idea of the

Pagan Arabs was to reinvigorate their disbelieving expedition, if the Bani Israeel once declared that there was no such Prophet in their knowledge. They could say with a force that even the People of Heavenly Knowledge and Book were not sure about his truthfulness, so how could they surrender ? But in this effort the Idolaters had never been successful. God made the tongues of the Bani Israeel confirm the truth of the Holy Prophet. They recognized the heavenly character of the Taurat and they recognized Hazrat Moosa as the Messenger of God. In this way they tacitly declared that the coming of a Prophet in Arabia and the descension of a heavenly Book on him was not something new in the History of Religion, as the Idolaters seemed to hold. But God not only confirmed the truthfulness of the Holy Prophet through this indirect recognition of the People of the Book, He also made them stand and declare the real position. As such some of the Jew Scholars clearly recognized and gave witness that, no doubt, they had been given the information of the advent of a magnificent Prophet and a resplendent Book in the country of Arabia. And this Prophet, they held, seemed to be the same and this Book (Quran) appeared to be like that, whereof they were given the information. These witnesses of the Jew Scholars were, in reality, based on those predictions that continue to exist even today in the Taurat etc. despite hundreds of alterations. These predictions show that the greatest witness of the Bani Israeel (Hazrat Moosa) has had witnessed by himself that a Prophet like him would have to be raised among the brethren of Bani Israeel (i e. Bani Israeel).

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا (مزمل - ع ٢)

This is why some of the just and truthful scholars among the Jews viz. Abdullah bin Salam etc. embraced Islam as soon as they saw the face of the Holy Prophet and spoke out :

إِنَّ هٰذَا الْوَجْهَ لَيْسَ بِوَجْهِ كَاذِبٍ

(This face can not be the face of a liar). They witnessed to the truthfulness of the clearly miraculous Book like the Quran. So when Hazrat Moosa (Be peace upon him) had faith in a thing thousands of years before its occurrence, the Jew Scholars give witness to his truthfulness, some of them actually embraced Islam giving witness by tongue and by heart, and despite all these evidences you accept not, out of pride and boastfulness, then understand that there is no greater wrong and sin than this, and the deliverance and prosperity of such wrohg and sinful man can not be expected.

SECTION 2

11. And the Unbelievers (Disbelievers) began to say about the Believers : "If this religion had been aught good, they had not raced to it before us.[15] And when they came not to the way at his bidding, so now they shall say : 'This is a lie very old."[16]

١١- وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْا لَوْ كَانَ خَيْرًا مَّا سَبَقُوْنَآ اِلَيْهِ ۭ وَاِذْ لَمْ يَهْتَدُوْا بِهٖ فَسَيَقُوْلُوْنَ هٰذَآ اِفْكٌ قَدِيْمٌ ○

12. And before it, was the Book of Moses establishing a way and a mercy ; and this is a Book confirming it,[17] in Arabic tongue, to warn the sinners and good tidings to the virtuous.

١٢- وَمِنْ قَبْلِهٖ كِتٰبُ مُوْسٰٓى اِمَامًا وَّرَحْمَةً ۭ وَهٰذَا كِتٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنْذِرَ الَّذِيْنَ ظَلَمُوْا ۠ وَبُشْرٰى لِلْمُحْسِنِيْنَ ○

13. Surely those who said : 'Our Lord is God' then kept steadfast, so no fear shall be upon them, neither shall they sorrow.[18]

١٣- اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

14. Those are the inhabitants of Paradise, dwelling therein for ever, a recompense for that they had been doing.[19]

١٤- اُولٰۗىِٕكَ اَصْحٰبُ الْجَنَّةِ خٰلِدِيْنَ فِيْهَا ۚ جَزَاۗءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ○

15. The Disbelievers said : "Mean and poor people, slave-men and slave-women, become Muslims. If this religion had been better, better people would have run at it. Had this thing been an aught good, would wise and honourable men like us have lagged behind these slave-men and slave-women?"

16. "Some men have always said such things to the people, hence it is not a new lie but an old lie." Perhaps this is an answer from the side of the Unbelievers to the Quranic declarations : وَشَهِدَ شَاهِدٌ مِّنْ بَنِيْٓ اِسْرَاۗءِيْلَ and مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ

17. No, this is not an old lie. On the contrary, it is the ancient truth. Hundreds of years before the descension of the Quran, the Taurat had also given, the same fundamental teaching, and the Prophets and Saints followed it. For the coming generations the Taurat had established the way of righteousness and guidance and opened the doors of mercy. Now the Quran has come down confirming it. In brief, both the Books confirm each other. Same is the condition of other Heavenly Books.

18. See comments of Verse 30, Ha Mim Sajda.

19. On account of their righteous deeds, by the mercy of God, the Most High they shall be dwelling in Paradise for ever.

15. And We ordered man to do good to his parents.[20] His mother bore him with pain and delivered him with pain.[21] His bearing and his weaning are in thirty months,[22] until when he reached his power and reached forty years,[23] he said : 'O my Lord, dispose it to my fortune that I may thank Thee for Thy beneficence, Thou hast done to me and to my parents, and that I may do good work well-pleasing to Thee, and give me good children of mine ; I repent unto Thee and I am obedient to Thy order."[24]

١٥ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ
أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُ وَفِصَالُهُ
ثَلَاثُونَ شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ
سَنَةً ۙ قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ
صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنِّي تُبْتُ
إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ○

20. At many places in the Quran, God has described the rights of the parents together with His own rights, because the Real Originator though is God, yet in this world of causes, the parents are the external cause of the existence of children. In this world of matter the parents represent the Lordship of God, the Most High. Here also first the Divine Obligation is mentioned in the verse : إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا الخ
Now the obligations to the parents are described i.e. man is ordered to behave with the parents a fair behaviour, and he should think their reverence, service and love as his fortune. Somewhere else it is told that man should have good dealing with the parents in the world even if they are disbelievers. The mother requires a special service and consideration because in some respects her right exceeds the right of the father, as true Traditions prove it.

21. When the bearing gets some months its weight is felt by the woman. During that period and after delivery how much pain the mother endures, then she suckles and takes care for years. She sacrifices her comforts for his comfort. The father also to a great extent remains a partner in these pains and provides means of nourishing and cherishing. No doubt, all those works are done out of the demand of nature. But the demand of that very nature is that the children should feel the affection and love of parents and value their sacrifice and selfless service.

Note :—In the Tradition the order of serving the mother is given thrice and the order of serving the father is given once. In the present verse too the mother is mentioned thrice, first in the words وَالِدَيْهِ اِحْسَانًا then in the words حَمَلَتْهُ اُمُّهٗ then in the words وَضَعَتْهُ كُرْهًا. But the father is mentioned in the words وَالِدَيْهِ اِحْسَانًا only once. That is a happy parallelism between the Quranic Verse and the Holy Tradition.

22. Perhaps it is told with the sense of general habit. Hazrat Shah Sahib says : "If the child is strong and healthy he leaves suckling in twenty one months, and nine months are period of pregnancy."

Or so to say the minimum period of pregnancy is 6 months and in two years the child is weaned commonly, thus total period is thirty months. The period of lactation seldom exceeds thirty months. It is rare.

23. In the age of forty years the wisdom and moral powers of a man get mature. This is why the Prophets were not raised before forty years.

24. A fortunate man is that who seeks the divine succour from God to thank God for the divine favours done to him and to his parents. He seeks help from God for future good deeds. He prays for goodness with respect to his children. He repents for any deficiency left in the observation of Divine Obligations aud Human Obligations (حقوق الله وحقوق العباد). He acknowledges his sincere servitude and submission out of humbility and devotion.

Note :—Among the Companions of the Prophet (God is well-pleased with them) Hazrat Abu Bakr Siddiq (God is well-pleased with him) was the most fortunate that he himself, his parents, and his children got the companionship of the Prophet (Be peace upon him) with Eman. This speciality none of the Companions received.

16. These are those men from whom We accept the best of what they have done and We pass over their evils, the dwellers among the people of paradise—the true promise which was made to them.[25]

17. And he who says to his father and mother, 'Fie upon you![26] Do you promise me that I shall be brought forth (from the grave) when already generations have passed away before me?'[27] and they both call upon God for succour: 'Woe to thee! Believe, surely God's promise is true,'[28] then he says: 'These are naught but the tales of the ancients.'[29]

١٦۔ أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَن سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ○

١٧۔ وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِن قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ○

25. He accepts the virtues of such servants and forgives their deficiencies, and their station according to the True Promise of God is Paradise.

26. In contrast to the polite and fortunate children, it is the description of the discourteous, disobedient and impolite children. The parents make him understand the word of Eman, but he does not understand and vexes them with insolence.

27. He says: "I am not afraid of the threats of resurrection. How many a generation and party have passed away before me; has any one of them ever come again after revival upto this time? They have always been hearing such things without a least realization upto this time. Then how should I believe in?

28. At his insolence on the one hand they call on God for succour and pray for his guidance, on the other hand they make him understand: "Woe to thee! It is time to desist from thy old folly of unbelief. The tidings of Rerurrection which God has given shall definitely happen at its appointed time. At that time thy this disbelief shall present a horrible appearance."

29. He will say: "Such stories I have heard so many. These are the tales of the old times that have spread and become famous but in reality they have no basis, nor application, nor materialization."

18. Those are those men against whom the Word has been realized among nations that have passed away before them, of Jinn and mankind.[30] No doubt, they were in loss.[31]

19. And every sect has many degrees according to their deeds,[32] and that He may pay them for their works in full, and they shall not be wronged.[33]

١٨- أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ ۖ إِنَّهُمْ كَانُوا خَاسِرِينَ ○

١٩- وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا ۚ وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ○

30. The Word means the Word of Chastisement:

لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (السجدة ركوع ٢)

i.e. as many parties of Jinn and Mankind had become entitled to the Hell before them, they are also included in them—the wretched ones.

31. These wretched fellows have also wasted the seed of Eman and fortune, which has been scattered by God in the heart of every man by nature. What a greater loss would be than that a man loses even the original capital, far from getting any profit from the investment ?

32. Due to the differences in deeds there are many ranks of the People of Paradise, and similarly of the People of Hell.

33. Neither the Thawab of any virtue shall be diminished, nor the punishment of any crime shall be aggravated more than deservation.

20. And upon the day when the Disbelievers shall be brought to the verge of the Fire: 'You wasted your tastes in the life of the world and you took your enjoyment in them,[34] now today you shall receive the punishment—the chastisement of humiliation — the return of that you waxed proud in the earth without right, and of that you committed disobedience.'[35]

٢٠- وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا ۖ فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ۝

34. There is no spirit of Eman in any work of the Unbeliever, only the form and skeleton of virtue is there. Such unreal virtues have also unreal wages. The return of these form-virtues is given to them in this very world in the shape of wealth, children, political power, physical health, wordly honour, reputation, etc. To these things it is said "You have enjoyed those things that were palatable to your physical tastes in return of your virtues-in-form in your wordly life and you have availed yourselves of the worldly enjoyments, so as to say that you have also consumed the luxury and comfort that could be given to you in the Hereafter on the predestination of your embracing Eman. So in the comforts of this world (Hereafter) you have no share."

Hazrat Shah Sahib says: "Those who desired the present world and did not aspire for the Hereafter—they got the recompense for their virtues only in this world." (Mozihul Quran)

35. "Today in punishment of your false boasting and disobeying you shall be given a disgraceful and humiliating chastisement. Only this thing is left for you here." Onward the stories of some powerful and arrogant nations are described that how was their end in this world before the Hereafter.

SECTION 3

21. And remember the brother of the Ad,[36] when he warned his people in Ahqaf,[37] and already warners had passed away before him and behind him : 'Do not worship anyone but God ! I fear for you the chastisement of a dreadful day.'[38]

٢١- وَاذْكُرْ أَخَا عَادٍ ۗ إِذْ أَنذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ○

22. They said : 'Hast thou come to us to pervert us from our gods ? So bring us then the promise thou maketh to us, if thou art really true.'[39]

٢٢- قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا ۖ فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ ○

23. Said he: 'This knowledge is with God alone, and I deliver to you what is sent with me, but I see you are committing folly.'[40]

٢٣- قَالَ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ ۖ وَأُبَلِّغُكُم مَّا أُرْسِلْتُ بِهِ وَلَٰكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ ○

36. It is Hazrat Hood (Be peace upon him) who is the brother-in-nation of the Ad people,

37. Under the chapter (بلاد الاحقاف) the writer of Arzul Quran writes: ' Between Yamama, Amman, Bahrain, Hazar Maut and Western Yeman the great desert of Raba Khali or Al-Duhna is situated. Though it is barren and unfit for settlement, yet there are patches of fertile lands fit for settlement and population particularly in that region which is extended from Hazar Maut to Yemen (Najran). Though it is not populated today, yet in that very region the famous tribe of Ad-e Iram was settled in ancient time. This tribe was destroyed by God in punishment of their disobedience, and was completey annihilated.

38. It means very many warners had come before and after Hood. All of them said the same what Hazrat Hood had said : "Worship only God, the One, and fear you the bad end of unbelief and sin." Probably there would have also come in the Ad Nation some other warners beside Hazrat Hood. God, the Glorious knows better.

39. "We can not move away from the path of our ancients. If thou art true in thy threats, then why delay? Do what thou declareth by thy tongue."

40. "Such a demand of yours is mere ignorance of yours, and a folly. I am the Messenger of God, charged with the duty of delivering unto you the message with which I am sent. More than that I do not know. This, God knows alone when a disbelieving nation becomes entitled to the worldly punishment and to what extent it should be given respite."

24. Then when they saw it a cloud coming before their valleys, they said : 'This is a cloud that shall rain on us.'[41]

Not so, rather it is that you sought to hasten—a wind wherein is a painful chastisement,[42]

٢٤. فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا اسْتَعْجَلْتُم بِهِ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ۝

25. Ravaging everything by the order of its Lord. Then in the morning there was naught to be seen except their dwelling places. Even so, do We punish the people of the sinners.[43]

٢٥. تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَاكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ۝

41. The cloud was seen coming (rising) from the front side. They thought all the velley-rivers would be filled with water. They said: "Thick clouds of rain ! Now the whole affair shall be set." Due to their disobedience draught was set on them, so they had a great need of rainfall.

42. Hazrat Hud said : "It is not the cloud of rain, it is a wind of divine chastisement, the same you were so restlessly intent upon and recklessely demanding for."

43. For seven nights and eight days such a violent and wrathful storm of wind blew that the trees, the men and animals, proved not more than straws. The wind exterminated everything and ruination spread everywhere. At last, nothing but the ruins of houses was seen. Behold ! This is the end of the criminals of God ! You should come to your senses hearing these deplorable events of history, otherwise you can meet the same condition.

26. And We had given them resources of things that We have not given you power thereon,[44] and We had given them ears, and eyes, and hearts; then their ears, their eyes and their hearts did not prove beneficial to them in any thing,[45] since they denied the verses of God, and they were encompassed by that thing they used to make mockery with.[46]

٢٦- وَلَقَدْ مَكَّنّٰهُمْ فِيمَآ إِنْ مَّكَّنّٰكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَّأَبْصَارًا وَّأَفْـِٔدَةً فَمَآ أَغْنٰى عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَارُهُمْ وَلَآ أَفْـِٔدَتُهُمْ مِّنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِـَٔايٰتِ اللّٰهِ وَحَاقَ بِهِمْ مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝ ع

SECTION 4

27. And We have destroyed all those habitats around you,[47] and We turned about the verses that haply they would return.[48]

٢٧- وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرٰى وَصَرَّفْنَا الْأٰيٰتِ لَعَلَّهُمْ يَرْجِعُونَ ۝

44. The wealth, the children, the bands and the physical power that were given to them are not given to you. But when the chastisement came, nothing availed them. Then what is that you are waxing proud at ?

45. We had given them ears to hear the advice, eyes to see the signs of Nature, and hearts to discern and understand. But they utilized no faculty rightly. They became blind, deaf and insane, and began to oppose the Prophets. At last, what was the end ? All these powers and faculties remained the same, and the chastisement came and surrounded them. No internal or external power could avert the chastisement.

46. The chastisement, which they mocked at, happened to come upon them.

Hazrat Shah Sahib says : "God had given them ears, eyes and hearts, i.e. they were wise in wordly affairs, but they did not get that wisdom which could ameliorate the Hereafter. (Mozihul Quran).

47. Apart from Ad, the people of Thamood and the people of Lut, etc. were also destroyed whose cities were situated nearby. This is said to the Meccans because in their journeys they passed by those habitats.

48. Inspite of repeated instruction in various modes and manners they did not understand the Verses of God, and remained perverse, never desisting from their depraved activities.

28. Then why did the help not come to them from those whom they had taken apart from God as gods, to attain to high degrees?[49] Not so, but they went astray from them,[50] and that was their lie, and what they had been inventing by their hearts.[51]

٢٨- فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً ۖ بَلْ ضَلُّوا عَنْهُمْ ۚ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ○

49. Why did those idols, about whom they said that they worshipped them only because they were mediators to make them rise to divine nearness, help them at that critical time ? They should have rather called upon them for their succour!

50. They are not found anywhere today, nor they are called on in time of chastisement. After all, where have they gone that they do not stand to help in such a miserable hour?

51. It shows that promoting idols to Divinity and having expectations from them was a sheer lie and a fabrication. Falsehood has no feet, then how can it walk ?

Note :—Previously the story of the haughtiness and perverseness of mankind was related, now the condition of the obedience and submission of the Jinn is described that it may be known that how some individuals of a community, who by nature is haughty and disobedient, come to hear the Word of God and become as soft as wax ?

29. And when We turned to thee a company of Jinn giving ear to the Quran, then when they reached there they said : 'Be silent !' Then when it was finished they turned back to their people, warning.[52]

٢٩۔ وَاِذْ صَرَفْنَآ اِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُوْنَ الْقُرْاٰنَ ۚ فَلَمَّا حَضَرُوْهُ قَالُوْٓا اَنْصِتُوْا ۚ فَلَمَّا قُضِيَ وَلَّوْا اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ ○

52. Before the advent of the Holy Prophet, the Jinn came to know some news of the heaven. When the Revelation commenced upon the Holy Prophet the heavenly news were almost closed down with a heavy shooting of the meteorites. The Jinn thought that certainly some new event had taken place that strong guards were set heavily against heavenly catching. To search for this new event they were dispersed east and west in groups and companies. One of them passed by Batne Nakhla (بطن نخلہ). At that place the Holy Prophet, by chance, was performing the Fajr prayer with his several Companions. God turned this small company of Jinns to where the Quran was being recited in the Morning Prayer by the Prophet. They felt the majesty of the Quranic Words, very impressive and effective and its glorious magnificence and awful impression prevailed over their hearts. They said one to another : " Be silent ! Listen to this Word peacefully ! " At last, the Quran penetrated into their hearts. They understood that it was a new thing which had prevented the Jinn from catching the heavenly news. However, when the Holy Prophet finished, they turned back to their people with Eman and Eqan (belief and faith) and advised their community about the New Revelation and the New Prophet Its details shall come, God-willing, in Sura Jinn. The Traditions show that the Holy Prophet did not com eto know about their coming and hearing at this occasion. A tree gave some brief information about it to the Prophet by the leave of God. But the details were revealed afterwards as said :

قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ الخ (سورہ جن)

Thereafter in a great number the Jinn embraced Islam, and came to see the Prophet and learn religion, on different occasions, individually and in groups. They saw the Prophet many times. It is not possible to maintain how many times the Jinn came to meet the Prophet.

30. They said : 'Our people, we have heard a Book that is sent down after Moses,[53] confirming all past Books,[54] explicating the True Religion and a way straight.'[55]

31. 'O our people, accept God's Caller and believe in him,[56] that He may forgive you some of your sins,[57] and save you from a painful chastisement.

32. And whosoever accepts not God's Summoner, he can not frustrate God in the earth, and he has no helper, apart from Him,[58] those are in error manifest.

٣٠۔ قَالُوْا يٰقَوْمَنَآ اِنَّا سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيْٓ اِلَى الْحَقِّ وَاِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ ○

٣١۔ يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَاٰمِنُوْا بِهٖ يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ○

٣٢۔ وَمَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ فَلَيْسَ بِمُعْجِزٍ فِي الْاَرْضِ وَلَيْسَ لَهٗ مِنْ دُوْنِهٖٓ اَوْلِيَآءُ ؕ اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

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53. Among the past Books, no Book was more comprehensive than the Taurat. All the Prophets of Bani Israeel followed this Book. Hazrat Massieh also said this : "I have not come to change the Taurat, but I have come for its perfection." And since the time of Hazrat Solomon the Taurat had been famous among the Jinn. Hence at this occasion they mentioned this Book. The prediction in the Taurat about the Holy Prophet reads thus : "Moses, I will raise a Prophet like thee."

54. Confirming the past Books—perhaps such a subject would have come in those verses that were being recited by the Prophet, or they would have inferred in general from that portion of the Quran recited by the Holy Prophet that the subject matter was in conformity with that of the Taurat and other Heavenly Books.

55. اِلَى الْحَقِّ comprises the true beliefs ;
اِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ comprises the straight way of action.

56. In him i.e. in the Prophet who is calling you unto God i.e. you should believe that he is the Messenger of Allah, who is calling unto God.

57. Those sins you have done in the state of unbelief shall be forgiven by the blessing of Islam. The new record shall start from the future. But remember the human obligations are not included in it. The encroachment on human rights is a separate sin or crime. The forgiving of this crime can not be derived from this verse.

58. Neither he can himself flee away from the chastisement of God, nor anyone can save him.

The use of فى الارض seems strange concerning the Jinn, but Hazrat Shah Sahib says : "When the angels shoot the Jinn from above, they run towards the earth (and not to anyother planet or star)."

33. Do they not see that, that God who created the heavens and the earth, not being wearied by creating them,[59] has power over giving life to the dead. Why not ? He can do everything.[60]

34. And upon the day when the Disbelievers are exposed to the Fire'' 'Is not this true ?' They will say : 'Why not ? By our Lord !'[61] He said : 'Then taste the chastisement, the return of that you disbelieved.[62]

٣٣۔ اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ الْمَوْتٰى ؕ بَلٰٓى اِنَّهٗ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○

٣٤۔ وَيَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ؕ اَلَيْسَ هٰذَا بِالْحَقِّ ؕ قَالُوْا بَلٰى وَرَبِّنَا ؕ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ○

59. In this the faith of the jews is repudiated, who said that in six days God created the heavens and the earth, then on the seventh day He took rest. (God forbid)

60. The bigger chastisement shall be given in the Hereafter after death. They should not be deceived by this thing that revival after death is not possible. God created the Universe but He felt no weariness by the creation of this tremendous firmament. To create you is not a difficult job for Him.

61. At that time they shall be questioned whether the existence of Hell and its chastisement was not a real thing. They will say with humiliation : "Yes indeed, it is true. We were wrong that we disbelieved in it."

62. Then it will be said to them : "Now taste the chastisement of that disbelief today."

35. So do thou stay, as have stayed the Messengers possessed of determination and courage, and seek not haste in their matter—[63] these people, on the day when they shall see that thing they are promised, as if they had not found the respite but an hour of a single day.[64] A Message to be delivered : Now only those shall be destroyed who are disobedient.[65]

٣٥۔ فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَّهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ ۚ بَلَاغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ۝

63. When it is known that the Disbelievers shall be definitely punished whether in the Hereafter or in the present world too, then you should not seek haste in their matter, and for a stated term you should keep patient as the Prophets of resolute determination have done.

Note :—Some early Scholars have said that all the Prophets are possessed of courage and resoluteness, but five Prophets are popularly known as the Prophets of Determination (اولوالعزم) viz. Hazrat Nooh, Hazrat Ibrahim, Hazrat Moosa, Hazrat Eisa and Hazrat Mohammad (Be peace upon them).

64. They had not got the respite but for an hour i.e. in the world. The Unbelievers now in the present world think the chastisement as late and say that why does it not come soon. In that world they will know that it has come very soon, as if they lived in the world only for an hour. Or the living in the world of grave shall occur to them as one hour. As a rule the past period seems very small, particularly the time of luxury and comfort appears to be very short in time of hardship and affliction.

65. We have delivered the word of advice and explicated what is bad and good thoroughly. Now those who do not accept shall be destroyed themselves. From One side the argument is accomplished, and We do not seize anyone without fault. We only destroy those who get ready to be destroyed.

سُوْرَةُ مُحَمَّدٍ مَّدَنِيَّةٌ رکوعاتها ۴ اٰیاتها ۳۸

SURA MUHAMMAD (صلے اللہ علیہ وسلم) SENT DOWN IN MEDINA, VERSES 38; SECTIONS —4

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

SECTION 1

۱۔ اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ اَضَلَّ اَعْمَالَهُمْ ○

1. Those who disbelieved and barred others from God's way,[1] God made their works void.[2]

۲۔ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاٰمَنُوْا بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ وَّهُوَ الْحَقُّ مِنْ رَّبِّهِمْ ۙ كَفَّرَ عَنْهُمْ سَيِّاٰتِهِمْ وَاَصْلَحَ بَالَهُمْ ○

2. And those who believed and did good deeds and accepted what is sent down on Muhammad—and it is the true religion from their Lord—He blotted out their evils from them and reformed their condition.[3]

1. As it was the habit of the Chiefs of the Unbelievers that they struggled in it with wealth, soul and all means.

2. Those deeds and works which they are understanding to be good and excellent are unacceptable due to lack of Eman. On the other had some deeds are conversely liable to the anger of God as expending of wealth to bar the people from Islam.

3. God makes them forsake evil habits and ameliorates their condition that they go on progressing in virtue day in and day out, and pardoning their faults in the Hereafter He puts them in a good condition.

Hazrat Shah Sahib says: "In the olden times the whole creature was not bound by one constitution (Shariah). Today for the whole world is one order. Now the true religion is only this (Islam). And good and bad deeds both, do the Muslims and the Unbelievers both, but believing in the True Religion has this acceptability that virtues are proved and vices are forgiven, and the punishment of non believing in the True Religion is that virtue is void and the sin is proved. (Mozihul Quran).

3. That is because those who are disbelievers followed the falsehood and those who believed accepted the truth from their Lord. Even so God tells the people their conditions.[4]

ذٰلِكَ بِأَنَّ الَّذِيْنَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِيْنَ ٣
آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَّبِّهِمْ ۚ كَذٰلِكَ يَضْرِبُ اللّٰهُ
لِلنَّاسِ أَمْثَالَهُمْ ○

4. So when you face the Disbelievers smite their necks, till you have slain extensively tie fast the bonds, then favour or take the ransoms,[5] till the war lays down its weapons.[6] You heard this ! And if God will He may avenge Himself upon them, but He desires to try some of you by some of others [7] And those who are slain in the way of God, He will not void their works done.

فَإِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوا فَضَرْبَ الرِّقَابِ ۖ حَتّٰى ٤
إِذَا أَثْخَنْتُمُوْهُمْ فَشُدُّوا الْوَثَاقَ ۗ فَإِمَّا مَنًّا بَعْدُ
وَإِمَّا فِدَاءً حَتّٰى تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذٰلِكَ ۛ
وَلَوْ يَشَاءُ اللّٰهُ لَانْتَصَرَ مِنْهُمْ وَلٰكِنْ لِّيَبْلُوَ بَعْضَكُمْ
بِبَعْضٍ ۗ وَالَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ
أَعْمَالَهُمْ ○

4. In this way God explicates very clearly to the people their good and bad conditions so that the misfortune of Falsehood-Worshipping and the blessing of Truth-Worshipping may be fully and deliberately engrossed in the mind.

5. The Truth and Falsehood are always at daggers drawn with each other. So when there is a war between the Muslims and the Unbelievers, the Muslims should perform with full strength, valour and courage. The might of Falsehood can be smashed only when their haughty ring leaders are slain and their bands are dispersed. Hence do not give way to indolence, cowardice, depression, wavering hesitation, indecision and delay in the commotion of engagement, and do not feel any fear in smiting the necks of God's enemies. After wide slaughter and bloodshed when your terror prevails over them and their might is torn, at that time captivating also suffices. God has said :

مَا كَانَ لِنَبِيٍّ أَنْ يَّكُوْنَ لَهٗ أَسْرٰى حَتّٰى يُثْخِنَ فِي الْأَرْضِ (الانفال ، رکوع ۹)

This imprisonment may possibly work as a flog of lesson to them, and living in the company of the Muslims they may get the occasion of observing their and your

condition and reflecting upon the teachings of Islam, so haply they may adopt the path of truth and righteousness by degrees. Or if you see expedience you may set them free by grace without any ransom. At such a behaviour very probably many of them may be impressed by your beneficence and excellence of morality and get inclined to you and love your religion. You can also do this that you take the ransom money and set them free, or you may release them in exchange of Muslim captives with them. There are many advantages in it. In brief, if you return these captives to their country it can be done only in two ways :

(1) Either set them free by grace without ransom,

(2) Or set them free by exchange or compensation.

The Imam (Head of the state) can adopt one of the two, according to discretion and preference. Fathul Qadeer, Shami and other Hanafi Books provide such traditions. But if it is not expedient to return those prisoners of war to their country then there are three forms :

(1) To allow them to live like Zimmis (subjects of the second order),

(2) To make them slaves,

(3) To slay them.

Slaying the war-prisoner is allowed in the Traditions in particular conditions, when that war-prisoner has committed such a serious crime that its punishment could not be less than slaying. Of course, there is no hinderance in keeping them as slaves or subjects.

6. Warring and smiting, arresting and imprisoning shall go on incessantly till the war lays down its weapons (loads) and the battle is ceased.

7. God has power to annihilate the Unbelievers without a war from the side of the Muslims, by some heavenly chastisement, as He has destroyed aforetime the nation like Ad, Thamood, Pharaohs, etc. without a Jihad, but He desired to examine His servants by constitutionalizing Jihad and slaying, to see how many Muslims are prepared to sacrifice their wealth and life in the Name of God, and to see how many souls among the Unbelievers wake up by these severe but reforming operations, and they may avail themselves of the respite, given by God, that like past nations He does not seize them and exterminate them all of a sudden.

5. He will give them the way, and ameliorate their condition.[8]	٥۔ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ۚ
6. And He will admit them into Paradise that He has made known to them.[9]	٦۔ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ۝
7. O Believers, if you help God,[10] He will help you and confirm your feet.[11]	٧۔ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۝
8. And those who disbelieved fell headlong (floundered), and He strayed their works.[12]	٨۔ وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ ۝

8. Though the martyrs, slain in the way of God, apparently look to be unsuccessful in this world of appearance, yet they are really triumphant in the eyes of God. God will not void their performances and sacrifices. He will eventually dispose their labour to achievement. He will give them the way to Paradise and maintain them in excellent condition throughout all stages and occasions of the Hereafter.

9. He will admit them into Paradise the stories whereof they had come to know through the teachings of the Prophets, through their right intuition and inner consciousness. When they reach there, everyone of them shall recognize by himself without external indication, his abode in Paradise. His heart shall feel an attraction towards his permanent residence.

Note 1 :—Hazrat Ibne Abbas has taken عَرَّفَهَا لَهُمْ to mean طَيَّبَهَا لَهُمْ i.e. the Paradise shall be scented with perfumes for them.

Note 2 :—Tradition shows that the Paradise quivers to the Martyr before his martyrdom. Perhaps the extreme fascination of that unique vision fills the Mujahid with sublime emotions of divine love, and this world of matter withers away in his interior. (Tr.)

10. If you help God. i.e. if you help the Religion of God and the Messenger of God.

11. Your feet will not stagger in Jihad by the help of God, and you will keep steadfast in Islam and submission. As a result your feet shall keep firm on Sirat (صراط) i.e. in the Hereafter. (See Surah Maryam—Sirat).

Hazrat Shah Sahib says : "If God desires He may Himself make the infidles, Muslims but this too is not desirable, what is desired, is trial. So from servant is striving and from God is helping."

12. While the feet of the Believers are confirmed, conversely the Unbelievers are made to fall headlong. While the Believers are helped by God, the Unbelievers are left in lurch and their deeds are destroyed.

9. That is because they desired not what God has sent down, so He made their works void.[13]

٩- ذٰلِكَ بِأَنَّهُمْ كَرِهُوا مَآ أَنْزَلَ اللّٰهُ فَأَحْبَطَ أَعْمَالَهُمْ ○

10. Have they not journeyed in the land that they might see how was the end of those before them? God cast annihilation upon them (exterminated them), and the Disbelievers do get such things.[14]

١٠- أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۖ دَمَّرَ اللّٰهُ عَلَيْهِمْ ۖ وَلِلْكَافِرِينَ أَمْثَالُهَا ○

11. That is because God is the comrade of those who believed, and that the Disbelievers have no comrade.[15]

١١- ذٰلِكَ بِأَنَّ اللّٰهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَىٰ لَهُمْ ع

SECTION 2

12. Appointedly God shall admit those who believed and did good deeds into gardens underneath which streams flow. And as for the Disbelievers they are utilizing, and they eat as cattle eat, and fire is their home.[16]

١٢- إِنَّ اللّٰهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ○

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13. When they abhorred the Words of God, why will God approve their works? And it is obvious—what is unpleasant to God is mere void and worthless.

14. Just see in this very world what plight they suffered and how their evil designs were set at naught. Can the present Disbelievers not be given such punishments?

15. God is the comrade of righteous Believers and He helps them in time. Who is that comrade of the Unbelievers that may help them against God. In the battle of Uhad, Abu Sufyan had called out : لنا العزّى ولا عزّى لكم

The Holy Prophet ordered, "Call out— اَللّٰهُ مَوْلَانَا وَلَا مَوْلٰى لَكُمْ

16. They are making use of the worldly goods, and out of greed eat like the cattle incontinently, unconscious of the results of this reckless devouring in the future. Let them take their enjoyment for several days, onward the home of fire is ready for them.

13. And how many cities were there that were more powerful than this thy city which has expelled thee—We annihilated them, and no helper there is for them.[17]

14. What is he who walks upon a clear way of his Lord equal to the one for whom his evil work has been decked fair, and they follow their wishes.[18]

١٣ وَكَأَيِّنْ مِّنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِيٓ
أَخْرَجَتْكَ أَهْلَكْنَٰهُمْ فَلَا نَاصِرَ لَهُمْ ○
١٤ أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ كَمَن زُيِّنَ لَهُۥ
سُوٓءُ عَمَلِهِۦ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُم ○

17. We destroyed other nations that were more powerful than the Meccans, and no one came to help them. Then in what thing they are exulting so much ?

Note :—The city that expelled thee means Makka Moazzama. They did such activities that the Prophet was compelled to migrate from his beloved native land. It is said in Tradition that the Holy Prophet said farewell to Makka Moazzama in these words :

"By God, thou art the most beloved of all cities to God and to me. If my people had not expelled me from inside thee, I would have never left thee."

18. One is going on a plain and clear wide road of truth with an open heart, discernment and insight, and the other is groping and tumbling in darkness having no discernment of white and black, bad and good, till that he understands vice as virtue due to lack of power of differentiation, and he is blindly following his wishes—will the degree and end of both these two different fellows be equal and the same. No it can never be ! It is against the state of Divine Wisdom and Justice.

15. The narration of Paradise that is promised to the God-fearing :
There are streams of water unodoured,[19] and streams of milk unchanged in taste,[20] and streams of wine that is tasteful for the drinkers[21] and streams of honey purified.[22] And for them therein is every manner of fruit,[23] and forgiveness from their Lord,[24]— is he equal to that who dwells for ever in the Fire, such as are given to drink boiling water that cuts down their bowels ?[25]

١٥۔ مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِّن
مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ
وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ
مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ
مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً
حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ○

19. The odour of that water has not changed due to any soluble element. It is very sweet and more white than the milk. There is no scope of any change in it.

20. The milk of Paradise can not be conceived on the milk of the world. Its flavour has not undergone any change in spite of such a long lapse of time.

21. The wine of Paradise has special type of delight and taste. There is no intoxication in it, neither dejection, nor bitterness, nor delirium, nor frenzy, nor headaches, neither any deficiency or defect.

22. The purified honey without any scum, much less any turbidity.

Note = Here four things are mentioned :

(a) Water = Life depends on it.

(b) Milk = It is a perfect and delicate food.

(c) Wine = It is a source of exhilaration and delight.

(d) Honey = It is a panacea for mankind.

23. After the drinkables it is the mention of eatables.

24. After forgiving all faults they will be admitted to the Paradise. Reaching there shall be no mention of the faults ever, that they may not feel any sort of pain in Paradise.

25. When the boiling water will be given to drink the bowels will be torn asunder and come forth. (God's shelter)

16. And some of them there are that they give ear to thee, till when they go forth from thee they say to those who have been given knowledge, 'What did he say just now ?'[26] Those are they upon whose hearts God has set a seal, and they have followed their wishes.[27]

17. And those who have come to the way, He endowed them with more understanding (their understanding increased more by that) and gave them to be God-fearing (they received piety by that).[28]

١٦- وَمِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ حَتّٰٓى اِذَا خَرَجُوْا مِنْ عِنْدِكَ قَالُوْا لِلَّذِيْنَ اُوْتُوا الْعِلْمَ مَاذَا قَالَ اٰنِفًا ۭ اُولٰۗىِٕكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰي قُلُوْبِهِمْ وَاتَّبَعُوْٓا اَهْوَاۗءَهُمْ ○

١٧- وَالَّذِيْنَ اهْتَدَوْا زَادَهُمْ هُدًى وَّاٰتٰىهُمْ تَقْوٰىهُمْ ○

26. In the above verses Believers and Unbelievers were mentioned. One kind of Unbelievers is that who are called Hypocrites i.e. in the exterior is the claim to Islam and in the interior is aversion from it. In this verse the Hypocrities are mentioned i.e. these people outwardly give ear to the Prophet, but inwardly they have neither heart attention, nor understanding, nor remembering. When they go forth from the meeting they say to the people of knowledge: "What has this man (the Prophet) said just now ?"

By these words they meant they paid no importance to the words of the Prophet, nor did they listen to him attentively. This was a vicious show-down, and an emblem of their hypocricy.

27. The effect or result of such vicious activities is this that God sets a seal on their hearts. Then they do not receive divine grace to virtue, mere following of the wishes is left.

28. The effect of going upon the path of truth is that a man progresses in guidance day by day, and his (power of) understanding and piety goes on increasing.

18. Now they only wait for the Hour that it may come upon them suddenly ; so already its signs have come ; then how will they receive, when it comes to them, their understanding ?[29]

١٨- فَهَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ بَغْتَةً فَقَدْ جَآءَ اَشْرَاطُهَا ۚ فَاَنّٰى لَهُمْ اِذَا جَآءَتْهُمْ ذِكْرٰىهُمْ ○

29. You have heard the sermons of the Quran, the lesson-giving examples of the past nations, and the promises and threats of Paradise and Hell all, now what are you looking for to believe ? only that the Hour may come upon you suddenly. So many signs of the Hour have already come, and when the Hour itself comes how will they find a chance of understanding and believing ? i.e. that understanding and believing shall be useless because it can not give salvation.

Hazrat Shah Sahib says : "The big sign of the Hour is the advent of our Prophet. All looked for the appearance of the Last Prophet. When he appeared, the aim of the creation of the universe is achieved, now only the Hour remains to come."

The Holy Prophet indicating by the witness-finger (adjacent to the thumb) and the middle finger said ? " انا والساعة كهاتين " "I and the Hour are thus—. In other words I have advanced the Hour as much as middle finger has advanced the witness-finger. Its detailed explanation is given in the Comments of Sahih Muslitm (Fathul Muslim).

19. So know thou that there is no god but God and ask forgiveness for thy sin, and for the Believers, men and women,[30] and God knows your evolution (Returning) and your culmination (house).[31]

١٩- فَاعْلَمْ أَنَّهُ لَا إِلٰهَ إِلَّا اللّٰهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنٰتِ ۗ وَاللّٰهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوٰىكُمْ ع ٢

30. The sin of everyone is according to his rank and degree. Sometimes the adoption of the lower flank of an excellent work, leaving its higher flank, is considered a sin with respect to the Near Ones.

The proverb : حَسَنَاتُ الْأَبْرَارِ سَيِّئَاتُ الْمُقَرَّبِينَ has this very meaning i.e. the virtues of the good ones are considered as the evils of the Near Ones. This proverbial reality maintains the degrees of virtue and vice among the servants of God. It is given in the Tradition (Hadith) that the Holy Prophet (Be peace upon him) said Istighfar hundred times in a day.

Note :—'So know thou' is a general address to all mankind, but if it is specially addressed to the Holy Prophet (Be peace upon him) then it means : Adhere to this knowledge incessantly and do Istighfar.

The letter (ف) in فاعلم denotes the absolute decision, i.e. Eman and Tauba is not useful to any man after the Qeyamat is come. So man should gain right recognition before its coming, and be firm in the way of Eman and Istighfar.

31. God knows in how many a curtains will you turn about, then you will reach the Paradise or the Hell, that is your real home.

Note :—The spiritual journey is also derived from this verse. God knows the stages of human development and perfection from the very birth in the world to his last destination—Paradise or Hell. (Tr.)

SECTION 3

20. And those who believe say : 'why has a Sura not been sent down ?'[32] Then when a precisely judged sura[33] is sent down and therein fighting is mentioned, thou seest in whose hearts is sickness gazing at thee as one who is lying unconscious at the time of death So woe to them ![34]

٢٠- وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۖ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ ۙ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ۝

21. (Their exterior is) obeying the order and saying good words, then when affair is resolved, if they prove true to God, it would be better for them.[35]

٢١- طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ ۚ فَإِذَا عَزَمَ الْأَمْرُ ۚ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ۝

32. A Sura in which Jihad is permitted.

33. That contains well-judged orders and precise laws, and they are unabrogated, and descend at their right time.

34. Hazrat Shah Sahib says : "The Muslims demanded a Sura i.e. being distressed at the persecution of the Unbelievers wished for the Order of Jihad so that they might do what they could do. When the Order of Jihad came down it was heavy on the hypocrites and the amateurs. They began to see the Prophet with pale eyes in terror : 'Would that they were set immune from that Order." In extreme terror too the light of eyes fades away as at the time of dying, the light of eyes withers away."

35. Externally these people express obedience and outwardly they approve the Religion of Islam and the orders of Islam, but the useful thing is that they should practically obey the order of God and His Messenger and speak good and reasonable word, and when in Jihad etc. the work of injunction and stress comes upon, they should prove themselves true to God and the Messenger at that moment—so this thing shall be a matter of betterment and welfare for them.

Hazrat Shah Sahib says : "By non-acceptance of God's order Order of Shariah) a man becomes Kafir. God's order should be accepted at all cost. (And the Messenger also know why the pusillanimous should be made to fight. Of course, when intensive injunction comes upon, at that time fighting shall be necessary, otherwise the fighters are very many." (Mozihul Quran)

22. Then it is also expected from you that, if you are given power (government), you work corruption in the land and cut down your kinships.[36]

٢٢۔ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ○

23. They are people whom God has cursed, then made them deaf and blinded their eyes.[37]

٢٣۔ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ ○

24. Do they not ponder the Quran ? Or is it that there are locks upon their hearts ?[38]

٢٤۔ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ○

36. In the intoxication of government and power the people generally become immoderate and do not keep on justice and fairplay. The greed for world increases more, then in the struggle of wealth and power and in self-seeking interests altercations and strifes arise, the final result where of is dissension and corruption and severance of mutual relations,

Hazrat Shah Sahib says : "Being tired of life you wish for the Jihad, so if God makes you dominant, do not work corruption," (Mozihul Quran)

Some scholars have taken the word تولی to mean turning away i.e. if you turn away from doing Jihad in the way of God, it is obvious that peace and justice can not be maintained in the world. And when there is no peace and justice in the world, there shall be the order of dissension, corruption, disorder, turbulance, maladministration, and ingratitude.

Some have interpreted that if you turn away to embrace Eman, the condition of the Time of Ignorance shall revert. The evils and corruptions of those days and the cutting down of kinships at triflings—the same map shall be re-established.

And if the address is specified to the Hypocrites only, then the meaning is : "If you turn away from Jihad, then it can also be expected from you that you will create disturbance in the country by your hypocritical conduct and mischief, and neglecting the kinship with your Muslim relatives, you will openly support the declared non-Muslims (Unbelievers).

37. In the pride of power they became deaf and blind and began to do wrong. They understood not then the advice of anyone. The curse of God made them extremely stone-hearted. All that was due to their own evil option and vile capacity.

38. The Hypocrites do not ponder over the Quran or else their hearts are locked up due to their arrogance and insolence that no way is left for the advice to enter into. Had they received the divine grace of understanding the Quran, they would have easily understood that how many worldly and hereafter benefits are there in Jihad.

25. No doubt, those who have turned reverse upon their backs after the straight path has become clear to them, satan fabricated in their hearts and made promises of late.[39]

26. That is because they said to those who are averse to what God sent down (Quran), 'We will also obey you in some of the affairs,' and God knows their conferences.[40]

27. Then how shall it be when the angels will draw their souls, beating their faces and their backs.[41]

28. That is because they followed the way that angered God ; and they disliked His good pleasure, so He made their works void.[42]

٢٥- إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ مَا تَبَيَّنَ
لَهُمُ الْهُدَى ۙ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ○
٢٦- ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ
سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ۖ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ○

٢٧- فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ
وَأَدْبَارَهُمْ ○
٢٨- ذَٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ
فَأَحْبَطَ أَعْمَالَهُمْ ع

39. The Hypocrites, after approving the Religion of Islam and after the revelation of its truth, turn away from their word at the nick of time, and do not participate in Jihad. The Satan has fabricated this thing for them that if they do not go forth for the war, they will live a long life, so what is the use to die without necessity, nolens volens ? And God knows what else he makes them understand and what type of distant wide promises he makes to them ! وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

40. The Hypocrites said to the jews etc. "Though outwordly we have become Muslims, yet we will not fight against you in support of the Muslims. On the other hand, if we get a chance we will help you, and we will obey you in such affairs."

41. How will they guard against death at that time ? No doubt, they shall taste the punishment of hypocricy at that time.

42. They had been averse to the way of the good pleasure of God. They followed that way which angered Him. So they had to see this horrible scene at the time of death ; and God made all their actions void on account of their unbelief and arrogance. No action availed them in the second life.

SECTION 4

29. Do those, in whose hearts is sickness, think that God will not divulge their rancours ?[43]

30. If We will, We may show them to thee, and thou hast recognized them by their faces, and onward thou shalt recognize them by the conduct of their speech.[44] And God knows all of your works.[45]

٢٩- أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ○

٣٠- وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ○

43. The malices and rancours which the Hypocrites have in their hearts against Islam and the Muslims—do they think will remain hidden in their hearts, and God will not bring them to light, and the Muslims will not come to know them ? No, never, their internal depravity shall surely come to light. And they shall be cast in the furance of such an examination where the pure and impure shall be clearly separated from each other.

44. If God will, He may show you (Prophet) all the Hypocrites with their persons pointed out, one by one and name by name, in the crowd, but His wisdom does not demand this flat exhibition for the present. And God has given you a high light of acute discernment that by their physiognomy you recognize them, and onward you will have more recognition of their mode of speech, because the manner of discourse of a Hypocrite is quite different from that of a Sincere. The colour of sincerity, force, dignity, strength and firmness, that glitters in the speech of a Sincere the Hypocrtie can not produce it in his expressions though he may try very much for it.

Note :—Generally the Commentators have put the word فَلَعَرَفْتَهُمْ under لَأَرَيْنَاكَهُمْ i.e. if We will, We may show them to thee then thou will recognize them by their faces. But the above interpretation is more acute. (God knows better)

It is proved in some Traditions that the Holy Prophet called many Hypocrites name by name and turned them out of his meeting.

45. A thing may remain hidden from the servants—it is possible, but in the knowledge of God there are all of your works, whether you do them openly or secretly.

31. And We shall of course try you that We know those of you who are fighters, and steadfast[46] and verify your tidings.[47]

32. Those who disbelieved and barred God's way and made a breach with the Messenger after the straight path became clear to them, they will not harm God an aught ; and He will void their works.[48]

33. O Believers, obey the order of God and obey the order of the Messenger do not spoil your works done.[49]

٣١- وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ مِنْكُمْ وَالصّٰبِرِيْنَ ۙ وَنَبْلُوَا۟ اَخْبَارَكُمْ ○

٣٢- اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ وَشَآقُّوا الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدٰى ۙ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ؕ وَسَيُحْبِطُ اَعْمَالَهُمْ ○

٣٣- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَلَا تُبْطِلُوْٓا اَعْمَالَكُمْ ○

46. By the Orders of Jihad etc. the main purpose is your trial. In this hard trial it is divulged who are fighters in the way of God and are steadfast in the most severe examinations, and who are not !

47. So that the weight of Eman, obedience and submission may be known, and the tidings of the internal conditions of all may be practically ascertained.

Note :— حَتّٰى نَعْلَمَ bewilders the mind of the doubtors that when God has comprehensive knowledge of past, present and future, then why such words are used by God in the Quran. The brief answer is that this argument could not be accomplished according to the knowledge which God possesses before the actual occurrence of an event. But when men are tried and they pass and fail (and they pass ano fail but according to the previous knowledge of God) then the argument is mature from the viewpoint of man's own understanding. The detailed answer is given in the comments of Part II, Sayaqool, under Verse 143.

48. Such men do their own loss. What loss is to God ? Neither can they hurt Prophet, nor damage His Religion. That Powerful Being shall set all their contrivances at naught and void all their works, and spoil all their efforts against Truth.

49. The Jihad, or any other struggle in the way of God, is acceptable only when it is according to the order of God and His Messenger. Do not do under your self-will, or personal emotions, or the desire of soul, otherwise such a work will go in vain. It is not for a Muslim to let his done work or the work in hand, to be spoiled and made void. Neither leave a good work in the middle, nor destroy it by a show-off, ostentation and the pride of glory and self-conceit, less to speak of apostasy that spoils all the works done, at once. (God forbid)

34. Those who disbelieved and barred people from the path of God, then died and they were disbelievers—them God will never forgive.[50]

٣٤- إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ○

35. So be not timid that you begin to call for peace,[51] and you shall remain dominant, and God is with you and will not give you loss in your works.[52]

٣٥- فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتِرَكُمْ أَعْمَالَكُمْ ○

36. This living of the present world is but a sport and a diversion; and if you believe and ward off, He will give you your wages and will not ask of you your wealth.[53]

٣٦- إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ ○

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50. There is no forgiveness for a Kafir, with God, especially for these Kafirs who bar the people from the way of God.

51. The Muslims should not become indolent and lose courage while fighting against the Unbelievers, and should not run towards peace being embarrassed by the hardship of war, otherwise the enemy shall become lion and shall be pressing hard, with the result that the party of Islam will have to suffer disgrace and defeat. Of course, if there is some wisdom and expediency concerning Islam or the people of Islam in making peace, then there is no harm in making peace as follows in Sura Fatha. However, the basis of peace should not be pusillanimity and want of courage.

52. There is no occasion of worrying, if you show patience and perseverance and remain steadfast in the orders of Islam, so God is with you, He will finally make you upper ones, and will never put you in loss in any circumstance.

53. In comparison with the Hereafter the world is a game and a diversion. If you adopt Eman and Taqwa and ward off this pastime and theatre, God will give you its full recompense, and will not also ask of you wealth. He does not need it. He is Himself the Giver of all wealth :

وَمَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ (ذاريات ع٢)

If He demands, He is the Real Owner, the whole wealth belongs to Him. But despite that when He bids to expend in religious matter, He does not demand all the wealth, only a part is demanded, and that too for your benefit and not for His own.

Hazrat Shah Sahib says : "God made the Muslims conquer very many countries. The Muslims expended of their wealth from their own pockets only for a few days. Then what they had expended, they got hundred times thereof. For this meaning God said in the Quran : "Give debt to God."

37. If He asks you for that wealth then narrows you, you will begin stinginess, and He brings to light the displeasures (irritations) of your hearts.[54]

٣٧- إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَـٰنَكُمْ ۝

38. Ha, you people, you are called upon to expend in the way of God,[55] so some of you is that who does not give, and whoso does not give, so he does not give to his own soul,[56] and God is Independent and you are dependent ;[57] and if you turn away, He will substitute another people in your place, then they will not be your likes.[58]

٣٨- هَـٰٓأَنتُمْ هَـٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ ۚ فَمِنكُم مَّن يَبْخَلُ ۖ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ ۚ وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا۟ أَمْثَـٰلَكُم ۝ ع ٤

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54. If God demands with strictness all the wealth He has given you, how many persons of God are there who will respond to this call (order) pleasantly and with a wide heart? Most of them would be there who will prove niggardly and narrow-hearted. And at the time of expending wealth their heart-displeasure will come to light.

55. لتنفقوا فى سبيل الله i.e. you are called upon to expend a part of your wealth in the way of God for your own benefit.

56. Your giving is for your own benefit. If you do not give, it is to your own loss, God is quite independent of your giving or not-giving.

57. Hazrat Shah Sahib says : "By the admonition you hear about expending wealth you should not understand that God or His Messenger begs of you. No, He says it for your good. Then for one you will get a thousand ; otherwise God and His Messenger have no care of your wealth."

58. The wisdom and expediency for which God orders His servant to expend, its achievement does not depend upon you. Suppose you become miserly and turn away from His order, He will raise another people instead of you, who will not be niggardly like you, nay, but it will carry out the order of God with a magnanimous heart and expend wealth in His way. However, the wisdom and expediency of God shall be definitely accomplished. Of course, you will be deprived of this fortune !

In a Tradition the Sahaba asked the Holy Prophet : "who is that people that is hinted in the verse." The Holy Prophet put his hand on Hazrat Salaman Farsi (God is well-pleased with him) and said : "His people," and said : "By God if Eman goes up to Surayya (a star), the people of Faras (Persia) shall bring it down from there too."

Thank God, praise to God, the Followers (God is well-pleased with them) presented the proof of that matchless sacrifice and the zeal of Eman, that no occasion arose to substitute another people in place of them.

Nevertheless the people of Faras entering into Islam demonstrated such a splendid service to Islam and Knowledge of Islam that everyone is compelled to recognize this fact that according to the prophecy of the Holy Prophet this was the only nation who could fill up the place of the Arabs in time of necessity. Apart from thousands of Scholars and Imams, the single person of Hazrat Imam Azam Abu Hanifa is sufficient to confirm the truth of this Prophetic prediction, rather, the first and the perfect most application of this mighty good tiding is the Great Imam Abu Hanifa—God is well pleased with him and he is well-pleased with God.

Sura Muhammad (Be peace upon him) has ended by His succour and help, so thanks to God and praise to God for this benefaction !

(SURA FATAH SENT DOWN IN MEDINA, VERSES 29, SECTIONS 4)

In the various verses of this Sura many events are referred to. In order to understand they are briefly written as follows :

(a) The Holy Prophet (Be peace upon him) saw a dream in Medina that they entered Mecca with peace and security, and after performing Umrah they also performed the rite of shaving and cutting. He related this dream to Sahaba. Though the Holy Prophet had not fixed the time, yet in extreme eagerness most of them thought they would perform Umrah the same year, and by chance he also made the intention for Umrah.

(b) The Holy Prophet with about 1500 souls set out for the performance of Umrah towards Mecca, and the sacrifice was also with him. When this news reached Mecca, the Quraish after a huge conference decided that they would not allow him to enter Mecca ; though even the enemy was not forbidden with them to perform Hajj and Umra. However, reaching Hudaibeya, that is situated not far away from Mecca his she-camel sat down and by any means intended not to stand up. The Holy Prophet said : حبسها حابس الفيل (He who checked the elephants also checked him) and said : "By God I shall grant all those demands which the Meccans present and in which the veneration of God's waymarks remains unaffected. At last he put up there, and that is the place which is known as Shumaisiya, today.

(c) The Holy Prophet sent a messenger to the People of Mecca that they had not come there to fight, so, they should let them come, and they would return after performing Umrah. When he received no answer, then he sent Hazrat Usman (God is well-pleased with him) with the same message, and gave good tidings to some Muslims, men and women, who were subdued and oppressed in Mecca, that the situation was about to change and Islam was going to be dominant in Mecca. The Quraish detained Hazrat Usman. When his return was delayed the rumour spread that Hazrat Usman was killed by the Meccans. At that time the Holy Prophet took Bait of Jihad with the Sahaba sitting under a tree with this thought that perhaps an occasion of war would take place. When the Quraish heard the news of Bait they were terrified, and returned Hazrat Usman.

(d) Then some Meccan Chiefs came to the Prophet to make peace. It was decided that a peace-treaty should be written. In this connection some affairs were also

disputed and debated, and the Muslims became angry, rather furious, that sword should decide the whole matter. But in the long run the Holy Prophet granted all the conditions at the obduracy of the Meccans. At this critical occasion the Muslims acted with extra-ordinary patience and forbearance, not because they were weak but because the Holy Prophet desired it. However, the treaty was prepared with extra-ordinary conditions of the Unbelievers. For example, the Unbelievers forced this condition that the Prophet should go back that year without performing the Umrah and next year could come without arms and perform the Umrah. Moreover, there should be no war between the two parties for ten years. During that period if any male person would go to Medina from the side of Mecca they should return him and should not keep him with themselves. But the man going to the Unbelievers from Medina was not to be returned to Medina, the Unbelievers would not send him back. After the completion of the treaty affairs, the Holy Prophet sacrificed the sacrifice-animal, and after shaving and cutting put off the Ehram, and started for Medina.

(e) While on the way to Medina this Sura Fath was sent down. The whole event took place at the closing of Sixth Hijri.

(f) After the return from Hudaibeya in the beginning of Seventh Hijri, the Holy Prophet conquered Khaibar, a city dominated by the Jews, situated to the northern side of Medina on the highway to Sham. In this expedition there was none except those Sahaba who were with the Holy Prophet in Hudaibeya.

(g) According to the Treaty of Hudaibeya the Holy Prophet went to perform the Umrah next year i.e. seventh year of Hijri, in the month of Ziqad (in lieu of the last year Umrah which he could not perform due to the stubborn attitude of the Meccan Unbelievers) in peace and security.

(h) The Quraish violated the ten-year no-war condition of the Treaty. The Holy Prophet invaded Mecca and conquered it in the 8th Hijri in the month of Ramadhan.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١۔ اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ۙ

1. We have decided for thee a manifest decision,

٢۔ لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَاَخَّرَ وَيُتِمَّ نِعْمَتَهٗ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيْمًا ۙ

2. That God may forgive thee what passed before of thy sins and what comes thereafter,[1] and complete His blessing upon thee[2] and lead thee to the straight way.[3]

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1. The Treaty of Hudaibeya outwardly appears as the treaty of disgrace and subduedness, and a perusal of the conditions apparently shows that all the disputes were decided in favour of the Quraish. As such Hazrat Umar and other Sahaba (God is well-pleased with them) were extremely sorrowful and agitated seeing the superficial structure of the Treaty. They thought that the crowd of the Quraish and their supporters had no significance before the fourteen or fifteen hundred devotees of Islam, as why not should the sword decide all the disputes ? But the eyes of the Messenger of God (Be peace upon him) were seeing all those conditions and results that were hidden from the sight of others, and God had opened his heart to endure the most severe and undesirable events. With a unique contentment, trust and forbearance the Holy Prophet was accepting every condition of the Meccan Unbelievers ; and consoled the Sahaba with the words : اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ i.e. God and His Messenger know better, till that this Surat was sent down, and God, the Most Holy, named this Treaty or Decisionas فَتْحٌ مُّبِيْنٌ i.e. Manifest Victory or Manifest Decision. The people were also amazed at this name and asked the Holy Prophet: "Is it a Victory. O Messenger of God ?" The Holy Prophet said, "Yes indeed, it is a Big Victory." The reality is that after the Bait of Jihad by the Sahaba and the ordinary acts of excitement the enemy was overawed and inclined to make peace. Thy Holy Prophet throughout acted with pardon, forgiveness and overlooking, though he had full power over a war and a retaliation. The Unbelievers presented unreasonable demands sufficient to irritate any man of sense and reason, but the Holy Prophet silently and patiently accepted all their rough demands for the sake of veneration for the House of God (Baitullah). The Holy Prophet did not think to mar the inviolability of Ka'aba and its precincts. These are those facts and events that were a means to the absorption of God's special help and mercy on the one hand, and on the other these events were exercising a great influence of the moral and spiritual power of Islam and the Prophetic dignity of the Holy Prophet on the hearts of the enemies, already overawed. The superficial observers might calculate it a weakness of the Muslims and a dominancy of the Unbelievers' party. But the keen and acute observers calculated it to be a clear decision in favour of the Prophet. Naming it فَتْحٌ مُّبِيْنٌ —Manifest Victory or Clear Decision—God made them aware of the attendent fact that the Treaty was a victory at that time as well as a victory for the future, because it opened the door of numberless external and internal victories.

After this Treaty the Muslims and the Unbelievers found occasion to come into frank contact with each other without any misapprehensions. The Unbelievers heard the Muslims, observed their manners and character, pondered over the Quran they heard from the Muslims, watched closely their sincere devotion to Islam and the Prophet of Islam. Their selfless absorption created in them an eagerness and a thirst of Islam, with the result that from the Treaty of Hudaibeya to the Meccan Victory i.e. in about two years, the people embraced Islam in such a huge number that never before such number became Muslim. The well-known Sahaba like Khalid Binal Waleed and Umaro binal Aas also embraced Islam during this period. That was the mightiest blessing of this Treaty that it conquered not the bodies but the hearts. Now the party of Islam was spread far and wide, and it grew so much in number and in strength that the conquest of Mecca became very easy. Consequently Mecca was conquered and the defilement of polytheism was cleansed for all times to come. In Hudaibeya there were about 1500 devotees with the Prophet, but after two years at the time of the conquest of Mecca there was a huge army of ten thousand Mujahideen with the Prophet. The truth is that the Treaty of Hudaibeya was a base, a foundation, a golden preface, not only for the conquest of Mecca or the conquest of Khaiber, but for all future victories of Islam. And who can imagine or conceive those holy knowledges and recognitions, and the internal ranks and degrees that were opened by virtue of that forbearance and trust, and veneration for God's waymarks shown in connection with the Treaty of Hudaibeya. Of course, God has made a brief indication in these verses i.e. as the Kings of the world confer on their victorious generals special titles and rewards, God has conferred four things on the Prophet :

The first thing is the forgiveness of sins i.e. all kinds of faults, which may be considered as faults in view of his great rank, are forgiven in entirety and in eternity. This is that thing which is not said for any other servant. But it is said in Tradition that after the revelation of this verse the Holy Prophet worshipped God and laboured so much that due to long standing in the night-prayer (Tahajjud) his feet swelled, and the people felt mercy when they saw him. The Followers said, "why do you labour so much, O Messenger of God ? God has forgiven all your former and future mistakes (faults)." He said, اَفَلَا اَكُوْنُ عَبْدًا شَكُوْرًا i.e. "should I not then become His thankful servant ?" It is obvious that God will give this good tidings only to such a servant who becomes more fearful, never fearless. In the lengthy Tradition of Intercession it is said that when the creation will come to Hazrat Massieh (Be peace upon him) on the day of Ressurrection, he will say, "Go to Muhammad (Be peace upon him), who is the Last Prophet and whose faults, former and latter, God has forgiven." It means if some fault occurs at this place of intercession, it will come under : مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَاَخَّرَ so no one except the Holy Prophet can stand at this place of intercession.

2. Not only the forgiving of faults, but all those external and internal material and spiritual rewards and favours, which have been done upto this time shall be completed perfectly.

3. He shall keep thee on the straight path of guidance and perseverance always. No hindrance will hinder thee in the way of reaching the transcendent (sublime) ranks of recognition and observation, and in the way of making Islam dominant on the bodies and hearts of mankind. The people shall come in throngs to embrace Islam by thy guidance, and thus thy treasures of virtues and wages shall multiply without limit.

3. And that God may help thee with a mighty help.[4]

4. It is He who sent down peace into the hearts of the Believers so that they might, add Eman to their Eman,[5] and to God belong all the armies of the heavens and the earth : and God is all-Knowing, All-Wise.[6]

٣۔ وَّيَنْصُرَكَ اللّٰهُ نَصْرًا عَزِيْزًا ۝

٤۔ هُوَ الَّذِيْٓ اَنْزَلَ السَّكِيْنَةَ فِيْ قُلُوْبِ الْمُؤْمِنِيْنَ لِيَزْدَادُوْٓا اِيْمَانًا مَّعَ اِيْمَانِهِمْ ۗ وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۝

4. Such a help of God shall come that no one shall be able to check it or subdue it. And by His help alone victory and triumph shall accompany thy steps. It is said in Sura Nasar that when help and victory comes from God and the people enter into the Divine Religion in throngs, so glorify and praise God and beg His forgiveness. It is obvious that the Prophet would have asked forgiveness (done Istighfar) at this Manifest Victory, in which case the meaning of لِيَغْفِرَ لَكَ اللّٰهُ becomes more clear. It is pointed by Ibne Jarir, may God have mercy on him!

5. He sent down peace i.e, though it was against their disposition yet they stuck to the order of the Messenger, and did not react with obstinacy to the stubborn Unbelievers. By the blessing of this attitude the degree of their Eman increased, and they progressed in the ranks of recognition and faith. They had first proved by offering Bait of Jihad that they were ready to fight and lay down their life in the way of God. This was a colour of Eman. Thereafter when the Holy Prophet approved the Treaty by the order of God against the sentiment of the Muslims then the second colour of their Eman was that they bent down their necks of compliance before the decision of Allah and Rasool, pressing down forcibly their emotional sentiments and inclinations. God is well-pleased with them and they are well-pleased with Him.

6. Only He knows when there is expediency for you in giving the order of war, and what is that wise occasion when you should be prevented from fighting and urged to make peace. When you are ordered to fight you should not be afraid of the odd number of the Unbelievers because He is owner of all earthly and heavenly hosts of the Universe. He can help you by His unseen armies despite meagreness, as He has helped you in Badr, in Ahzab, Hunain, etc. And if He orders to make peace and abstain from war, then obey that order. Do not think : "Alas ! the Treaty is done and the Unbelievers were delivered and they received no punishment, had we been ordered to fight, we would have annihilated them," because their annihilation does not depend upon you, if We will. We can annihilate them by other hosts. However, if the Owner of the armies of the heavens and earth gives the order of peace, then surely there shall be betterment and wisdom in it.

5. That He may admit the Believers, men and women, into gardens underneath which rivers flow, to dwell therein for ever, and remove from them their evils ;[7] and that is, with God, a receiving of a mighty success.[8]

٥ لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا ۝

7. When the Holy Prophet recited إِنَّا فَتَحْنَا لَكَ الخ unto the Sahaba they offered congratulation to the Prophet and said : "This is for you, O Messenger of God ! And what is for us ?" At this these verses were sent down i.e. God increased the Eman of the Believers by sending down peace and shechinah, so that He may admit them to Paradise with great honour and forgive them their faults and weaknesses. It is said in the Tradition that none of those Followers who took Bait in Hudaibeya will go to the Hell.

Note :—The mention of women-believers is for the sake of generalization i.e. be it man or woman the labour of any soul shall not be spoiled. It is proved by Tradition that Hazrat Umme Salma was with the Prophet in this journey.

8. Some so-called Sofis and overpowered elders say that seeking Paradise is the mode of imperfect ones. From here it is known that Paradise is the big achievement of man with God.

6. And that He may chastise the Hypocrites, men and women alike, and the Associators, men and women alike,[9] those who surmise evil surmises upon God,[10] upon them is the turn of misery,[11] and God exacted wrath upon them and cursed them and prepared Hell for them, and they reached a bad place.

٦. وَّيُعَذِّبَ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ الظَّآنِّيْنَ بِاللّٰهِ ظَنَّ السَّوْءِ ؕ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ۚ وَغَضِبَ اللّٰهُ عَلَيْهِمْ وَلَعَنَهُمْ وَاَعَدَّ لَهُمْ جَهَنَّمَ ؕ وَسَآءَتْ مَصِيْرًا ۝

7. And to God belong the hosts of the heavens and the earth ; and God is All-Mighty, All-Wise.[12]

٧. وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۝

8. We have sent thee events to tell, and good tidings to bear and warning to rehearse,[13]

٨. اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۙ

9. By giving peace to the hearts of the Believers God made the root of Islam strong and opened the door of Islamic victories and progress, that is eventually a cause of the afflictions on the Unbelievers and Hypocrites, and a cause of their full punishment.

10. 'Evil surmises' i.e. the Hypocrites did not accompany the Holy Prophet (except one whose name was Judda Bin Qais) when they started from Medina for Mecca. They made various pretences and stayed in Medina. They thought that a battle should definitely take place, and the Muslims would be destroyed in the war, none would return alive, because they would be far distant from Medina in the territory of the enemy with a small strength, so why should they ruin themselves with those foolish souls ; while the Unbelievers of Mecca thought the Muslims were coming with the intention of capturing Mecca in the name of Umra. In other words they thought that the Prophet was engineering a fraud and a deception. (God forbid)

11. They would surely come under the turn of Time and the circuit of misery. How far they would take precautionary steps and make urgent preparations?

12. If He desires to punish, then who can save ? The Divine Army may grind them in a moment. But while He is All-Mighty, He is also All-Wise. The Divine Wisdom does not demand their urgent extermination.

13. You bear good tidings to the obedient, rehearse warning unto the disobedient and relate your own conditions to them, as from اِنَّا فَتَحْنَا to this place, all the three kinds of subject have come. And in the Hereafter too the Holy Prophet shall be a witness to his Ummat. Moreover, he shall give evidence for the Prophets on the Day of Resurrection.

9. That you (people) may believe in God and His Messenger and help him and revere him,[14] and that you may celebrate His glory morning and evening.[15]

10. Verily those who do Bait with thee do Bait with God. God's hand is over their hands ;[16] then whosoever breaks his word he breaks it to his own loss, and whoso fulfils that thing whereupon he has covenanted with God, so He will gave him a mighty recompense.[17]

٩- لِّتُؤْمِنُوا بِاللّٰهِ وَرَسُوْلِهٖ وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ ؕ وَتُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ○

١٠- اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ ؕ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ ۚ فَمَنْ نَّكَثَ فَاِنَّمَا يَنْكُثُ عَلٰى نَفْسِهٖ ۚ وَمَنْ اَوْفٰى بِمَا عٰهَدَ عَلَيْهُ اللّٰهَ فَسَيُؤْتِيْهِ اَجْرًا عَظِيْمًا ○ ع

14. If the pronouns in تعزروه وتوقروه turn to God, then helping God means helping His Religion and His Messenger. If they turn to the Messenger, then there is no difficulty.

15. Say the glory of God, whether it be within the Prayers or without the Prayers.

16. The Sahaba did Bait by giving their hand in the hand of the Prophet. To it is said that doing Bait on the hand of the Prophet is as if doing Bait on hand of God, because in reality the Prophet takes Bait on behalf of God, and it is to His orders he urges them to steady compliance and obedience by means of Bait because the Holy Quran says : مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ (نساء - ركوع ١١)

(Whoso obeys the Messenger, he obeys God) وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى (انفال - ع ٢)

(And thou cast not the pebbles when thou cast, but God cast).

When the reality of Bait is this, then surely the hand of God's affection and kindness shall be over their hands.

Note :—The Holy Prophet took Bait with the Sahaba sometimes on Jihad, sometimes on some other virtues. In Sahih Muslim the word علی الخیر is used in the Tradition. The Bait on Mashaekh in Tariqat (Way to God) taken according to Shariah comes under this very word i.e. علی الخیر . (See also comments under the verse 12 of Sura Mumtahina).

In Hudaibeya the Bait was taken on this thing that they would not run away from the Jihad field till the last moment of their lives.

17. If some one breaks the word given or covenant made at the time of Bait, then he will do his own loss. It will not hurt God and His Messenger. He shall himself suffer the punishment given by God at the breach of covenant. But those who remained firm and fulfilled their covenant with integrity—such men shall be given recompense.

SECTION 2

11. Now shall say, to thee those who stayed behind, of the country dwellers : 'We remained occupied in our belongings and our families, so ask forgiveness for us !'[18] They say by their tongues what is not in their hearts.[19] Thou say : 'Who is that to execute power against God for your sake, if He desires loss (hurt) for you or desires profit for you ?' Nay, but God is, ever aware of your works you do."[20]

١١۔ سَيَقُوْلُ لَكَ الْمُخَلَّفُوْنَ مِنَ الْاَعْرَابِ شَغَلَتْنَآ
اَمْوَالُنَا وَاَهْلُوْنَا فَاسْتَغْفِرْ لَنَا ۚ يَقُوْلُوْنَ بِاَلْسِنَتِهِمْ
مَّا لَيْسَ فِيْ قُلُوْبِهِمْ ۭ قُلْ فَمَنْ يَّمْلِكُ لَكُمْ مِّنَ اللّٰهِ
شَيْـــًٔا اِنْ اَرَادَ بِكُمْ ضَرًّا اَوْ اَرَادَ بِكُمْ نَفْعًا ۭ بَلْ
كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرًا ○

18. At the time of starting from Medina the Holy Prophet had announced about his march, and urged the Muslims to go with him. Perhaps he had also an idea of war after presumption. At this the rustic country-dwellers, in whose hearts the Eman had not become strong, shirking their duty sat behind, and said to themselves : "What, will we go to a people who have killed so many companions of Muhammad (Be peace upon him) in Medina away from their native land. Will we go to their house now and fight with them ? You will see that they shall be destroyed there all together, and Muhammad and his companions will not return from this journey." In these verses God has divulged their hypocricy. During the journey he was informed that after his safe return to Medina those people would come and present lame excuses for their absence, and say that domestic occupations did not leave them free to participate in the expedition, and there was none to watch their houses and properties in their absence. However, they had committed a blunder, so he should ask forgiveness for them, they will add.

19. They know by their heart that all their pretences were wrong. And the request for doing Istighfar was also a mere show-off, never by a true heart. They neither think it a sin by their hearts, nor do they have any faith in the Prophet !

20. Every kind of profit and loss is in the possession of God. No one has any power against His will and He had not destined the blessing of this journey in their luck, nor it is His desire now that I should ask forgiveness for you. He had informed us of these false pretensions already before your these devisings. Any way God has intended that due to your actions and activities He should put you to loss concerning the diverse blessings and gains of the Ghazwa-e-Hudaibeya. And you say that you could not go because of your wealth and families who required your presence and protection, so if God will to damage you in your wealth and property would you be able to guard against it or avert it sitting in your houses. Or suppose, if God wills to profit you in your wealth and health and you are upon the journey, then can any one prevent Him ? When no one can hinder loss or gain, then it is sheer foolishness and error to care for these things against the good pleasure of God and His Messenger. Do not think that you will please God by these pretensions and excuses. Nay, but remember that God is fully aware of all your secret and public deeds.

12. Nay, but you had thought that the Messenger and the Muslims would not return to the families ever, and that thought was decked our fair in your hearts, and you surmised evil surmises, and you were a people to be ruined.[21]

13. And whoso believes not in God and His Messenger, We have prepared for the Disbelievers a blaze.

14. To God belongs the Kingdom of the heavens and the earth, He forgives whomsoever He will and throws into chastisement whomsoever He will. And God is All-Forgiving, All-Kind.[21]

١٢- بَلْ ظَنَنْتُمْ أَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ وَالْمُؤْمِنُوْنَ
إِلٰٓى أَهْلِيْهِمْ أَبَدًا وَّزُيِّنَ ذٰلِكَ فِيْ قُلُوْبِكُمْ وَظَنَنْتُمْ
ظَنَّ السَّوْءِ ۖ وَكُنْتُمْ قَوْمًا بُوْرًا ○
١٣- وَمَنْ لَّمْ يُؤْمِنْ بِاللّٰهِ وَرَسُوْلِهٖ فَإِنَّآ أَعْتَدْنَا
لِلْكٰفِرِيْنَ سَعِيْرًا ○
١٤- وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۭ يَغْفِرُ لِمَنْ يَّشَآءُ
وَيُعَذِّبُ مَنْ يَّشَآءُ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ○

21. No, as a matter of fact, that is not the real cause of your not going, that is being described by you. Nay, but you had thought that the Prophet and the Musalmans would never return from the journey. This was your heart-desire, and this wrong calculation and surmise had sunk into your hearts. This is why you thought that in keeping aloof was your profit and protection, whereas this way was to bring about your destruction and loss. And God knew (beforehand) that they were going to be ruined.

22. How can I get him forgiven whom He does not desire to forgive? Of course, if He is kind you can be given the divine grace of Repentance (Tauba), and you can be forgiven. His mercy is, however, precedent to wrath.

15. Now will say those who remained behind, when you go forth to take the spoils: 'Leave us to follow you,' desiring to change the word of God. Thou say: 'You shall never follow us, so God has said before.'[23] Then they will say: 'Nay but you are jealous of our gain.[24] Nay, but they do not understand except a little.[25]

١٥۔ سَيَقُوْلُ الْمُخَلَّفُوْنَ اِذَا انْطَلَقْتُمْ اِلٰى مَغَانِمَ لِتَاْخُذُوْهَا ذَرُوْنَا نَتَّبِعْكُمْ ۚ يُرِيْدُوْنَ اَنْ يُّبَدِّلُوْا كَلٰمَ اللّٰهِ ۭ قُلْ لَّنْ تَتَّبِعُوْنَا كَذٰلِكُمْ قَالَ اللّٰهُ مِنْ قَبْلُ ۚ فَسَيَقُوْلُوْنَ بَلْ تَحْسُدُوْنَنَا ۭ بَلْ كَانُوْا لَا يَفْقَهُوْنَ اِلَّا قَلِيْلًا ○

23. When the Holy Prophet returned from Hudaibeya, he was ordered to attack Khaibar, where the treacherous jews were inhabited, who had betrayed the covenant and brought forth the Unbelievers on Medina. God informed the Prophet that those country-dwellers who had not participated in the Hudaibeya Expedition would now say to join them in the Khaibar Expedition, because there was less danger and more hope of the booty. He was ordered to tell them that before their request God had informed them that the country-dwellers who were left behind would never go with the Muslim Mujahdeen in that expendition (Khaibar Expedition). When God had issued His word would they be able to go with them in that situation ? If they went with the Mujahideen it meant that God's word was changed, and that was never possible.

24. They said, "God has not said anything. You merely desire that we should not gain any profit. You alone should possess all wealth of the spoils without giving any share to anyone else."

25. They have very little understanding. These idiots do not understand the state of piety, contentment and satisfaction of the Muslims. Are tney avaricious of wealth that they would be jealous of the Hypocrites ? Will the Prophet forge a lie against God out of jealousy ? (God forbid)

16. Say to the country-dwellers who remained behind : 'In future you shall be called against a people, very-hard-fighters, to fight them, or they will surrender, then if you obey the order, God will give you a goodly recompense,[26] and if you turn back as you had turned back first time, He will chastise you with a painful chastisement.[27]

١٦. قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ سَتُدْعَوْنَ اِلٰى قَوْمٍ اُولِيْ بَاْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ اَوْ يُسْلِمُوْنَ ۚ فَاِنْ تُطِيْعُوْا يُؤْتِكُمُ اللّٰهُ اَجْرًا حَسَنًا ۚ وَاِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ۝

17. There is no imposition upon the blind, neither upon the lame is imposition, nor upon the sick is imposition.[28] And whosoever obeys the order of God and His Messenger, He will admit him into gardens underneath which rivers flow, and whosoever turns back, him We will chastise with a painful chastisement.[29]

١٧. لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ ۭ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ وَمَنْ يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا ۝

26. Keep patient for sometime. You can not go in this battle. But in future there will come many fights. Encounter with highly militant people will take place which will continue till they become Muslims, or surrender and pay the jizziyah. If you are really eager for Jihad you should come into the battlefield and do justice to bravery at that time. At that occasion if you obey God's order, God will give you fairest recompense.

Note :—These militant people are Banu Hanifa etc. who were the people of Musailma, Kazzab, or Havazan and Thaqif etc. who came in Havazan Battle, or those apostates against whom Hazrat Abu Bakr Siddiq waged war in his period of Caliphate, or the people of Persia, Room and Kurd etc. with whom battles were fought in the days of the guided Caliphs (Khulafa-e-Rashideen). Many of them became Muslims without a fight and a great booty was obtained.

27. As you had gone back at the time of Hudaibeya Expedition, if you turn back at these future occasions, God will give you a painful, severe punishment, perhaps in this very world before the Hereafter.

28. Jihad is not obligatory upon these people.

29. In all matters and affairs this is the general rule.

SECTION 3

18. God was pleased with the Believers when they did Bait with thee under that tree,[30] then He knew what was in their hearts,[31] then He sent down peace upon them, and rewarded them with a high victory.

19. And very many spoils which they will take ;[32] and God is ever All-Mighty, All-Wise.[33]

١٨۔ لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا ۙ

١٩۔ وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ۭ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۝

30. That was the acacia tree in Hudaibeya. Perhaps due to these words: لَقَدْ رَضِيَ اللّٰهُ الخ , this Bait is known as Bait-al-Rizwan. Its story has been described in the introductory note.

31. What was in their hearts i.e. the danger or apprehension of the outer circumstances, and the trust of the heart sincerity of intention, truthfulness, loyalty and the love of Islam etc.

Note :—Generally the Commentators have meant these things by مَا فِيْ قُلُوْبِهِمْ. But Abu Hayyan says that it means the agitation, distress, pain and sorrow that was created by the conditions of the treaty—and onwards the sending of peace : فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ is more relevant to it.

32. i.e. the victory of Khaiber achieved just after the return from Hudaibeya, and the enormons spoils that ameliorated the poor condition of the Sahaba—the result of their unprecedented devotion to the Prophet of Islam.

33. By His might and widom He made up the deficiency of Hudaibeya here in Khaiber. The same happened at the occasion of Mecca Victory and the Battle of Hunain.

20. God has promised you many spoils that you will take them, so He hastened to you this booty,[34] and restrained the hands of men from you,[35] and that it may be a sign of Divine Power for the Muslims,[36] and to guide you on the straight path,[37]

٢٠. وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هٰذِهٖ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ اٰيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا ۙ

21. And one victory more that came not under your power, it is in the control of God, And God can do everything.[38]

٢١. وَّأُخْرٰى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللّٰهُ بِهَا ۚ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيرًا ۝

22. And if the Unbelievers had fought you, they would have turned their backs, then found neither any supporter, nor helper,[39]

٢٢. وَلَوْ قٰتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَّلَا نَصِيرًا ۝

34. Onward you will get numerous bounties, a part of them We gave you in the Battle of Khaiber.

35. We allowed not a general fighting, and in Hudaibeya or Khaiber We saved you from any kind of hurt at the hands of the Unbelievers, and in your absence your families remained secure from the high-handedness of the Unbelievers.

36. So that the Muslims should understand what the power of God is, and what their rank with God is, and that all other promises of the future shall be fulfilled similarly.

37. When there is confidence in the promises of God and trust in His limitless power, then they shall be urged to more obedience and compliance. This is the straight way.

38. In reward of this Bait (swearing to fealty and obligation to allegiance) the victory of Khaibar is given, and the Meccan Victory, that was not achieved till then, is a forseen conclusion because God has promised it. Wisdom was calculating the Treaty of Hudaibeya as the preface of Meccan Victory. Meccan Victory is definitely the result of the Treaty of Hudaibeya in this world of causes and effects.

39. If there had been a war, surely you would have overcome, and the Unbelievers would have turned their backs and run away. No one would have been able to defend them from the calamity. But God's wisdom demanded it that the peace-treaty should be concluded at present and the Muslims should benefit from its mighty and glorious blessings.

23. The wont of God that has been coming since ancient times, and thou shalt never find (see) the wont of God changing.[40]

٢٣۔ سُنَّةَ اللّٰهِ الَّتِيْ قَدْ خَلَتْ مِنْ قَبْلُ ۚ وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ۝

24. It is He who restrained their hands from you, and your hands from them, in the hollow of Mecca, after that He handed over them to you.[41] And God sees what you do.[42]

٢٤۔ وَهُوَ الَّذِيْ كَفَّ اَيْدِيَهُمْ عَنْكُمْ وَاَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْۢ بَعْدِ اَنْ اَظْفَرَكُمْ عَلَيْهِمْ ۭ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۝

40. When there is a clash or encounter between the People of Truth and the People of Falsehood at some decisive occasion, eventually the People of Truth prevail over, and the People of Falsehood are vanquished and overpowered. This is the wont of God coming from times immemorial, wherein there is no changing or alteration. Of course the condition is that the People of Truth should stand on truth in an honourable sense of Quranic standards. Some have interpreted in another way that no one can change the habit of God i.e. no one has power to disallow a work to be done that was to be done according to the Sunnat of God.

41. Some small groups of the Idolators had come to Hudaibeya to kill the Holy Prophet if they got a chance, or trouble the Muslims found loitering in random state. As such they molested in a hostile way hither and thither and killed one Muslim and uttered words of provocation. At last, the Companions arrested them alive and brought in the presence of the Holy Prophet (Be peace upon him). The Holy Prophet forgave them and took no revenge. In the present verse such types of events are referred to. And the word ببطن مكة (in the hollow of Mecca) also covers environs of the city, because the war spreads like flame from one place to the other in no time.

42. God is seeing all things, your pardon and clemency, and the mischiefs and treacheries.

25. They are the ones who disbelieved and barred you from the Holy Mosque and the dedicated sacrifice too detained so as not to reach its place.[43] And if there had not been so many a Man-Believer and so many Women-Believers, whom you knew not, this fear that you would trample them, and there would have befallen you perplexity on their account unknowingly, that God has to admit into His mercy whom He will,[44] and those souls had gone separated, then We would have chastised the Disbelievers among them with a painful chastisement.[45]

٢٥- هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ ۚ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَئُوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ ۖ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ○

43. They did not allow the animals of sacrifice to reach that part of the Haram where they are sacrificed according to the general custom and constitution ; they remained detained in Hudaibeya.

44. Some Muslim men and Muslim women who were living in Mecca oppressed and overpowered, and the Muslims did not know them exactly, were to be trampled in the fighting without knowledge—but for this danger the war would have been permitted at present. But in that case you would have yourselves grieved at this national loss and the Unbelievers would have found occasion to say that the Muslims do not spare even the Muslims (less to speak of others) in the Holy City of Mecca. Due to this perplexity the fighting was kept postponed, so that those Muslims might be secure, and God may have mercy upon you by virtue of this unprecedented patience and clemency. Moreover, those Unbelievers who are destined to become Muslims should also be kept secure from the turmoils of war and admitted into His mercy.

Hazrat Shah Sahib says : "In this whole event the Idolators had been obstinate, and insolent to the Holy Mosque (Ka'aba), and you remained reverential and submissive. They barred the Muslims from Umrah and did not allow the sacrifice to reach its resort. No doubt, that place deserved immediate purification and victory at your hands, but some Muslims, men and women were hidden in Mecca, and some others who had Eman in their fate would have been trampled in the victory of Mecca at that time. At last, within the two years of the Treaty, those who were destined to become Muslim became Muslims, and those who were to get out, got out, then God made Mecca to be conquered." (Mozihul Quran)

45. Had the Unbelievers been away (separate) from the Muslims and the Muslims had not been mixed with them, you would have seen how terrible the punishment We would have inflicted on them at the hands of the Muslims.

26. When the Disbelievers set in their hearts enmity, the tenaciousness of paganism, then God sent down peace of His side upon His Messenger and the Muslims,[46] and made them perseverant on the Word of Veneration, to which they had a better right and deserved that job and God has knowledge of everything.[47]

٢٦- إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ
الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ
وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا
أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ع

46. The tenaciousness of paganism was that they did not let them perform the Umra that year, and that a Muslim migrating from Mecca was to be returned, and that they would not stay more than three days in Mecca if they came to perform Umra next year, and that they would not bring arms open, and that they should not write بسم الله الرحمٰن الرحيم in the Treaty, and that they should write only Muhammad bin Abdullah and not Muhammad Rasoolullah – the Holy Prophet accepted all these things, and the Muslims bowed down their heads before the order of the Holy Prophet despite great contraction and agitation, and finally their hearts were satisfied at the same decision.

47. Fearing God they abstained from the way of disobedience and kept persistently and strongly to the veneration of Ka'aba. And why should not have they dont it ? They were the most righteous worshippers of One God, and the greatest upholders of the Kalema : لا اله الا الله محمد رسول الله in the world at large. Only a staunch Unitarian and an obedient disciple of the Prophet can sacrifice his sentiments, passions and predilections in times of extreme agitation and intense sentimentalization for the sake of God's good pleasure and the veneration of Divine Waymarks. The real Tauhid is that a man hearing the order of that One Owner should banish all thoughts of self-respect and self-disgrace. Perhaps this is why the word : كلمة التقوى is interpreted in the Tradition by لا اله الا الله because the foundation of all piety and purity is this Kalema alone, for the perfect upholding and observing whereof God had selected the Companions of the Messenger (Be peace upon him). Undoubtedly they had a better right to this Kalema, and were really worthy of it.

SECTION 4

27. God exposed in truth to the view of His Messenger, the vision, justly verified that : 'You shall enter the Holy Mosque, God willing satisfactorily, shaving your heads and cutting without apprehension."[48] Then He knew what you know not, then appointed ere that, a victory nigh.[49]

٢٧. لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَمُقَصِّرِيْنَ �ۙ لَا تَخَافُوْنَ ؕ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ۝

48. In the introduction of the Sura has been described that in Medina the Holy Prophet (Be peace upon him) had seen a dream that they were entering Mecca and becoming Halal after shaving their heads and cutting their hair. And by chance he made intention the same year to perform Umrah. The Sahaba thought that they were to reach Mecca and perform Umrah the same year. But when the Treaty of Hudaibeya was finalized and the return to Medina was settled, some of the Sahaba asked the Holy Prophet, "O Messenger of Allah, had you not said that we would enter Mecca and perform Umrah." He said, "Had I also said that it would happen this year." They said, "No", the Holy Prophet said, "Then it will definitely happen, you shall reach Mecca in security and circumambulate the Baitullah and some of you will get his head shaved and some of you will get his hair cut and put off the Ehram, and going there you shall have no fear of any sort." And so it happened one year after the Treaty of Hudaibeya

In the present verse this very event is referred to, that verily God showed a true vision to His Messenger. As for انشاء الله it is for the sake of emphasis and certainty according to Ibne Kathir. According to Saiboya, at such occasions where certain thing is not an aim, but its execution is of course destined ; there this style is adopted.

49. Then God, according to His comprehensive knowledge, maintained the series of events. He knew how many reasons were there in revealing the interpretation of the dream after one year, but you knew not all those reasons. This is why He did not let the vision happen this year, but before its occurrence He presently gave you another victory i.e. Victory of Khaibar or the Treaty of Hudaibeya whom the Sahaba called Manifest Victory, as described in the Introduction of this Sura.

28. It is He who sent His Messenger on the straight path and on the religion of truth[50] that He may keep it above every religion.[51] And God is sufficient to prove the truth.[52]

29. Muhammad—the Messenger of God —and those who are with him, are powerful over the Unbelievers,[53] soft-hearted one to another,[54] thou seest them in Rukoo and in Sajdah seeking the bounty of God and His good pleasure,[55] their mark (recognizance, distinction) is on their faces by the effect of Sajda.[56] That is their state in the Taurat and their state in the Gospel,[57] as a crop that put forth its shoot, then strengthened its back, then it became thick, then it stood upon its stalk,[58] it looks pleasant to the cultivators—[59] that He may burn through them the hearts of the Unbelievers.[60] God has promised those of them who have believed and done righteous deeds, forgiveness and a mighty Wage (Thawab).[61]

٢٨ هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ
عَلَى الدِّيْنِ كُلِّهٖ ۭ وَكَفٰى بِاللّٰهِ شَهِيْدًا ۝
٢٩ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ۭ وَالَّذِيْنَ مَعَهٗٓ اَشِدَّاۗءُ عَلَى
الْكُفَّارِ رُحَمَاۗءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا
يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ۡ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ
مِّنْ اَثَرِ السُّجُوْدِ ۭ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۚ وَمَثَلُهُمْ
فِي الْاِنْجِيْلِ ۚ كَزَرْعٍ اَخْرَجَ شَطْــَٔهٗ فَاٰزَرَهٗ
فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰي سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ
لِيَغِيْظَ بِهِمُ الْكُفَّارَ ۭ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَ
عَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ۝

50. With respect to fundamental principles and offshoots, articles of faith and divine laws, this religion is the religion of truth, and this path is the straight path that the Holy Prophet Muhammad (Be peace upon him) has brought.

51. This religion has had prevailed over all other religions in the exterior for hundreds of years, and the Muslims have ruled over the people of all religions with great grandeur and resplendency for centuries by the grace of God. And in future also a time is coming well-nigh Qeyamat when in all sides the rule of the truthful religion shall prevail. And from the viewpoint of argument and reason the Religion of Islam has always been predominant, and shall always prevail over all systems for all times to come.

52. God is a witness to the truthfulness of this religion, and He alone shall prove its truthfulness by His action.

53. They are hard, strong and powerful against the Unbelievers whereby awe is cast on the Unbelievers and hatred against Kufr is expressed and demonstrated. God has said in the Holy Quran:

وَلْيَجِدُوْا فِيْكُمْ غِلْظَةً (توبہ - رکوع ۱۴)

وَاغْلُظْ عَلَيْهِمْ (توبہ - رکوع ۱۰)

اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ (مائدہ - رکوع ۸)

Hazrat Shah Sahib says : "One harshness and softness is that which is one's own temper, it works at random everywhere. One is that which comes after being purified by Eman, so harshness at its place, leniency at its occasion." (Mozihul Quran)

Scholars have written that excellent dealing and kind behaving with a Kafir is not bad if it is required by some constitutional reason or expediency, but in no case the Unbelievers should see in you any laxity or looseness in matter of religion.

54. Sympathetic and kind to their brethren, submissive in attitude, humble in style, meek in conduct, generous in dealings, merciful in demeanour and hospitable in transaction or negotiation.

Both these qualities of Sahaba : اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ were glittering in Hudaibeya.

55. They are found oft-performing the prayers, sometimes in Rukoo, sometimes in Sajda before God, acting with great devotion and extraordinary absorption ; no mark of least show-off and ostentation, seeking only the bounty of God and His good pleasure.

56. By the observation of prayers, particularly the prayer of Tahajjud, there is a special type of light and splendour in their faces, as if the rays of fearfulness, humility, (before God), excellence of intention and sincerity were shooting from their interior and illumining their exterior. The Companions of the Prophet were distinctly recognized among the people by the light of their faces and by their pious manners.

57. Such are the states thet were described in the past Books about the Companions of the Last Peophet (Be peace upon him). This is why many of the unprejudiced People of the Book, seeing their faces and manners spoke out that by God they looked like the Havaris of Hazrat Massieh.

58. Hazrat Shah Sahib says : "First on this religion was one man, then were two, then gradually strength grew in the times of the Holy Prophet, then in the era of the Caliphs."

Some Scholars say that in اَخْرَجَ شَطْـَٔهٗ there is an indication to the period of Hazrat Siddiq, in فَاٰزَرَهٗ to the period of Hazrat Umar, in فَاسْتَغْلَظَ to the period of Hazrat Usman and in فَاسْتَوٰى عَلٰى سُوْقِهٖ to the period of Hazrat Ali, as some other Elders have divided رحماء بينهم ، اشداء على الكفار ، والذين معه and تَرٰىهُمْ رُكَّعًا سُجَّدًا on the four Caliphs respectively. But the truth is that this verse comprehends the praise and admiration of the whole party of the Companions

(God is well-pleased with them) collectively and especially that of the Companions of Baitul Rizwan whose mention prevails throughout the Surat. (God knows better)

59. The cultivators are the observers of the whole progress by cultivation and growth, hence they are especially mentioned. When an observer of a thing likes it, then why will not others like it.–

60. The hearts of the Unbelievers burn to see the freshness, verdure, splendour and grandeur of this Islamic crop with malice and anger. From this verse some Scholars have derived that one who is jealous of the Sahaba is an infidel.

61. Hazrat Shah Sahib says : "This promise is given to these who are Believers and do righteous deeds. All the Campanions of the Holy Prophet were the same, but the fear of the Last Hour was left. God does not give such plain tidings to His servants that may become dauntless. From that Owner so much applause is also a boon.

Surah Fath has ended by the Grace of God and His mercy. So thanks to God on this kindness !

سُوْرَةُ الْحُجُرٰتِ مَدَنِيَّةٌ رُكُوْعَاتُهَا ٢ اٰيَاتُهَا ١٨

(SURA HUJURAT, SENT DOWN IN MEDINA, VERSES 18, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهٖ وَاتَّقُوا اللّٰهَ ط اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ○

1. O Believers, advance not before God and His Messenger [1] and fear you God; God, is All-Hearing, All-Knowing.[2]

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1. In a matter about which you expect an order from God and His Messenger, you should not decide it beforehand by your own opinion (wisdom), nay, but you should wait for the Divine Order. When the Holy Prophet says something you listen to it attentively with silence. Do not dare speak before he speaks. What order you receive from there, you should act upon it without hesitation and without demanding why and wherefore. Do not put your interests, your wishes and your fancies foremost to their orders, nay but you should subject your wishes and sentiments to the heavenly commands.

Note :—In this Sura the courtesies and rights to the Holy Prophet (Be peace upon him) and the ways of maintaining brotherly relations with the Muslim brothers are taught, and that what are those principles acting whereupon the discipline of the Muslim Society can become strong and well-established, and if some corruption arises therein, then what is the cure for it? Observation is a witness to this fact that most of the disputes and wranglings take place out of self-will, self-seeking and wish-worshipping, the only cure whereof is that the Muslims should subject their personal opinions and interests to one sublime standard. And it is obvious that no standard or criterion can be higher than that of God and His Messenger. In its practising though there may come intense difficulties and troubles for the time being, yet its final end is certainly the triumph and success of both the Worlds.

2. The real obedience and esteem to God and His Messenger can be achieved only when there is fear of God in the heart. If the fear of God is not there in the heart then to maintain the claim to Islam in the outer sense, he will repeatedly bring the Name of God and His Messenger upon his tongue, and outwardly he will advance their orders (as a shield), but in reality he will make them an instrument to achieve his own internal desires and ulterior motives. So it should be remembered that God hears that which is on the tongue and knows that which is in the heart. Then how will this device or deception do before God? So a man should do work fearing Him.

2. O Believers, raise not your voices above the Prophet's voice and be not loud in your speech to him, as you are loud one to another, lest your works become void, and you may not be aware of it.[3]

٢۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْٓا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ○

3. In the Majlis of the Prophet do not make noise, and as you speak loudly or bitterly or sharply or acrimoniously among yourselves, you should not adopt this manner with the Holy Prophet because it is against courtesy. If you speak to the Holy Prophet you should speak with a soft voice, in respectful and reverential style with politeness and courtesy. Just see how a courteous son speaks to his father, an able pupil to his teacher, a sincere disciple to his Murshid, a soldier to his officer. The rank of a Prophet is far higher than all these men. When you speak to the Prophet you should be very courteous lest there should be some disrespect or impoliteness and he may be distressed. Then after the displeasure of the Prophet where is the resort of a Musalman ? In this situation there is the danger of complete ruination ; when the earning is lost it means everything is lost.

Note :—The Holy Prophet is no more in this World of Matter, but his Traditions are alive. So when the Traditions are read or recited the politeness and respectful attention is to be adopted. The Holy Prophet is alive in his grave. So when one is near his grave he must observe all manners of politeness and respect, as said in the present verse. After the Holy Prophet come the Caliphs, the Scholars of Divinity, and the Ulil Amr (those pious men in whose hands lie the affairs of the Muslims). Courtesy should also be shown to them, as a necessary requirement of a disciplined society, according to their respective degrees. The consideration of respective degrees is most essential, because corruption prevails in a society where the differentia of degrees is not given due consideration.

3. Those who lower their voices in the presence of God's Messenger, those are they whose hearts God has tested for courtesy.[4] for them is forgiveness and a mighty Thawab.[5]

٣- إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ ۖ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ○

4 Those who speak with humbility, politeness, courtesy, reverence and respect in the Majlis of the Holy Prophet, and lower their voices in the presence of the Holy Prophet, they are those whose hearts God has examined for the seed-casting of politeness, and purified them for utter piety and refinement.

Hazrat Shah Waliullah of Delhi writes in his famous Book, Hajjatullahil Baligha :

Four things are of the mighty waymarks of God—

(i) The Holy Quran

(ii) The Prophet

(iii) The Ka'aba

(iv) The Salat

Only that man will venerate these things whose heart, is replete with piety (Taqwa). وَمَن يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ (الحج - ع ٤)

From here it is also known that when raising voice above the voice of the Prophet is discourteous, then what degree of sin would it be to raise voice against the orders of the Holy Prophet after hearing them ?

5. By the blessing of this sincerity and devotion and the right-recognition, the former faults shall be forgiven, and a mighty Thawab shall be bestowed.

4. Those who call unto thee from behind the walls (from outside the apartments), the most of them do not have wisdom.

5. And if they had patience until thou comest out to them, that would be better for them. And God is All-Forgiving, All Kind.[6]

6. O Believers, if some sinner comes to you with a news, so investigate, lest you should afflict a people unknowingly, then tomorrow you repent upon what you have done.[7]

٤۔ اِنَّ الَّذِيْنَ يُنَادُوْنَكَ مِنْ وَّرَآءِ الْحُجُرٰتِ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ○

٥۔ وَلَوْ اَنَّهُمْ صَبَرُوْا حَتّٰى تَخْرُجَ اِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

٦۔ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنْ جَآءَكُمْ فَاسِقٌ بِنَبَاٍ فَتَبَيَّنُوْۤا اَنْ تُصِيْبُوْا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ○

6. The Bani Tamim came to see the Holy Prophet. The Holy Prophet was inside the apartment. They began to call from outside : "O Mohammad come out to us !' It was a nonsense and a discourtesy. They understood not the rank of the Holy Prophet. Who knows what he was doing, perhaps the Revelation was being sent down or he might be busy in some important work. His personality, the source of blessings, was the centre and shelter of all religious and worldly affairs of the Muslims ! Even an ordinary man. charged with some responsibility can not do his work without a time table, with peace and order. After all, the respect of the Prophet was something very important. They should have informed him through some one and have patience until he came out to them then they should have addressed him. Had they done so, it would have been better for them. But God forgives, what occurs out of ignorance and lack of wisdom, by His kindness. They should not repeat it again becoming repentent upon their fault. The respect and love of the Prophet is that point on which all the scattered forces and the distracted emotions of the Muslim Community are gathered together, and this is that relation-in-Eman upon which the whole edifice of Islamic Brotherhood is established.

7. Very often dissensions and disputes arise out of false news. Hence education is given to choke this fountain of difference and division first i.e. do not accept any news at random without enquiry or investigation. Suppose a wayless and miserable man complained against certain people, becoming overpowered by his some notion or emotion, and you, believing his mere statement pounced upon that people, thereafter it was known that he had given wrong information about that people, so imagine how much will you grieve at that hasty step of yours, and how bad will be its result for the party of Islam ?

7. And know that the Messenger of God is among you ; if he obeys you in many of the affairs then you would suffer,[8] but God has cast the love of Eman into your hearts and decked it fair in your hearts and cast hatred in your hearts against Unbelief and Sin and Disobedience. Those—they are on the righteous way,

٧۔ وَاعْلَمُوْٓا اَنَّ فِيْكُمْ رَسُوْلَ اللّٰهِ ۭ لَوْ يُطِيْعُكُمْ فِيْ كَثِيْرٍ مِّنَ الْاَمْرِ لَعَنِتُّمْ وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَزَيَّنَهٗ فِيْ قُلُوْبِكُمْ وَكَرَّهَ اِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ ۭ اُولٰۗىِٕكَ هُمُ الرّٰشِدُوْنَ ۙ

8. By God's grace and favour.[9] And God knows everything, the All-Wise.[10]

٨۔ فَضْلًا مِّنَ اللّٰهِ وَنِعْمَةً ۭ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝

8. Do not feel ill if the Messenger of Allah (Be peace upon him) does not act upon any of your news or opinion. The Truth can not be subservient to the wishes and notions of the people. If it be so whole system or workshop of the heavens and earth may become confounded, as God has said:

وَلَوِ اتَّبَعَ الْحَقُّ اَهْوَاۗءَهُمْ لَفَسَدَتِ السَّمٰوٰتُ وَالْاَرْضُ (المومنون - ع ۴)

In short, investigate the tidings and do not subject the Truth to your wish and opinion, nay, but you should subject your wishes to the Truth. In this way the root of all dissensions and wranglings shall be cut away.

Hazrat Shah Sahib writes : "If your counsel is not accepted, do not fell ill. The Messenger acts upon the order of God. In it alone is your welfare. If he obeys you, everyone shall say of his own interest, then whom should he follow ? (Mozihul Quran)

9. If you desire that the Prophet should follow your everything then there would be a great difficulty, but thank God that He by His grace and favour, has endeared Eman to your hearts and made detestable to you unbelief and sinfulness, whereby you can not go near such absurdity. In a Majlis which lustrest with the effulging presence of God's Messenger, the following of anyone's wish or opinion can not be imagined. Though bodily the Holy Prophet is not among us, but his education and his heirs and viceroys are amongst us, and shall remain among the Muslim Community for all times.

10. He knows the talents of every one, and to every one by His wisdom gives such states and stations as befitting his talents.

9. And if two groups of the Believers fight, bring about harmony (make peace) between them, then if one of them goes on ascending against the other, so you all fight against the aggressor till it reverts to God's order ; then if it reverted, set things right between them equitably, and do justice, no doubt, God loves the just.[11]

٩۔ وَاِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَاِنْ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ اِلٰٓى اَمْرِ اللّٰهِ ۚ فَاِنْ فَآءَتْ فَاَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوْا ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ○

10. The Muslims indeed are brothers, so make harmony between your two brothers, and fear you God so that mercy be done upon you.[12]

١٠۔ اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ ۚ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ○ ع

11. Despite all precautions and disciplinary measures if two groups of the Musalmans fight, try hard that differences should be removed and eradicated. If there is no tangible result of these efforts and one group goes on ascending and becomes aggressive then you should not sit silent, nay, but all the Muslims should fight against the aggressor, till that ascending group refrains from its aggressive activities, and reverting to the order of God presents itself for peace. At that time the Muslims should bring about harmony and make peace between the two groups with equality and justice. They should not bend either side away from the path of truth in partial support.

Note :—According to the tradition of Bukhari and Muslim this verse was sent down at the timely turbulence between two groups of Ansar, Oas and Khazraj. The Holy Prophet made peace and harmony between them according to the present verse. Those people who rise against the Khalifa in rebellion are also included in the general sense of the verse. Scholars have been argumenting concerning rebellion, by this verse since early times. But as it appears from the state of revelation, the present verse comprehends all party disputes of the Muslims, their controversies, wranglings and strife. As for rebellion see details in books of Fiqh.

12. In every state ot war or peace it should be taken into consideration that it is the war between two brothers or it is the peace between two brothers. They should not be treated like enemies or unbelievers. When two brothers strike against each other, they should not be left in their warring state, nay, but try your level best to put things right between them. While making such efforts fear God that partiality or sentiments of avengement should not come in between.

SECTION 2

11. O Believers, let not any people scoff at another people, perhaps they may be better than they, neither let women scoff at other women, perhaps they may be better than they ; and find not fault with one another with nicknames,[13] an evil name is sinfulness after Eman,[14] and those who do not repent—they are the unjust.[15]

١١۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى
اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰٓى
اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا
تَنَابَزُوْا بِالْاَلْقَابِ ؕ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ
الْاِيْمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ○

13. First, contrivances were taught to restrain differences and quarrels between the Muslims Then it was told that, if by chance differences arise, they should be exterminated with force and effective manner. But until the dispute is over, efforts should be made tha' at least the sentiments of hatred and opposition should not become sharper and provocative. It is commonly seen that when differences arise between two persons or two parties they resort to scoff at one another even at the most trifling matter, whereas he does not know that the derided one may be better with God rather he himself considered him better generally before the differences arose. But in perverseness and self-will the minor evils of the other party are seen, and the major evils of his own self are not visible to himself. By this way the gulf of adversity and hostility widens day by day, and the hearts get so much far distant from one another, that no hope of peace and harmony is left. In the present verse God, the Most Holy, has forbidden such things i.e. neither one party should scoff at the other party, nor one should revile the other with bad names, nor one should try to find faults with the other, because by such things the hatred and animosity multiply, and the fire of dissension and corruption spreads more rapidly.

Glory be to God ! What good and excellent directions are given by God ! If the Muslims try to understand, only this single Sura Hujurat contains the perfect remedy for their worst disease.

14. By reviling others with bad names a man becomes sinful himself Whether the bad name is affixed with him or not, but this nicknamer himself got the nickname of uncivil, ungodly, sinner and man-oppressing. Just think whether these bad names look fair after the best title of 'Momin'. Or it means that when a man has accepted Eman and become Muslim, then to taunt him at his pre-Islamic activities or at his worst names of those days e.g. to call him Jew, Christian, Hindoo, etc. is a very undesirable action. Similarly, to revile a man by a sin in which he is involved, and it is not his voluntary action, or to revile a man by a sin from which he has repented, is not lawful.

15. What is gone is gone. Now you should repent. If you do not repent even after hearing these orders and directions, upon these crimes, then you shall be the real unjust in the eyes of God.

12. O Believers, eschew much suspicion (calumniation) appointedly some suspicion (calumination) is a sin, and do not search the secret of anyone, and do not backbite one another.[16] Would any of you like to eat the flesh of his brother who is dead? You would abominate it![17] And fear you God. No doubt, God is Forgiving, Kind.[18]

١٢- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ
اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ
بَّعْضُكُمْ بَعْضًا ۭ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ
اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ۭ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ
تَوَّابٌ رَّحِيْمٌ ○

16. These things play a very dirty part in increasing mutual differences and divisions. The two parties become so much suspicious of each other that no room of good impression is left. Everything of the opponent is taken against itself whatever situation it may be. If there are one thousand chances of goodness in his word and one chance has some evil side, his disposition will bend towards the evil aspect, and deeming that evil aspect to be final and certain he will begin to blame and accuse the opposite party. Not only that one thing has reached him by chance, and by an ill thought wrong meaning has been attributed to it, nay, he will try to know the secrets of the other party in order to exaggerate them in wrong sense and warm their meetings with the backbiting. The Holy Quran forbids all such absurdities. If the Muslims act upon this advice, the differences that arise unfortunately, can not go beyond limit, and their detriment may be minimized, nay but within a few days the differences created by self-will shall be totally obliterated.

Hazrat Shah Sahib says: "Accusing, searching the secret, and back-biting is not good at any place; but where there is some good of religion and no purpose of self-will is served," there it is permitted, as has been the method of research and investigation about those men who are concerned and connected with the quotation and translation of the Tradition because without this criticizing method the protection of religion was impossible.

17. The back-biting of a Muslim brother is such a dirty and abominable act as if some one eats of the flesh of his dead brother. Will any man like it? Then understand that back-biting is more heinous than that.

18. Only that person will act upon these directions and advices who has the fear of God in his heart. If there is no fear of God, then there is nothing! Those who claim to Islam and Eman should fear God, and be afraid of the wrath of that Omnipotent Lord, and should not go near such heinous activities. If they have committed some faults and failures before, they should repent before God with a true heart, He will forgive by His kindness.

13. O mankind, We have created you of a male and a female and appointed your castes and tribes that you may recognize one another.

Verily he has greater respect with God who is possessed of greater courtesy.[19] God is All-Aware.[20]

١٣- يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ۭ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۭ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ○

19. It is generally experienced that the main cause or source of ill-thought, accusation, fault-picking, back-biting and criticism is self-admiration and self-conceit i.e. a man is possessed of this complex that he is great and others are contemptible. Here it is told that the dignity and greatness of man is not attached with his caste or family or race, nay, but the greater a man is good-natured, polite, courteous and pious, the greater he is respectful and honourable in the sight of God. So far as the racial origin is concerned, its reality is that all mankind are the children of one man and one woman i e. of Adam and Eve. All mankind whether Sheikh or Sayyid, Mughal, Pathan, Siddiqi Farooqi, Usmani, Ansari, etc. (and other races of the world) ascend to Adam and Eve. These castes or races or tribes or nations, God has created for the purpose of recognizing one another. No doubt, if a man is born in a respectable family it is a divine grace or honour for him, as a man is made beautiful i.e. is born with a fair complexion. But this thing is not worthy of pride and egotism that it may be made the criterion of perfection and excellence, and others may be scorned. Of course, it is a matter of thanks that God has given us this bounty without a role of our own power, action and labour. It is also included in thanks that one should refrain from pride and egotism, and should not let this divine bounty be polluted by mean morals and bad habits. However, the real criterion of grace, respect, excellence and honour is not family and race but piety and purity.

20. Piety and courtesy is in fact in the heart. Only God knows what actually is he and what actually will he be in future, who outwardly appears pious and courteous. إنّما العبرة للخواتيم i.e. The ends determine the reality.

14. The country-dwellers say: 'We have embraced Eman.' Thou say: 'You have not embraced Eman, rather say: "We have become Muslims," and as yet the Eman has not entered in your hearts.'[21] And if you obey the order of God and His Messenger He will not cut anything of your works. God is All-Forgiving, All-Kind.[22]

١٤۔ قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا وَلٰكِنْ قُوْلُوْٓا اَسْلَمْنَا وَلَمَّا يَدْخُلِ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ ؕ وَاِنْ تُطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ لَا يَلِتْكُمْ مِّنْ اَعْمَالِكُمْ شَيْـًٔا ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

15. The people of Eman are those who believed in God and His Messenger, then brought no doubt and fought in the way of God with their wealth and their selves. Those—they are the truthful ones.[23]

١٥۔ اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ○

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21. Here it is told that when Eman and belief gets fully strong in the heart and takes root, then the habits of back-biting and fault-picking etc. are removed. When a person is involved in searching the faults and defects of others and in vexing humanity, then understand that Eman has not fully permeated into his heart. A Tradition says:

يَا مَعْشَرَ مَنْ اٰمَنَ بِلِسَانِهٖ وَلَمْ يُفْضِ الْاِيْمَانُ اِلٰى قَلْبِهٖ لَا تُغْتَابُوا الْمُسْلِمِيْنَ وَلَا تَتَّبِعُوْا عَوْرَاتِهِمْ الخ (ابن کثیر ص ۲۴ ج ۸)

Hazrat Shah Sahib says: "One says: 'We are Muslims i.e. we have accepted the religion of submission,' there is no harm in it. And one says: 'We have full belief.' When the belief is full, where are its manifestations? He who really has full belief fears to make such claims, nay, but he feels shame to make such claims." (Mozihul Quran)

Note:—This verse shows the difference between Eman and Islam. This is what is proved by the Tradition of Hazrat Jibraeel etc. We have explicated this Tradition elaborately in the bock 'Fathul Muslim'— 'The Muslim interpreted.'

22. If you lead the path of obedience now, He will not diminish your Thawab merely because faults have been committed by you in the past i.e. due to your past errors your reward shall not be curtailed.

23. The state of a truthful Momin is that He has strong faith in God and His Messenger, and is always ready to sacrifice his wealth and his life in the way of God.

16. Thou say : 'What, would you tell (show) God your religiousness ? And God knows what is in the heavens and what is in the earth. And God knows everything.'[24]

١٦- قُلْ اَتُعَلِّمُوْنَ اللّٰهَ بِدِيْنِكُمْ ؕ وَاللّٰهُ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ○

17. Upon thee they put it as a favour that they have become Muslim.[25] Thou say : 'Do not put favour upon me of your embracing Islam, nay, but God puts favour upon you that He has given you the way to Eman, if it be that you are truthful. [26]

١٧- يَمُنُّوْنَ عَلَيْكَ اَنْ اَسْلَمُوْا ؕ قُلْ لَّا تَمُنُّوْا عَلَيَّ اِسْلَامَكُمْ ۚ بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ اَنْ هَدٰىكُمْ لِلْاِيْمَانِ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

18. God knows the hidden secrets of the heavens and of the earth, And God sees what you do.[27]

١٨- اِنَّ اللّٰهَ يَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ بَصِيْرٌ ۢ بِمَا تَعْمَلُوْنَ ○ ع ١٢

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24. If really you are possessed of truthful religion and strong faith, mere saying has little to do ; with whom the matter is concerned He is Himself Aware.

25. Some country-dwellers came and said, "Just see we have become Muslims without a fight.' In other words they put a favour upon the Prophet. Its answer is given as follows.

26. If you are really true in your claim to Islam and Eman, then it is not a favour of yours, nay, but it is a favour of God that He gave you the way to come towards Eman and conferred upon you the wealth of Islam. If you say the truth the reality is that which is described.

Hazrat Shah Sahib says : "If virtue is done by our hand, then it is not we to be praised, it is the praise of Lord who made or caused us to perform that good."

In other words, at the end of the Sura He has warned that if you are given the divine grace of good performances according to the Quranic directions and the Islamic teachings, then do not put it as a favour upon God and the Messenger, nay, thank God for His favour and reward, who gave divine succour for the good way and the good work.

27. God knows of everything—the secrets of the hearts and the open work. Do not make talks before Him.

Sura Hujurat has ended by His help and succour. Thanks God for His bounty and favour.

اٰیاتہا۴۵ سُوْرَةُ قٓ مَكِّيَّةٌ رکوعاتہا۳

(SURA QAF, MECCAN, VERSES 45, SECTIONS 3)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

۱۔ قٓ ۚ وَالْقُرْاٰنِ الْمَجِيْدِ ۚ

1. Qaf,

By the glorious Quran !

۲۔ بَلْ عَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ فَقَالَ الْكٰفِرُوْنَ هٰذَا شَيْءٌ عَجِيْبٌ ۚ

2. Nay, but they are amazed that a warner has come to them from among them, so the Disbelievers began to say : 'This is a wonderful thing!'[1]

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1. What to say of the great eminence and the mighty grandeur of the Holy Quran that came down as the Last Word of God and abrogated all other Books and by its miraculous power and the unlimited mysteries and sciences amazed the whole world. This Quran of eminence is itself a witness to this fact that there is no fault or defect in it, nor there is any place in it where a finger can be put that it is wrong. But the disbelievers even then do not accept it, not because they possess argument or reason against it, nay, but they wonder at it out of ignorance and folly that one belonging to their race and clan has come to them as a Messenger, and in superiority complex has begun to advise them all. He is saying a wonderful thing which no one can believe. 'What, when we are all dead and mixed with the earth, will we be returned again to our past life ? This returning is far distant from wisdom and quite beyond possibility and general habit'.

3. 'What, when we are dead and become earth? That returning is far distant.'

٣۔ ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا ۚ ذٰلِكَ رَجْعٌۢ بَعِيْدٌ ○

4. We know what the earth diminishes of them,[2] and there is Book with Us wherein everything is secure.[3]

٤۔ قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ مِنْهُمْ ۚ وَعِنْدَنَا كِتٰبٌ حَفِيْظٌ ○

5. Nay, but they cry lies to the True Religion, when it came to them, so they are lying in a confused matter.[4]

٥۔ بَلْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِيْٓ اَمْرٍ مَّرِيْجٍ ○

6. Have they not seen heaven above them, how We have built it and decorated it, and there is no hole in it ?[5]

٦۔ اَفَلَمْ يَنْظُرُوْٓا اِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنٰهَا وَزَيَّنّٰهَا وَمَا لَهَا مِنْ فُرُوْجٍ ○

2. They do not all become dust, the soul remains safe. And the particles of the body scattered anywhere are all in the knowledge of God. He has power over collecting all the real particles from all sides and assemble them into the structure and revive it again.

3. It is not the case that now We have come to know, nay, but Our knowledge is eternal, and We had written all the events and conditions of everything before occurrence, into a Book that is known as the Secure Book and that Book still exists with Us. So if anyone does not understand what the External Knowledge is, at least he should understand that the record in which everything is written is present before God. Or this sentence shows emphasis over the previous sentence, because when something is in the knowledge of anyone and it is also put in record, that is considered very authentic and forceful in the sight of the people. Similarly, with respect to the perceptions of the people, here it is said with emphasis and warning that everything is in the knowledge of God and it is written with Him, and there is no possibility of any diminution and addition to it.

4. It is not simply an amazement, but an open crying lies. They reject the Prophethood of the Prophet, the glorious Quran, the Upraising after death and what not. And they talk strange and confused things. No doubt, he who cries lies to the truthful facts falls down the same way into confusion and suspicion, into distraction and restlessness.

5. Just behold the heaven, how much a tremendous structure is standing firm when visibly there is no column or pole for a support. And when the lamps and chandeliers of stars shine in the night, how beautiful and resplendent it looks. And it is wonderfully strange that millions of years have passed but no hole is created in this lofty roof, nor any block or brick is broken, nor the plaster is ruined, nor the shade is changed. After all, which is that hand who built such a strong and formidable construction and guarded it so securely ?

7. And the earth—We stretched it forth and cast on it firm mountains, and caused to grow in it all kinds of verdant things.

8. For an insight and a reminder to every penitent servant.[6]

9. And We sent down from heaven water bearing blessing, then We caused to grow thereby gardens and grain whose field is harvested,[7]

10. And tall palm-trees with their spathes one upon the other in layers,[8]

11. A provision-giving to the servants, and We revived thereby a dead land, even so shall be the resurrection (coming forth from the graves).[9]

12. The People of Noah have cried lies
14. before them and the men of the Well and Thamood ; and Ad and Pharaoh and the brothers of Lut ; and the inhabitants of the Thicket and the People of Tubba[10]—all of them cried lies to the Messengers, but (then) My threat came true.[11]

٧. وَالْأَرْضَ مَدَدْنٰهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۝

٨. تَبْصِرَةً وَذِكْرٰى لِكُلِّ عَبْدٍ مُّنِيبٍ ۝

٩. وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبٰرَكًا فَأَنْۢبَتْنَا بِهٖ جَنّٰتٍ وَّحَبَّ الْحَصِيدِ ۝

١٠. وَالنَّخْلَ بٰسِقٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ۝

١١. رِّزْقًا لِّلْعِبَادِ ۙ وَأَحْيَيْنَا بِهٖ بَلْدَةً مَّيْتًا ۭ كَذٰلِكَ الْخُرُوجُ ۝

١٢. كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَّأَصْحٰبُ الرَّسِّ وَثَمُودُ ۝

١٣. وَعَادٌ وَّفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ۝

١٤. وَّأَصْحٰبُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۭ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ۝

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6. How many marks of insight and discernment are there in the creation and administration of the heavens and the earth for a man who turns towards God and does not remain involved in the circuit of these perceptions alone, to reach the right reality after a brief observation therein, and he can recollect the forgotten lessons. Then how do these people dare to deny and disbelieve in the Truth in the presence of such resplendent signs ?

7. Grain is that wherewith its field is also harvested, and the garden survives even after its fruit is plucked.

8. God has created these things in plenty and abundance. The spathes i.e. layer upon layer, shows abundance in production and also look pleasant to the eyes.

9. By the rainfall God revived the land that was lain dormant and dead. Even so the dead persons shall be revived on the Day of Qeyamat.

10. The stories of these nation have been described in Sura Hijr, Sura Furqan, Sura Dukhan, etc.

11. The threat of chastisement that was given as an end of disbelieving and rejecting the Messengers came true before them.

15. Now, are We wearied by the first creation? No indeed, but they are in deception as to the new creation.[12]

١٥۔ اَفَعَيِيْنَا بِالْخَلْقِ الْاَوَّلِ ؕ بَلْ هُمْ فِيْ لَبْسٍ مِّنْ خَلْقٍ جَدِيْدٍ ۝

SECTION 2

16. And of course We created man and We know what comes and goes in his soul.[13] And We are nearer to him than the jugular vein.[14]

١٦۔ وَلَقَدْ خَلَقْنَا الْاِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗ ۚ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ۝

17. When take the two takers, sitting one on the right and one on the left,[15]

١٧۔ اِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ قَعِيْدٌ ۝

12. They are in vain doubtful about the new creation. What is difficult for Him to create a second time who created first time? Do you think (God forbid) that He is wearied by the first creation? Such fabrications about that All-Powerful are insensible superstitions, an insolence, an ignorance.

13. We are aware of all their words and actions. Even those whims and thoughts, whisperings, auto-suggestions, etc. that come and go in his heart, God also knows them.

اَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ

14. Jugular vein is the life-vein. If it is cut man dies. Perhaps it is an indication to soul and spirit. It means God is nearer to the soul and spirit of man i.e. a man has not so much knowledge as God has about him.

Hazrat Shah Sahib says: "God is nearer from within and the vein is nearer from without."

جاں نہاں در جسم و او در جاں نہاں

اے نہاں اندر نہاں، اے جانِ جاں

The soul is hidden in the body and He is hidden within the soul,
O Hidden within the hidden,
O Soul of the soul,
O Spirit of the spirit!

15. Two angels are always ready, by the order of God, to write down any word coming out of his muoth—the right angel writes the virtue and the left angel writes the vice.

18. Not a word he utters, but by him is an observer ready.[16]

19. And that came the agony of death verily.[17] That is what thou wast shunning.[18]

20. And the Trumpet shall be blown, that is the Day of the Threat.[19]

21. And came every soul, with it is a driver and a teller of events.[20]

١٨- مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ○

١٩- وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ط ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ○

٢٠- وَنُفِخَ فِي الصُّورِ ط ذٰلِكَ يَوْمُ الْوَعِيدِ ○

٢١- وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ○

16. But by him is an observer ready i.e. to write.

Note —Where do these angels live ? And apart from words what do they write else ? It's details can be had from the Traditions of the Holy Prophet and the sayings of the Companions.

17. Lo ! here the record is prepared and there the hour of the death has come, and the dying one began to plunge into the agonies of death. At that time all those truthful things became visible, the tidings whereof were given by the Messengers of God, and the covering of the fortune and the misfortune of the dying man began to slide, and this occurrence was sure and certain, because many reasons of that All-Wise were concerned with that.

18. Man tried to avert death extensively, and tried to shun this undesirable event to a great extent, but this hour was not to be postponed. At last it came upon the head and no timely device or contrivance could do an aught.

19. The small Hour had come at the time of death, thereafter the Big Hour is present. No sooner the Trumpet is blown than that horrible day is come, whereagainst the Prophets and Messengers had been continuously warning.

20. In the Plain of Resurrection they shall be brought in this way that one angel shall be driving them towards the Plain of Trial, and the other angel shall be bearing the whole record of his life. Perhaps they are the angels who are known as Kiraman Katibeen, and about whom it was said above that one is sitting on the right and one is sitting on the left : إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ الخ . And it is also possible that they might be some others.

22. Thou remained heedless of this day, now We have opened from thee thy obscurity, so thy sight today is piercing.[21]

23. And said the angel his comrade : 'That is, what I had, present.'[22]

24. Cast you two into the Hell, every ungrateful opponent,

25. Hinderer of the good, transgressor, disquieting,[23]

26. Who set up another god with God, so cast him into the terrible chastisement.[24]

27. Said the satan, his comrade : 'Our Lord, I had not cast him into haughtiness, but he was himself forgetful of the way, lying far distant.'[25]

٢٢- لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هٰذَا فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ ○

٢٣- وَقَالَ قَرِيْنُهٗ هٰذَا مَا لَدَيَّ عَتِيْدٌ ○

٢٤- اَلْقِيَا فِيْ جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيْدٍ ○

٢٥- مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيْبِ ○

٢٦- الَّذِيْ جَعَلَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَاَلْقِيٰهُ فِي الْعَذَابِ الشَّدِيْدِ ○

٢٧- قَالَ قَرِيْنُهٗ رَبَّنَا مَآ اَطْغَيْتُهٗ وَلٰكِنْ كَانَ فِيْ ضَلٰلٍ بَعِيْدٍ ○

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21. At that time it shall be said, "In the tastes of the world thou had become quite heedless of this day, and before thy eyes the darkness of lusts and lowly desires had prevailed. The Prophets tried to make thee understand and see, but thou saw nothing. Today We have removed those curtains of darkness and obscurity from thy eyes, and made thy sight very piercing. Now see whether those things which were delivered through the Prophets are wrong or right?

22. The angel shall bring forward the Record of Deeds. Some say it is the satan who had been his comrade throughout the worldly life. That satan shall say : "Lo ! this criminal is here, whom I had tempted, and now I have brought him ready, for the Hell," meaning thereby that though he had led him astray, but he had no force upon him that he could force him to haughtiness, indeed he fell into error by his own option and free will.

23. From the Divine Court this order shall be given to two angels that they should cast such men into the Hell. (God forbid)

24. Such men deserve the most terrible chastisement in the Hell.

25. Mine was no force upon them, a little temptation and Lo ! this wretched himself went away far distant from the path of deliverance and prosperity. By these words the Satan shall try to make his crime light.

28. Said He, 'Do not quarrel before Me, and I had already warned you of the chastisement.[26]

The Word is not changed with Me, and I do no wrong to the servants.'[27]

SECTION 3

30. Upon the day We shall say unto Gehenna: 'Art thou filled up?' And it shall say: 'Is there any more?'[28]

31. And Paradise shall be brought forward for the God fearing, not afar.[29]

32. This is that you were promised, for every penitent, rememberer.

33. Whosoever fears the Rahman without seeing and brings a penitent heart,

34. 'Enter it in peace,[30] this is the Day of eternal entering (dwelling).'[31]

٢٨۔ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ○

ع ١٢ ١٦ ٢٩۔ مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ ○

٣٠۔ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ○

٣١۔ وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ○

٣٢۔ هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ○

٣٣۔ مَّنْ خَشِيَ الرَّحْمَٰنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنِيبٍ ○

٣٤۔ ادْخُلُوهَا بِسَلَامٍ ۖ ذَٰلِكَ يَوْمُ الْخُلُودِ ○

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26. Do not gabble! We had informed everyone in the world about virtue and vice about good and bad. Now everyone shall be punished according to his crime. The misled and the misleader both shall bear the punishment of their misdeeds.

27. There is no wrong with Us. What is decided shall be just according to absolute wisdom and justice.

And the word is not changed—means the Unbeliever is not forgiven, not to speak of the Satan, the great Unbeliever.

28. The expansion of the Hell shall not be filled up by so many men; out of sheer anger it shall demand more unbelievers and transgressors.

29. The Paradise shall not be far distant from them. They shall observe its splendour and decoration from a near distance.

30. Those who were mindful of God in the world and being secure from the sins turned towards Him, and feared His wrath and dignity in the unseen, and came with a clean and purified heart—this Paradise is promised to such men. The time has come that they enter it with peace and security. The angels shall greet them and bring them Salam from their Lord.

31. Hazrat Shah Sahib says: "Whatever one gets there on that day, that is for him for ever. Before it there was no consistency on anything."

35. For them there is whatever they shall desire, and with Us there is yet more.[32]

٣٥- لَهُمْ مَّا يَشَآءُوْنَ فِيْهَا وَلَدَيْنَا مَزِيْدٌ ○

36. How many a generation We destroyed before them that they were mightier in power than they, then began to scratch into the cities ; is there any resort to run away ?[33]

٣٦- وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوْا فِي الْبِلَادِ ط هَلْ مِنْ مَّحِيْصٍ ○

37. In that there is a place to think for him who has a heart within or gives ear with a present mind.[34]

٣٧- اِنَّ فِيْ ذٰلِكَ لَذِكْرٰى لِمَنْ كَانَ لَهٗ قَلْبٌ اَوْ اَلْقَى السَّمْعَ وَهُوَ شَهِيْدٌ ○

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32. The People of Paradise shall be given what they will desire for. Apart from this they will get such bounties which never occurred to their mind or heart as the delight of God's Sight, inconceivable.

Or وَلَدَيْنَا مَزِيْدٌ may also mean : "We have abundant bounties. They will be given as much as they desire without fail. So much giving shall not bring about any scantiness with God, and there shall be no hindrance for Him. Do not think such innumerable bounties as distant." (God knows better)

33. Formerly the hereafter chastisement of the Unbelievers was described. Afterwards the bounteous provision of the People of Paradise was mentioned as against the terrible chastisement of the People of the Hell. Now again the punishment-giving to the Unbelievers is mentioned i.e. before the coming of the Qeyamat in this very world We have destroyed so many proud and haughty nations that were more powereful than the present Unbelievers, and they had searched about countries and cities. But when the divine chastisement came, they found no resort in the world to seek asylum therein.

Or it means they began to scratch in their habitats to find or make some shelter. But they got no place a shelter.

34. Reflecting on these lesson-giving events only those men can gain advice in whose breasts is a sensible heart to understand by themselves, or at least give ear to the advice of an adviser with a present mind, because it is also a stage that if a man does not become conscious by himself, he becomes wide-awake by the admonition of others. But that man who neither understands by himself, nor gives ear attentively to the advice of others—his position is not more than a brick or stone.

38. And We created the heavens and the earth and what is between them in six days,[35] and no weariness touched Us.[36]

39. So be thou patient upon what they say, and proclaim thy Lord's glory with praise,[37] before the rising of the sun and before its setting,

40. And somewhat in the night, proclaim His glory,[38] and after the prostrations.[39]

٣٨۔ وَلَقَدْ خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ ۖ وَّمَا مَسَّنَا مِنْ لُّغُوْبٍ ○

٣٩۔ فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ الْغُرُوْبِ ۚ

٤٠۔ وَمِنَ الَّيْلِ فَسَبِّحْهُ وَاَدْبَارَ السُّجُوْدِ ○

35. 'Created the heavens and the earth in six days ;" its interpretations can be studied at many places before.

36. When He did not get weary by the first creation, how will He get weary by the second creation ? As for the act of marring and destroying it is far easier than creation.

37. If they do not understand these bare facts, then you should not be sorrowful, nay, but tolerate without sinking, their absurd utterances, and engage yourself in the remembrance of God, who is the Creator of the heavens and the earth, and is ever Powerful over making and destroying.

38. These times are the times of God's remembrance. In those moments Dua and Worship are verily accepted. From some Traditions it appears that in the beginning only three Prayers were obligatory on the Prophet—Fajr, Asr and Tahajjud. However, these three times have special eminence and grace. These times should be engaged in Salat, Zikr, Dua, etc. And a Tradition says :

عَلَيْكُمْ بِالْغُدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ

Some have said : قبل الطلوع denotes the Fajr Prayer, قبل الغروب denotes the Zuhr and Asr Prayers and مِنَ الَّيْلِ denotes the Maghrib and Esha Prayers.

39. After the Salat somewhat Tasbih and Tahlil (تسبیح وتہلیل) should be done as

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَاللّٰهُ اَكْبَرُ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ

etc. as given in the Traditions.

Or it denotes the Nawafil that are performed after the Faraiz.

41. And listen then for the day when the Caller shall call from a near place.[40]

٤١- وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ ۝

42. On the day when they will hear the Cry in truth, that is the day of coming forth.[41]

٤٢- يَّوْمَ يَسْمَعُوْنَ الصَّيْحَةَ بِالْحَقِّ ۭ ذٰلِكَ يَوْمُ الْخُرُوْجِ

43. It is We who give life and make to die and to Us is the reach of all.[42]

٤٣- اِنَّا نَحْنُ نُحْيٖ وَنُمِيْتُ وَاِلَيْنَا الْمَصِيْرُ ۝

44. Upon the day when the earth is split asunder they will come forth running. This mustering is easy for Us.[43]

٤٤- يَوْمَ تَشَقَّقُ الْاَرْضُ عَنْهُمْ سِرَاعًا ۭ ذٰلِكَ حَشْرٌ عَلَيْنَا يَسِيْرٌ ۝

45. We know very well what they say and thou are not a tyrant over them, so thou make understand by the Quran him who fears My threat.[44]

٤٥- نَحْنُ اَعْلَمُ بِمَا يَقُوْلُوْنَ وَمَآ اَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۣ فَذَكِّرْ بِالْقُرْاٰنِ مَنْ يَّخَافُ وَعِيْدِ ۝ ع ١٥

40. It is said that the Trumpet shall be blown on the stone of Baitul Muqaddas, hence near distance is said.

Or it means that its sound shall be felt everywhere as near and shall be equally heard by all. Some say there shall be other cries also on that day from God apart from the sound of the Trumpet. But obvious is the blowing of the Trumpet. (God knows better)

41. When the Trumpet shall be blown the second time all shall come forth from the earth.

42. However, death and life are all in the hand of God. Eventually everyone shall go unto Him. No one can escape.

43. The earth shall be split asunder and the dead coming forth from it shall rush toward the Plain of Resurrection. God shall muster all the present in a Plain, and it is not a bit difficult for Him.

44. Those who deny the Resurrection and utter absurd things—let them utter what they desire to utter, and hand over their case to Us. We are fully aware of what they say. It is not your business to make them accept by force. Of course advise them by the Quran especially him who fears the warning and threat of God. Do not follow much after these obstinate enemies.

Sura Qaf has ended by the grace of God. So praise to God at this bounty and grace !

سُوْرَةُ الذّٰرِيٰتِ مَكِّيَّةٌ رکوعاتہا ۳ اٰیاتہا ۶۰

(SURA ZARIYAT, MECCAN, VERSES 60, SECTIONS 3)

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

١. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. By the winds that scatter flying,
2. Then the bearers of burden,
3. Then the runners smoothly,
4. Then the distributors by the order,[1]
5. Surely the promise made to you is true,
6. And surely the occurrence of justice is certain.[2]

١. وَالذّٰرِيٰتِ ذَرْوًا ۙ
٢. فَالْحٰمِلٰتِ وِقْرًا ۙ
٣. فَالْجٰرِيٰتِ يُسْرًا ۙ
٤. فَالْمُقَسِّمٰتِ اَمْرًا ۙ
٥. اِنَّمَا تُوْعَدُوْنَ لَصَادِقٌ ۙ
٦. وَّاِنَّ الدِّيْنَ لَوَاقِعٌ ؕ

1. First strong winds blow that cause the dust to fly, then clouds are formed bearing the load of water, then at the time of raining soft wind blows then by the order of God they divide the water according to the share of each land. God swears the oath of these winds. Some Scholars say that Zariat are winds, Hamilat are clouds, Jariat are stars and Muqassimat are angels. In other words the order of the sworn objects is from down to upward. And it is quoted from Hazrat Ali etc. to have said that Zariat are winds, Hamilat are clouds, Jariat are boats and Muqassimat are angels who divide provision, rain, etc. by the order of God.

2. This system of atmospheric phenomena is a witness to this fact that the promise of the Hereafter is true, and justice is to be done sure and certain. When in this world even the wind does not blow without a purpose, how can it be imagined that this tremendous workshop of the Universe is running without a purpose? Certainly there shall come out a mighty result of this great workshop--and that is called the Hereafter.

7. By the heaven with a network,[3]	٧. وَالسَّمَآءِ ذَاتِ الْحُبُكِ ۙ
8. Surely you are getting involved in a word of difference.	٨. اِنَّكُمْ لَفِيْ قَوْلٍ مُّخْتَلِفٍ ۙ
9. And perverted therefrom is he who is rejected (turned over) [4]	٩. يُّؤْفَكُ عَنْهُ مَنْ اُفِكَ ۭ

3. By the oath of heaven that is clear, beautiful, strong and resplendent with a network of stars, and with a network of tracks of stars and the angels— ——.

4. You are at variance concerning the Hour and the Ressurrection. Only he will believe in the Hour who has some connection with the Divine Lordship. But who is rejected from the Court of Divinity, he is thrown away from the ways of prosperity and fortune. Such man will do nothing but reject the very idea of the Hour and the Ressurrection, thinking the ceaseless expansion of the Universe without a break, a phenomena of material science. But his observation is false. A deep observation is required. If the heaven with its systematic administration is studied deeply one can become sure of the Hereafter. This complicated but mathematic network of stars and planets is really governed by exact laws of motion. Moreover, this network has also allowed tracks for the movement of the angels. This great scientific system leads to a very powerful and wise hand that controls the whole complicated administration. Without the connection of that Powerful Hand no scientist or philosopher can explain the existence of such a complicated but exact celestial system. Only an atheist can deny the role of a hidden hand. But the rejector of such a phenomenal reality is himself rejected, because he denies an open fact. Deep observation ultimately leads the observer to Divine Reality. Consequently the whole system is working for the benefit of man, the central creation of this great universe. So man should also serve some purpose. That purpose is the worship of God, the Creator of the Universe. When that purpose is served satisfactorily by man he should be rewarded for his service, and if that purpose is marred by man he should be punished accordingly. This is why the Day of Ressurrection shall come so that obedient servant should be rewarded fully and the disobedient servant should be punished fully, a course of action that cannot be accomplished in the limited span of human life of this world. So to create differences concerning the Hereafter is nothing but sheer foolishness.

10. Perished are the conjecturers,[5]

11. Those who are lying in heedlessness forgetful.[6]

12. They question : 'when shall be the Day of Justice ?'[7]

13. Upon the day when they shall be laid on the fire higgledy—piggledy,

14. 'Taste your treachery ! That is what you were hastening for.'[8]

١٠۔ قُتِلَ الْخَرّٰصُوْنَ ۙ

١١۔ الَّذِيْنَ هُمْ فِيْ غَمْرَةٍ سَاهُوْنَ ۚ

١٢۔ يَسْـَٔلُوْنَ اَيَّانَ يَوْمُ الدِّيْنِ ؕ

١٣۔ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُوْنَ ۝

١٤۔ ذُوْقُوْا فِتْنَتَكُمْ ؕ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ۝

5. And these rejectors have not sound reasons with them, when they reject the decided truth of the Hereafter. They are mere conjecturers i.e. they have false reasons to reject the Hereafter. In matters of Unseen facts their conjectures can not do. Only divine guidance can lead a man to reality, and the source of divine guidance is the Revelation which is the exclusive share of the Prophets and Messengers. Beyond the Prophetic Truth there is nothing but surmise and conjecture, and surmise and conjecture can not reach the absolute truth.

6. Why have they become heedless of the hereafter and yet they are reasonable in worldly matters ? It is because they are indulged in worldly comforts and luxuries. The tastes of the material life have made them heedless and forgetful of the Hereafter. As a result the divine light of wisdom that was given to them by nature is lost and they have failed to understand and grasp the idea of Ressurrection.

7. Another reason of their blindness to the Reality of Resurrection is that they have taken up these Prophetic facts in mockery, and scornfully question, "Yes please, when will the Day of Justice come ? Why so much delay ?" They shall not understand this fact in the world. They shall know it hereafter. So God replies them in the ensuing verse.

8. God gives them answer : "Why are you so impatient ? Wait a little ! That day is coming when you shall be thrown into the fire in an ugly way and roasted upon it, and the angels shall ask you about your enquries concerning the Hereafter, and finally say, 'Now taste your insolence and treachery. This is that day for which you were so much impatient and hasty."

15. Of course, the Godfearing are among the gardens and fountains.

16. They take whatsoever their Lord has given them. They were virtuous before that.[9]

17. Little of the night would they sleep.

18. And in their mornings they would beg forgiveness.[10]

19. And in their wealth was the share of the beggar and the outcast (have-not).[11]

20. And in the earth are signs for those
21. who have sure faith, and within your own selves, so do you not see ?[12]

١٥۔ اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ۙ
١٦۔ اٰخِذِيْنَ مَآ اٰتٰىهُمْ رَبُّهُمْ ۭ اِنَّهُمْ كَانُوْا قَبْلَ
ذٰلِكَ مُحْسِنِيْنَ ۭ
١٧۔ كَانُوْا قَلِيْلًا مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ ۝
١٨۔ وَبِالْاَسْحَارِ هُمْ يَسْتَغْفِرُوْنَ ۝
١٩۔ وَفِيْٓ اَمْوَالِهِمْ حَقٌّ لِّلسَّاۗىِٕلِ وَالْمَحْرُوْمِ ۝
٢٠۔ وَفِي الْاَرْضِ اٰيٰتٌ لِّلْمُوْقِنِيْنَ ۙ
٢١۔ وَفِيْٓ اَنْفُسِكُمْ ۭ اَفَلَا تُبْصِرُوْنَ ۝

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9. The People of the Hell shall be getting punishment in the Hell for their unbelief and insolence, while the pious men shall be enjoying the bounties of Paradise for their virtuous benevolence and good deeds. God will give them pleasant bounties, and they shall with pleasure receive them. Why not ? When they were in the world, they had earned virtues so today they are drawing their fruits from the Hereafter by the grace of God.

10. A major portion of the night they passed in the worship of God, and at dawn when the night was at end they asked forgiveness of God for their faults and failures : "Our Lord, we could not fully pay the right of worship, so by your mercy forgive us our faults and failures that remained." It means much worshipping did not make them proud. On the other hand it increased them in fear and fright.

11. The outcast (or have-not) is that who is poor but does not question. It means they have appointed in their wealth, by their own pleasure, the share of the indigent and the beggar, apart from Zakat, that had become an obligatory right because of permanent practice.

12. This night-waking, this asking of forgiveness and expending on the poor and the beggars should be done with this faith that God is, and with Him the virtue of no one is spoiled. And this sure faith is that which can be easily achieved by reflecting on the signs of the Universe and the souls. If a man ponders on his own conditions within his self, or on the conditions of the earth's face, he can soon reach this result that the recompense of virtue and vice shall be definitely given in one form or the other, sooner or later.

22. And in the heaven is your provision, and what is promised to you.[13]

23. So by the Lord of the heaven and the earth it is true as that you speak.[14]

SECTION 2

24. Hast thou received the story of the guests of Ibrahim who were the persons of honour.[15]

25. When they entered unto him they said, 'Salam.' 'Salam,' he said. 'These people are strangers (alien).'[16]

٢٢۔ وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۝

٢٣۔ فَوَرَبِّ السَّمَآءِ وَالْاَرْضِ اِنَّهٗ لَحَقٌّ مِّثْلَ مَآ اَنَّكُمْ تَنْطِقُوْنَ ۝ ع ١٢

٢٤۔ هَلْ اَتٰىكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ الْمُكْرَمِيْنَ ۝ وقف لازم

٢٥۔ اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ ۚ قَوْمٌ مُّنْكَرُوْنَ ۝

13. One should not fear to expend upon the beggars and the indigent thinking that if one expends on these persons then wherefrom will one eat? Moreover, after expending on the poor and the beggar the expenders should not tease them by taunts of doing kindness to them, because the provision of you all and the promises of reward given to you are all in His hand, who is the owner of the heaven. Every one shall get his provision, no one can check it, and the expenders too shall get the reward (Thawab).

Hazrat Shah Sahib says: "Anything that is to come, its order descends from the heaven." (Mozihul Quran)

14. As there is no doubt in your speech, similarly there is no doubt in this Word i.e. the provision shall definitely reach, the Hour shall positively stand, the Resurrection shall surely take place and the promises of God shall be certainly fulfilled.

Now the story of the hospitality of Hazrat Ibrahim is related as an introduction to the story of Hazrat Lut (Be peace upon him) and as an inculcation on the excellence of expending in the way of God as enforced by the above verse:

وَفِيْٓ اَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُوْمِ

Both the stories also describe the treatment of God with the virtuous souls and the dealing of God with the rejectors.

15. These guests were angels whom Hazrat Ibrahim first understood to be men and received them with great honour, and with God the angels are honoured persons, as God has said ▸ بَلْ عِبَادٌ مُّكْرَمُوْنَ

16. He answered salam with salam, and to himself or to them he said that those people looked alien or strangers.

26. Then he ran to his household and brought a calf roasted in ghee.

27. Then he put it before them, said he, 'Why ? Do you eat not ?'[17]

28. Then he got perplexed in his soul for fear of them. Said they, 'Be not afraid !' And they gave him tidings of a wise boy.[18]

29. Then came forward his wife speaking, then smote her fore-head, and said : 'An old woman, barren !'[19]

30. They said, 'So said thy Lord. He is the All-Wise, the All-Knowing.'[20]

٢٦. فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ۝

٢٧. فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ۝

٢٨. فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا۟ لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ ۝

٢٩. فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ۝

٣٠. قَالُوا۟ كَذَٰلِكِ قَالَ رَبُّكِ ۖ إِنَّهُۥ هُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ۝

17. With great management he started to serve them in hospitality and said in a very civilized and polite manner: why sirs, you are not eating ? They were angels, and the angels do not eat. Then Ibrahim understood that they were not men.

18. This story has been described in Sura Hud and Sura Hijr. See details in their comments.

19. Hazrat Sara, the wife of Ibrahim, was hearing, standing in a corner. When she heard the good tidings of a boy she turned to the other side clamouring, and being wonderstruck said striking her forehead with the hand, "Well and good ! An old woman, barren, who brought forth nothing in her youth, will she beget a child in this old age ?"

20. The angels said, "We are not saying this by ourselves, nay, but thy Lord has said so. He alone knows what should be given to whom and at what time ? (Then why should wonder you at this good tidings when you belong to the House of Prophethood) ?"

Note :—From the collection of verses it appears that this wise boy is Hazrat Isbaq (Be peace upon him) whose good tidings were given to both mother and father.

31. Said he, 'Then what is your business, ye envoys ?'[21]

32. They said, "We are sent to a people of sinners.

33. That we may loose upon them stones of clay,[22]

34. Marked from Thy Lord for the people crossing the bounds.'[23]

35. Then We brought forth safe that who was there a Momin,

36. And We found not therein except one house of the Muslims [24]

37. And We left therein a sign for those who fear the painful chastisement.[25]

38. And there is sign in the story of Moosa when We sent him unto Pharaoh with a clear authority.[26]

٣١ - قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ۝
٣٢ - قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُجْرِمِينَ ۝
٣٣ - لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ۝
٣٤ - مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ۝
٣٥ - فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ۝
٣٦ - فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ۝
٣٧ - وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ۝
٣٨ - وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُبِينٍ ۝

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21. Hazrat Ibrahim asked them for what expedition they had come. From their style he might have known they were definitely sent down for some significant purpose.

22. They said that they were sent to give punishment to the people of Lut, that they might rain on them stones and gravels to annihilate them. مِنْ طِينٍ signifies that they were stones of clay, and it was not a mere hail-storm.

23. Those stones were marked from God. Those stones would smite only those who had crossed the bounds of wisdom, religion and nature.

24. In that city only one house of Hazrat Lut was the house of Islam and submission. We kept them safe from the chastisement, and brought them forth in security. The rest were all destroyed (together with one member of Lut's household, the old woman who was the wife of Hazrat Lut).

25. Upto this time there are found marks of ruination, and in the story of their extraordinary annihilation there is ample lesson for the God-fearing.

26. Clear authority i.e. miracles and arguments.

39. Then he turned his face upon his power and said : 'This is a sorcerer or a mad man.'[27]

٣٩۔ فَتَوَلّٰى بِرُكْنِهٖ وَقَالَ سٰحِرٌ اَوْ مَجْنُوْنٌ ۝

40. Then We seized him and his hosts, then We cast them into the sea and he blameworthy.'[28]

٤٠۔ فَاَخَذْنٰهُ وَجُنُوْدَهٗ فَنَبَذْنٰهُمْ فِى الْيَمِّ وَهُوَ مُلِيْمٌ ۝

41. And there is sign in Ad, when We sent upon them wind bereft of goodness (benefit),

٤١۔ وَفِىْ عَادٍ اِذْ اَرْسَلْنَا عَلَيْهِمُ الرِّيْحَ الْعَقِيْمَ ۝

42. It leaves nothing it passes upon, but makes it as something decayed and cankered.[29]

٤٢۔ مَا تَذَرُ مِنْ شَىْءٍ اَتَتْ عَلَيْهِ اِلَّا جَعَلَتْهُ كَالرَّمِيْمِ ۝

43. And there is sign in Thamood when it was said to them : 'Utilize for a while.'[30]

٤٣۔ وَفِىْ ثَمُوْدَ اِذْ قِيْلَ لَهُمْ تَمَتَّعُوْا حَتّٰى حِيْنٍ ۝

44. Then they presumed arrogance against the order of their Lord, then the thunderbolt seized them and they were looking.

٤٤۔ فَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ فَاَخَذَتْهُمُ الصّٰعِقَةُ وَهُمْ يَنْظُرُوْنَ ۝

45. Then they were not able to stand up (rise) and they were not to take vengeance.[31]

٤٥۔ فَمَا اسْتَطَاعُوْا مِنْ قِيَامٍ وَّمَا كَانُوْا مُنْتَصِرِيْنَ ۝

27. Being proud of his power he turned his face from Truth, and also destroyed his people and his councillors with himself. He said : "Moosa is either an ingenious sorcerer or a mad man,"

28. We did not do any excess, he is himself blameworthy that he adopted unbelief and haughtiness and did not desist even after admonition. At last, he had to reap what he had sown.

29. The wind of chastisement came that was absolutely empty of goodness and blessing. It cut down the root of the criminals, and whereupon it passed it made it as stuff decayed and cankered.

30. Hazrat Salih said to them : "Well take enjoyment of the world for a few days more and utilize the provisions of the present, eventually you shall be seized by the chastisement."

31. Their disobedience and haughtiness began to increase day by day. At last, the Divine chastisement seized them. A thunderbolt, and lo ! they were all calmed. All that power, strength, proud claims and presumptions, wherein they were intoxicated, were razed to the ground. None of them was able to stand on his back after being thrown down, less to speak of vengeance !

46. And We destroyed the people of Noah before. Verily they were disobedient people.[32]

٤٦۔ وَقَوْمَ نُوْحٍ مِّنْ قَبْلُ ؕ اِنَّهُمْ كَانُوْا قَوْمًا
ع ٢ ٣ فٰسِقِيْنَ ۝

SECTION 3

47. And the heaven—We built it with the might of hand, and We have wide power.[33]

٤٧۔ وَالسَّمَآءَ بَنَيْنٰهَا بِاَيْدٍ وَّاِنَّا لَمُوْسِعُوْنَ ۝

48. And the earth—We spread it forth, so how excellent do We know to spread forth ![34]

٤٨۔ وَالْاَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمٰهِدُوْنَ ۝

49. And of everything created We opposite kinds (pairs) that you may think.[35]

٤٩۔ وَمِنْ كُلِّ شَیْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُوْنَ ۝

50. So run unto God ! I am a clear warner from Him unto you.

٥٠۔ فَفِرُّوْٓا اِلَى اللّٰهِ ؕ اِنِّیْ لَكُمْ مِّنْهُ نَذِيْرٌ مُّبِيْنٌ ۝ ع

51. And set not up with God another god. I am a clear warner from Him unto you.[36]

٥١۔ وَلَا تَجْعَلُوْا مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ؕ اِنِّیْ لَكُمْ مِّنْهُ
نَذِيْرٌ مُّبِيْنٌ ۝ ع

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32. Before these nations the people of Noah had been destroyed due to its disobedience and haughtiness. They had also crossed the bounds in their disobedience.

33. Such a wide thing like heaven, God created by His power (might), and He can create even greater things than that, He has wide power.

34. The heavens and earth and all things are created by God, and are in His possession alone. Then where can His criminal run away to find an asylum ? But if a man deeply observes the workmanship and the artistic creation of God—the wide extension of the earth—he will not see towards anything except God, and will become exclusively His.

35. Male and female as Ibne Zaid has said, and today modern scientists have recognized this fact that in every species there are found males and females. Or زوجين denotes the opposite or contrary things as Night and Day, the Heaven and the Earth, Light and Darkeness, whiteness and Blackness, Heaith and Disease, Belief and Unbelief, etc.

36. When the heavens and the earth and the whole Universe is God's creation, then a man turning away from all should flee unto Him. If he does not flee unto Him and does not turn unto Him, then it is a dangerous thing. I warn you of the horrible result of these two things.

52. Even so not a Messenger came to those before them but they said: 'A sorcerer or a mad man.'[37]

53. What, have they bequeathed it one to another? Nay, but they are an insolent people.[38]

54. So turn thou from them, there is no blame upon thee.

55. And go on instructing them, that instructing profits the believers.[39]

٥٢۔ كَذٰلِكَ مَآ اَتَى الَّذِيْنَ مِنْ قَبْلِهِمْ مِّنْ رَّسُوْلٍ
اِلَّا قَالُوْا سَاحِرٌ اَوْ مَجْنُوْنٌ ۝
٥٣۔ اَتَوَاصَوْا بِهٖ ۚ بَلْ هُمْ قَوْمٌ طَاغُوْنَ ۝
٥٤۔ فَتَوَلَّ عَنْهُمْ فَمَآ اَنْتَ بِمَلُوْمٍ ۝
٥٥۔ وَّذَكِّرْ فَاِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِيْنَ ۝

37. If these disbelievers do not give ear to such plain and clear warning and admonition then be not sorrowful. These people are not different from the past people. Whenever any Prophet came to those unbelievers, they took in mockery their teaching and admonition, calling him a sorcerer or a mad man. Similarly the unbelievers of today are dealing with you.

38. The Unbelievers of the past used the words of Sorcerer and Mad for any Messenger that came to them. Similarly, Unbelievers of the present day are using the same words for the Last Prophet. It shows as if the Unbelievers have been bequeathing one to another to use these bad names for the Messengers and Prophet. Nay, but the fact is that one thing is common among the Unbelievers of all ages and that is INSOLENCE. This insolence caused the past Unbelievers to use these unholy words for the Messengers, and this insolence is urging the present Unbelievers to use these words against the Last Prophet.

39. So you have very well performed your duty of Tabligh. Now do not follow much after, nor be sorrowful. The blame of non-acceptance shall be laid on these Unbelievers and Enemies. Of course, your job is to advise them and instruct them. So go on performing this job of reminding and advising. In whose fate there is Eman this instructing shall profit him, and those who have already believed shall progress and they will further benefit from these instructions, and the authority or argument shall be established against the Unbelievers.

56. And I have not created jinn and mankind but to serve Me.[40]

٥٦- وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ○

57. I do not desire of them daily allowance and desire not that they should feed Me.

٥٧- مَآ اُرِيْدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّمَآ اُرِيْدُ اَنْ يُّطْعِمُوْنِ ○

58. God is the All-Provider, the Possessor of might, the Strong.[41]

٥٨- اِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِيْنُ ○

59. So the bucket of these sinners is filled up as the bucket of their fellows was filled up, so they should not hasten Me now.[42]

٥٩- فَاِنَّ لِلَّذِيْنَ ظَلَمُوْا ذَنُوْبًا مِّثْلَ ذَنُوْبِ اَصْحٰبِهِمْ فَلَا يَسْتَعْجِلُوْنِ ○

60. So woe to the Disbelievers for that day of theirs that they are promised![47]

٦٠- فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنْ يَّوْمِهِمُ الَّذِيْ يُوْعَدُوْنَ ○ ع ١٤ ٢

40. From their creation, constitutionally the Service is required. This is why such a capacity is put in them by nature that they can, by their own free will, lead the path of worship and service, if they so desire. As for the general obedience of men or jinn to the Laws of Nature, every creature in the Universe is subservient to and humble before His Schematic Determination. Man can not go against the Laws of Nature, but he can go against the Laws of Divine Constitution. Obedience to the Physical Laws is not the option of man. Obedience to Constitutional Laws, of course, is the option of man. And this is Optional Service that is required from Man and Jinn, as a purpose of creation. However, you go on reminding them, and advising them and instructing them, that by this conduct the constitutional purpose can be served and achieved. A time, of course is coming when all mankind shall serve this purpose of creation by their own option and intention.

41. Their service does not render Me any profit. The benefit of service goes to them. I am not that Master who says to his slaves to earn for him, or serve him food. My Self is holy of all those imaginations, instead I give them provision from Me. How God, the Most Powerful, the Most Strong and Mighty, will require your service ? The order of service is given because you may recognize My Sovereignty and Paramouncy, My Greatness and Dignity, by word and action, and become deserving of My benefactions and blessings, mercies and rewards.

من نہ کردم خلق تا سودے کنم بلکہ تا بر بندگاں جودے کنم

(I have not created to benefit, nay but to do and show kindness and magnanimity to the servants.)

42. If these wrong-doers do not come unto service, then understand that their bucket is filled up like the bucket of others, and is about to sink. They should not make much haste for the punishment, nolens volens. As the portion of Divine Punishment went to other Unbelievers, to them it shall also go.

43. It means the Day of Qeyamat, or anyother day that may come before it. As such the Idolators of Mecca received sufficient punishment on the Day of Badr.

Sura Zariat has ended. Thanks God for this kindness.

اياتها ۴۹ سُوْرَةُ الطُّوْرِ مَكِّيَّةٌ رکوعاتها ۲

(SURA TOOR, MECCAN, VERSES 49, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

۱- وَالطُّوْرِ ۝

1. By the Toor,[1]

۲- وَكِتٰبٍ مَّسْطُوْرٍ ۝

2. And the Book inscribed

۳- فِيْ رَقٍّ مَّنْشُوْرٍ ۝

3. In a parchment spread spaciously,[2]

۴- وَّالْبَيْتِ الْمَعْمُوْرِ ۝

4. And the House of the universe.[3]

۵- وَالسَّقْفِ الْمَرْفُوْعِ ۝

5. And the Roof elevated,[4]

۶- وَالْبَحْرِ الْمَسْجُوْرِ ۝

6. And the Sea swelling,[5]

۷- اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝

7. Surely the chastisement of thy Lord shall have to fall.

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1. Mount Toor whereupon Hazrat Moosa was addressed by God.

2. This Book is perhaps Loh-e-Mahfooz, or the Book of Deeds of the people, or the Holy Quran, or the Taurat with relation to Toor.

3. Perhaps it is Kaaba of this world, or the Kaaba of angels situated on the seventh heaven just fronting the Ka'aba. It is called Baitul Ma'amoor, as proved by Traditions.

4. The Roof here is either the worldly heaven that appears as the roof of the earth or it is Arshe Azim (the Mighty Throne) that is elevated above the seven heavens. and from the Traditions it appears that it is the Roof of Paradise.

5. They are either the swelling seas of this world, or it is that grand and mighty river which exists below the Mighty Throne and above, the heavens, according to traditions.

8. There is none to avert it.[6]

٨۔ مَا لَهٗ مِنْ دَافِعٍ ۝

9. Upon the day when the heaven quakes shivering,[7]

٩۔ يَوْمَ تَمُوْرُ السَّمَآءُ مَوْرًا ۝

10. And the mountains move walking,[8]

١٠۔ وَّتَسِيْرُ الْجِبَالُ سَيْرًا ۝

11. So woe that day unto those who cry lies,

١١۔ فَوَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

12. Who make (frivolous) talks playing.[9]

١٢۔ الَّذِيْنَ هُمْ فِيْ خَوْضٍ يَّلْعَبُوْنَ ۝

13. The day when they shall be driven towards the Hell pushing.

١٣۔ يَوْمَ يُدَعُّوْنَ اِلٰى نَارِ جَهَنَّمَ دَعًّا ۝

14. 'This is the fire that you cried lies to !'[10]

١٤۔ هٰذِهِ النَّارُ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ۝

15. What, is this magic, or is it you that do not see ?[11]

١٥۔ اَفَسِحْرٌ هٰذَآ اَمْ اَنْتُمْ لَا تُبْصِرُوْنَ ۝

16. Go into it ! Then bear you patiently or bear you not patiently, equal it is to you, you shall only be recompensed for that you were working.[12]

١٦۔ اِصْلَوْهَا فَاصْبِرُوْٓا اَوْ لَا تَصْبِرُوْا ۚ سَوَآءٌ عَلَيْكُمْ ؕ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ۝

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6. All these things, whose oath has been sworn, give witness that God is the possessor of a very great power and grandeur (vastness), then why will the chastisement not come upon those who disobey Him, and who has power to avert that chastisment which is sent by Him ?

7. The heaven quaking and shivering shall tear asunder.

8. The mountains shall leave position and shall be flying like flakes of cotton.

9. Those who are playing and plunging today and making various talks and cry lies to the Hereafter—for them on that day is great misery and ruination.

10. The angels shall drive them to the Hell with great humiliation and disgrace, and bringing them there it shall be said to them : "This is that fire present that you cried lies to."

11. "You said in the world that Prophets were sorcerers and their Revelation was magic. Now tell whether this Hell, whereof the Prophets had given tidings, is really magic or fascination, or else you do not see as you saw not in the world."

12. If you cry or be distressed lying in the Hell, then no one is going to redress you. And suppose you keep silent bearing patiently, then no one is going to have mercy upon you. However, both conditions are equal. There is no escape from this prison. The punishment of the misdeeds you did in the world is this everlasting imprisonment and eternal chastisement.

17. Those who are God-fearing are in gardens and bliss,

18. Eating the fruits that their Lord has given them, and their Lord delivered them from the chastisement of the Hell :[13]

19. 'Eat and drink with wholesome desire, the recompense of those works you were doing,

20. Reclining upon couches ranged in rows,[14] and We espoused them to houris having wide eyes.

١٧۔ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ۝

١٨۔ فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ ۚ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ۝

١٩۔ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ۝

٢٠۔ مُتَّكِئِينَ عَلَىٰ سُرُرٍ مَصْفُوفَةٍ ۚ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ۝

13. Those who feared God in the world shall be quite secure and contented there. All kinds of luxury goods shall be present for them. And this reward is not ordinary that God shall save them from the chastisement of the Hell. This reward is not less than any other reward.

14. The People of Paradise in their meetings shall be seated in their couches like Kings, and the couches shall be arranged in good order.

21. And those who believed and their seed followed them in belief (with Eman) We joined their seed with them, and We subtracted not an aught from them of their work.[15] Every man is pledged for what he earned.[16]

٢١- وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۭ كُلُّ امْرِئٍۢ بِمَا كَسَبَ رَهِيْنٌ ○

22. And We continued without interruption, upon them, fruits and flesh, as such they desire,[17]

٢٢- وَاَمْدَدْنٰهُمْ بِفَاكِهَةٍ وَّلَحْمٍ مِّمَّا يَشْتَهُوْنَ ○

15. If the seed and the attached of the Perfect Men are persistent on Eman and follow the way of those Perfect Men, the services which those Perfect Souls had rendered they also try to accomplish them, God shall join them with these Holy Souls in Paradise by His grace. Though their works and deeds be less than the deeds and works of those Perfect Men in quantity and quality, yet to confer honour and dignity upon those Holy Souls their followers shall be kept in their vicinity (neighbourhood), and it is also possible that some of them may be lifted to their position (station) and rank, as appears from the traditions. In that case it should not be considered that some Thawab shall be cut from the virtues of those Holy Souls and given to their seed for the sake of equalization. It is only the grace and bounty of God that the imperfect ones shall be given a little uplift so that they should reach the station of the Perfect Ones.

Note :—This interpretation conforms to a Tradition of Sahih Bukhari :

قَالَتِ الْاَنْصَارُ يَا رَسُوْلَ اللّٰهِ اِنَّ لِكُلِّ قَوْمٍ اَتْبَاعًا وَاِنَّا قَدْ تَبِعْنٰكَ فَادْعُ اللّٰهَ اَنْ يَّجْعَلَ اَتْبَاعَنَا مِنَّا

قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ اجْعَلْ اَتْبَاعَهُمْ مِنْهُمْ

(The Ansar said, "O Messenger of Allah. Every nation has got followers, and We have indeed followed thee, so pray to God that He may appoint our followers from amongst us."

The Holy Prophet (Be peace upon him) said, "O God, appoint their followers from amongst them."

16. In the above, bounty was mentioned, here rule of justice is told i.e. the demand of justice is that a man should get the recompense according to his deeds, bad or good. Onward is the grace and bounty of God—He may forgive the faults of whomsoever He desires, or He may raise the degree of anyone.

17. All kinds of fruits and flesh which they desire shall be presented to them without delay and without interruption.

23. Snatching therein cup, no idle talk in that wine and no casting in sin.[18]

24. And there go round them boys of theirs as if they are pearls hidden within their covers.[19]

25. Some of them turned their faces towards others asking each other,

26. They said, 'We were also before it in our houses ever going in fear,

27. Then God did favour to us, and saved us from the chastisement of the scorching wind

28. We were before ever calling upon Him, surely He is the All-Benign, the All-Kind.[20]

٢٣- يَتَنَازَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ○

٢٤- وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ○

٢٥- وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ○

٢٦- قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ○

٢٧- فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ ○

٢٨- إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ○ ع ١ ٢٨ ٣

18. When the passing round of pure will run, the people of Paradise shall be snatching from one another by way of enjoyment, but in that wine there shall only be exhilaration and delight, there shall be no intoxication, nonsense uttering and insane condition of mind etc. neither there shall be any thing of sin.

19. As a pearl remains pure and clean within its shell, and there reaches no dust or dirt, same shall be the condition of their cleanliness and purity.

20. The people of Paradise will talk with each other face to face, and with extreme delight and satisfaction will say : 'Brothers, we were always fearful about our end after death. This apprehension always knocked us. Behold the favour of God, how peaceful and satisfied He has made us today that even the steam or vapour of the Hell has not touched us ! We ever called upon our Lord with fear and hope. Today we have seen that He heard our call by His kindness, and what a good behaviour He did with us ! No doubt, He is the All-Benign and the All-Kind."

SECTION 2

29. Now thou make them understand that thou art by thy Lord's grace, neither the receiver of news from the jinn, nor insane.[21]

٢٩۔ فَذَكِّرْ فَمَآ اَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَّلَا مَجْنُوْنٍ ۝

30. Do they say: 'He is a poet, we are waiting upon him the vicissitudes of fortune.'[22]

٣٠۔ اَمْ يَقُوْلُوْنَ شَاعِرٌ نَّتَرَبَّصُ بِهٖ رَيْبَ الْمَنُوْنِ ۝

31. Thou say: 'You wait that I am also waiting with you.'[23]

٣١۔ قُلْ تَرَبَّصُوْا فَاِنِّيْ مَعَكُمْ مِّنَ الْمُتَرَبِّصِيْنَ ۝

32. Do their intellects teach them this only? Or are they an insolent people?[24]

٣٢۔ اَمْ تَاْمُرُهُمْ اَحْلَامُهُمْ بِهٰذَآ اَمْ هُمْ قَوْمٌ طَاغُوْنَ ۝

21. The Unbelievers sometimes said that the Prophet was mad, sometimes they said that he was a Kahin i.e. he took false or true news from the jinn and the satans, and then transferred them to his Companions. They did not understand this much that no Kahin or mad man in the world has ever described of such high instructions and wise principles in such a plain, refined and polite manner. This is why the Holy Prophet is instructed to make them understand the bad and good, and go on giving them Prophetic instructions, and not to grieve at their absurd utterance. When by the grace of God and His mercy you are neither Kahin, nor a mad man, nay, but you are His Holy Prophet, then instructing and advising is your official duty.

22. What, do these men not accept what the Prophet is delivering unto them of the heavenly instructions because they think that the Prophet was a mere poet and as the poets of the past had succumbed to the vicissitudes of time, he shall also meet the same fate, and as the poetry of the past poets had become extinct his teachings shall also swim away in the current of time, no successful future stands in his hand, only a momentary gathering and a timely cheering and nothing more? These are mere fancies of the Unbelievers. So ye Prophet thou say to them:

23. "You await my end, and I await your end. After a while it will become clear: who is successful and who is a defeated loser?"

24. When they say the Prophet is mad or insane, it means they think themselves to be wise and possessed of great intellect. Has their intellects taught them to call him a poet, a soothsayar, a mad man, who is highly truthful, trustworthy, wise and intelligent and who is a lofty Prophet and a Messenger, and neglect him? What intellectuals they are when they are unable to differentiate between Poetry and Quran! In fact they understand and recognize by heart everything, but they are making such talks out of insolence and perversity.

33. Or do they say: 'He has himself said it?' Nay, but they do not believe!

٣٣۔ اَمْ يَقُوْلُوْنَ تَقَوَّلَهٗ ۚ بَلْ لَّا يُؤْمِنُوْنَ ۝

34. Then they should bring any discourse like it, if they are true.[25]

٣٤۔ فَلْيَاْتُوْا بِحَدِيْثٍ مِّثْلِهٖٓ اِنْ كَانُوْا صٰدِقِيْنَ ۝

35. Have they come into existence of themselves, or they are the creators?

٣٥۔ اَمْ خُلِقُوْا مِنْ غَيْرِ شَيْءٍ اَمْ هُمُ الْخٰلِقُوْنَ ۝

36. Or have they created the heavens and the earth, nay, but they have not got sure faith?[26]

٣٦۔ اَمْ خَلَقُوا السَّمٰوٰتِ وَالْاَرْضَ ۚ بَلْ لَّا يُوْقِنُوْنَ ۝

37. Or have they possessed the treasures of thy Lord, or are they the superintendents?[27]

٣٧۔ اَمْ عِنْدَهُمْ خَزَآئِنُ رَبِّكَ اَمْ هُمُ الْمُصَيْطِرُوْنَ ۝

25. Or do they think that the Quran is not the Word of God, but the word of the the Prophet himself? The Prophet has invented the Quran by his own intellectual power and it has no connection with the Divine inspiration. These are the notions of those who are impervious to right knowledge and recognition. So if Muhammad (Be peace upon him) has himself fabricated the Quran, and wrongly ascribed it to God, then they should bring the like of it collecting all their resources and scholars at their command. Those who do not want to believe, create different doubts, otherwise if a man is inclined to believe, then only this much is sufficient for his understanding that the whole powers of the world collected can not bring the like of the Quran, as an earth like this Earth of God and a heaven like this Heaven of God can not be made by anyone, similarly a Quran like this Quran can not be produced by anyone in the universe except God.

26. Why do they not accept the word of the Prophet? Is there no God above them whose word is incumbent on their part to believe? Have they come into being, without a creator, or themselves? Or do they think that they are themselves god? Or do they think that heavens and earth are their own creation? Therefore they are to do whatever they desire in this great Kingdom or domain; there is none who has power to check and restrain them. All these thoughts are wrong and absurd. They also know in their hearts that definitely there is God who has brought them and the whole heaven and earth from non-existence into existence. But despite this knowledge they are bereft of that belief and faith that is required by the Divine Constitution.

27. Do they think that though the heavens and earth are God's creation, yet He has made them the owner of His treasures? Or have they possessed His ownership and treasures by force? So why should they become obedient and submissive to any one becoming so much dominant and sovereign?

38. Have they got a ladder whereon they go and hear, then let any of them that listens bring a clear authority ?[28]

٣٨- اَمْ لَهُمْ سُلَّمٌ يَّسْتَمِعُوْنَ فِيْهِ ۚ فَلْيَاْتِ مُسْتَمِعُهُمْ بِسُلْطٰنٍ مُّبِيْنٍ ۝

39. Or has He daughters and you sons?[29]

٣٩- اَمْ لَهُ الْبَنٰتُ وَلَكُمُ الْبَنُوْنَ ۝

40. Or thou askest them some wage or return, so they have the load of penalty upon them ?[30]

٤٠- اَمْ تَسْـَٔلُهُمْ اَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُوْنَ ۝

41. Have they got the tidings of the Unseen (secret) and they keep its record ?[31]

٤١- اَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُوْنَ ۝

42. Or do they desire to outwit and devise ? So those who are disbelievers—they come in the snare.[32]

٤٢- اَمْ يُرِيْدُوْنَ كَيْدًا ؕ فَالَّذِيْنَ كَفَرُوْا هُمُ الْمَكِيْدُوْنَ ۝

43. Have they any sovereign other than God ? That God is pure of their associating.[33]

٤٣- اَمْ لَهُمْ اِلٰهٌ غَيْرُ اللّٰهِ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ۝

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28. Do they make this claim that they have a ladder to the heaven whereupon they listen to the High Council and bring the news from the heaven by themselves and so they need not follow any mortal when they have a direct access to the divine knowledge. If there is anyone to make this claim, then let him produce a good authority in the Name of God.

29. Do they think God as inferior to themselves ? (God forbid) as the division of daughters and sons indicates, and this is why they feel disgraced in surrendering before the orders and instructions of God.

30. Or they do not accept your word because you ask them some heavy recompense for this Tabligh and guidance that they are hard-pressed by that demand of yours.

31. Does God send Revelation upon them, and inform them of His mysteries as He does to the Messengers ? And do these men write down that Revelation as the Revelation of the Prophets is written down, and they maintain a record of that Revelation ? That is why they feel no need to follow the Prophet.

32. If there is nothing of the sort, then do they intend to play devices against the Prophet, and by means of their surreptitious plans and insidious conspiracies subdue the Truth and finally exterminate it totally ? If this is their intention, they will soon know whether truth is vanquished or they are blotted out.

33. Or have they appointed some gods and rulers, apart from God, that will help them in misery, and whose service has made them independent of God's worship? So they should remember that these are all superstitious and whimsical notions. God's Self is pure of that any one may become His associate or partner or compeer or adversary.

44. Even if they see a plank falling from the heaven, they will say: 'This is a thick cloud.'[34]

45. So thou leave them till they see their that day wherein they shall be thunderstruck,

46. The day when their guile shall not avail them an aught, nor succour shall reach them.[35]

47. And for these sinners there is a chastisement ere that, but most of them know not.[36]

٤٤- وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ○

٤٥- فَذَرْهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ○

٤٦- يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ○

٤٧- وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ○

34. In fact there is nothing of the sort. Only one thing is there and that is perverseness and enmity, due to which they are prone to disbelieving in every truth. Their condition is that if some board is loosed upon them from the heaven according to their demand, they will give a wrong meaning to it, e.g. they will say: "It has not come down from heaven: a part of the cloud, becoming dense and frozen, has fallen down just like big hails that sometimes rain from the sky." How it can be expected that such prejudiced opponents will accept the Truth?

35. You need not follow much after such perverted foes. Let them play, rejoice and make talks for several days. After all that day is coming when the thunder bolt of the Divine Wrath shall spoil their senses and no contrivance of safety shall avail an aught, neither succour shall come from any side. (Perhaps it is the Last day).

36. Most of them do not know that before the chastisement of the Last Day, there is also a punishment for them in this world that certainly is to be given to them. Perhaps this is the punishment of the Battle of Badr etc.

37. Await the universal and the constitutional order of God with patience and perseverance, that will soon decide between you and them. You shall not receive any harm from the opponents because you are before Our eyes and in Our protection.

48. And be thou patient awaiting the order of thy Lord, surely thou art before Our eyes,[37] and proclaim the glory and praise of thy Lord when thou arisest,[38]

٤٨. وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ۝

49. And proclaim somewhat in the night His glory and at the declining of the stars.[39]

٤٩. وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ۝

38. With patience, perseverance, peace and satisfaction be engaged in the proclamation of the praise and glory of God and His worship all times particularly when you wake from slumber, or stand for the prayer, or retire from a meeting. In these moments there is additional inculcation on Tasbih and Tahmeed etc.

39. The portion of night perhaps mean the time of Tahajjud, and the time of the declining of stars is the morning time, because at dawn the stars begin to disappear.

Sura Toor has ended by His grace and kindness.

Thank God for this kindness.

اٰیاتہا ۶۲ سُوْرَةُ النَّجْمِ مَكِّيَّةٌ رکوعاتہا ۳

(SURA NAJM, MECCAN, VERSES 62, SECTIONS 3)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١- وَالنَّجْمِ اِذَا هَوٰى ○

1. By the star when it plunges,

٢- مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى ○

2. Your comrade went not astray, neither walked tracklessely,[1]

٣- وَمَا يَنْطِقُ عَنِ الْهَوٰى ○

3. And he speaks not by the desire of his soul.

٤- اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ○

4. This is not but an order revealed.[2]

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1. Comrade here means the Holy Prophet (Be peace upon him) i.e. neither the Holy Prophet went astray out of miscomprehension, nor walked, by his own intention and will, out of the track, knowingly, nay, but as the stars of the heaven move on an established path from rising to setting with a fixed velocity, never retiring hither and thither, the Sun of Prophethood is also moving without fail on its appointed path. It is not possible that his step may fall this side or that side. If it may be so, then the purpose connected with the raising of Prophets can not be accomplished. The Prophets are the stars of the Heaven of Prophethood, whose light and motion provide a guidance to the world. And as the resplendent sun rises after the disappearance of all the stars, similarly after the retirement of all other Prophets the Sun of Mohammadan Prophethood rose. So if Divine Nature has made the order of these external stars so strong that there is no room for any disturbance or disorder in them, then it is obvious how strong and firm should be the administration of those internal stars and the spiritual sun and moon, with whom the guidance and fortune of a world is attached.

2. Not to speak of any work, even a word does not come out of the holy mouth of the Holy Prophet that is based on the desire of the soul, nay, but what he says in religion is just in accordance with the Revelation and Order sent down by God. Of it the Revelation that is recited is Quran, and that is unrecited is Hadith.

5. Taught him one who is terrible in power,

6. Very strong,[3] then he sat upright.

7. And he was on the high horizon of the heaven.[4]

8. Then he drew near and hung down suspended,

9. Then there remained the difference of two bows, or nearer than that.

10. Then God sent down order upon His servant that He sent.[5]

٥. عَلَّمَهٗ شَدِيْدُ الْقُوٰى ۙ

٦. ذُوْ مِرَّةٍ ؕ فَاسْتَوٰى ۙ

٧. وَهُوَ بِالْاُفُقِ الْاَعْلٰى ؕ

٨. ثُمَّ دَنَا فَتَدَلّٰى ۙ

٩. فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى ۚ

١٠. فَاَوْحٰۤى اِلٰى عَبْدِهٖ مَاۤ اَوْحٰى ؕ

3. The Sender of Revelation is God in the origin, but through whom the Revelation comes down to you and who teaches you in the external sense is an angel who is highly terrible in power, very strong, very beautiful and graceful in appearance, who is called Gabrael, the Trustworthy (جبرئیل امین). In Sura Takwir it is said about him: اِنَّهٗ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ذِىْ قُوَّةٍ الخ

4. The high horizon is the Eastern Horizon according to most of the scholars. The morning light rises from the Eastern Horizon. The Holy Prophet (Be peace upon him) once saw Hazrat Jibraeel, in the early days of his Prophethood, in his original shape, sitting on a chair. At that time the sky seemed to be occupied by his person from one corner to the other corner. The first time he saw this extra-ordinary and awful scene, he was terrified at this experience, then Sura Maddassir was revealed.

5. Hazrat Jibraeel notwithstanding his having connection with his original station came down and drew so near to the Holy Prophet that a distance of not more than two arms or two bows between them was left. At that time God sent down upon His special servant (Muhammad, the Messenger of Allah), Revelation. Very probably this Revelation are the verses of Sura Muddassir, or they might be other commands.

Note :—The word اَوْ in the verse فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى is not out of doubt, nay, but this composition is meant to negate the excess with due inculcation and force. As here it denotes that in no case was the distance more than two bows.

11. The heart of the Prophet lied not what he saw.[6]

12. Now do you dispute with him about that which he saw.[7]

13. And he has also seen him descending another time.

14. Near Sidrat-ul-Muntaha.

15. Nigh which is the Paradise for a comfortable dwelling.[8]

١١۔ مَا كَذَبَ الْفُؤَادُ مَا رَأٰى ○

١٢۔ أَفَتُمٰرُونَهٗ عَلٰى مَا يَرٰى ○

١٣۔ وَلَقَدْ رَاٰهُ نَزْلَةً أُخْرٰى ○

١٤۔ عِنْدَ سِدْرَةِ الْمُنْتَهٰى ○

١٥۔ عِنْدَهَا جَنَّةُ الْمَأْوٰى ○

6. The Holy Prophet saw Hazrat Jibraeel by his eyes, and from within the heart said that the eyes were exactly seeing Hazrat Jibraeel, they were not erring in the observation that the object might be deluded in sight. Therefore his heart was true in the experience. Even so God casts into the hearts of the Prophets, the recognition of the angels, otherwise if the Messenger is not satisfied, how can he give satisfaction to others.

7. When the Sender of the Revelation is All-Perfect in attributes, and the angel who brings the Revelation is excellent in morals and manners and his powers of comprehension, retention etc. are all perfect, and he communicates the Revelation drawing so near, and the Prophet sees the angel with his own eyes, and his bright and clear heart confirms it, so do you have any right to dispute with the Prophet in such a seen and experienced thing, and create dissensions unrightfully ?

إِذْ لَمْ تَرَ الْهِلَالَ فَسَلِّمْ لِلنَّاسِ رَأَوْهُ بِالْأَبْصَارِ

i.e. When thou seest not the crescent thyself acknowledge it at the observation of others.

8. Hazrat Shah Sahib says : At another time the Holy Prophet saw Jibraeel in his original shape—in the Night of Ascension, over and above the seventh heaven, where the lote-tree stands, that is the boundary of the Up and Down, i.e. the people of the lower side do not go up, and the people of the upper side do not go down. Nearby He saw the Paradise.

Note :—The lote of that world has similarity in name only with the lote of this world. God knows its true reality. However, that tree stands on the boundary of this side and that side. The deeds etc. which go up, and the orders etc. which come down—that tree is the end of both. From the collective traditions it appears that its root is in the sixth heaven and its extension is in the seventh heaven. (God knows better)

16. When there covered the Lote-Tree that which covered,[9]

١٦۔ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ۝

9. The lights and glories of God, the Great, were spreading over that tree, and the angels were swarming so numerously that one angel was seen with each leaf. Some traditions say that مَا يَغْشَىٰ were golden moths or butterflies, very bright-coloured, extremely fascinating in sight. At that time, splendour, beauty, glory and resplendence of that tree was such that no creature has power to describe it in words. Perhaps according to the word of Hazrat Ibn Abbas etc. the Sight of God that the Holy Prophet received in Mairaj, its description may be underlined and under-inserted in the ambiguity (more than one sense) of the present verse because about the previous verses it is clarified in the Traditions of Hazrar A'esha (God is well-pleased with her) that they do not enjoin the sight of Lord ; only the sight of Hazrat Jibraeel is meant by those verses. Ibne Kathir has quoted these words from Mujahid, one of the closest companions of Hazrat Ibne Abbas under the present verse:

كَانَ اَغْصَانُ السِّدْرَةِ لُؤْلُؤًا اَوْ يَاقُوْتًا وَّ زَبَرْجَدًا فَرَاَهَا مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرَاَى رَبَّهٗ بِقَلْبِهٖ

(The branches of the Lote-Tree were of pearls and ruby and topaz and the Holy Prophet, Mohammad, (Be peace upon him), saw them and he saw his Lord with his heart.)

And this sight because was not only with the heart, nay, but the heart and eyes both were receiving their share of the sight, as it appears from the verses : مَا زَاغَ الْبَصَرُ وَمَا طَغٰى perhaps this is why Hazrat Ibne Abbas is quoted in traditions of Tibrani to have said : رَاٰهُ مَرَّتَيْنِ مَرَّةً بِقَلْبِهٖ وَمَرَّةً بِبَصَرِهٖ

(He saw two times, two times by his heart and two times by his eyes)

Here seeing two times means that he saw in two forms at the same time (as given in a Tradition : اِنْشَقَّ الْقَمَرُ بِمَكَّةَ مَرَّتَيْنِ i.e. the moon split two times in Mecca) by the external eyes as well as by the eyes of the heart. But it should be remembered that this seeing is not that which is refuted in the verse لَا تُدْرِكُهُ الْاَبْصَارُ , because this verse aims at the negation of encompassment i.e. the eyes can not encompass Him. Moreover, when Hazrat Ibne Abbas was questioned that claim to sight was against the verse لَا تُدْرِكُهُ الْاَبْصَارُ he said : وَيْحَكَ ذَاكَ اِذَا تَجَلّٰى بِنُوْرِهِ الَّذِیْ هُوَ نُوْرُهٗ

(Alas for thee ! It is then when He reveals by the light of His Self)

It is known, therefore, that the revealments and lights of Holy God are different, some are those which are eye-vanquishing and some are not. And the Sight of Lord, nevertheless, applies to both degrees as true. And for that it can be said that the degree of sight, which shall be achieved (attained) by the Believers in the Hereafter, when the eyes shall be made more penetrating to bear that revealment, is not the share of anyone in this world of matter. Of course, a typical sight of a special degree is gained by the Prophet in his Mairaj according to Hazrat Ibne Abbas, and in this peculiar achievement no one is his partner or equal.

Moreover, on the basis of these various divine revealments and lights it can be said that there is no inconsistency in the words of Hazrat Ibne Abbas and Hazrat Aesha. Perhaps she might have been repudiating in one aspect and he might have been establishing in other aspect. And similarly the traditions of Abuzar : رَاَيْتُ نُوْرًا and نُوْرٌ اَنّٰى اَرَاهُ (i.e. in one tradition the Holy Prophet is quoted to have said that He saw the Light, and in the other tradition the Holy Prophet is quoted to have said God is Light how could I see Him ?) can be put together without inconsistency. (God the Most Glorious knows better)

17. His eyes deviated not, nor passed beyond the bound.[10]

18. No doubt, he saw the great signs of his Lord.[11]

19. Just see the Lat and Uzza,

20. And Manat the third, the other !?[12]

١٧۔ مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ○

١٨۔ لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى ○

١٩۔ اَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى ○

٢٠۔ وَمَنٰوةَ الثَّالِثَةَ الْاُخْرٰى ○

10. Whatever the eyes saw, it was with full gravity and certainty. Neither the eye swerved to the right or left, nor it went beyond the view. It was only confined to that which was proposed to be shown. It is beneath courtesy to see, in the Royal Court, what is not meant for the sight, and to overlook that which is purposed for the sight. The Holy Prophet was pure of both these defects.

11. The comments of verse 16 have covered at length what the Holy Prophet saw. What more signs he saw, apart from those described above, only God knows them.

اکنوں کرا دماغ کہ پرسد ز باغبان
بلبل چہ گفت و گل چہ شنید و صبا چہ کرد

Now who has brain to ask the gardner
what the nightingale said, what the rose
heard and what the wind did !

12. In comparison to that God of unlimited glory and dignity, see those contemptible and mean things, taking whose names is a matter of shame.

Note :—Lat, Uzza and Manat are the names of their idols and goddesses. Of them Lat was considered as most dignified among the people of Taef. Manat

was adored among the tribes of Aus, Khazraj and Khuza'a. The Quraish and Bani Kanana etc. considered Uzza as greater than Lat and Mannat. To them Uzza was first, that was in Nakhla near Mecca, then was Lat, that was in Taef, then in the third grade after the two previous gods came the Manat, that was far away from Mecca near Medina. Allama Yaqoob has given this order in his book Maujamul Baldan (معجم البلدان), and has written, that the Quraish while circumambulating the Ka'aba said these words :

وَاللّٰتِ وَالْعُزّٰى وَمَنَاةِ الثَّالِثَةِ الْاُخْرٰى هٰؤُلَاءِ الْغَرَانِيْقُ
وَاِنَّ شَفَاعَتَهُنَّ لَتُرْتَجٰى

In the Books of Tafsir a story is narrated that does not attain to correctness on the principle of the Traditionalists in general. If there is any reality of this story, perhaps it might be that the Holy Prophet would have recited this Sura in the crowd of the Believers and Unbelievers. It was the habit of the Unbelievers that they made disturbance at such occasions so that the Muslims should not hear the Quran clearly, as the Holy Quran has pointed out :

وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَسْمَعُوْا لِهٰذَا الْقُرْاٰنِ وَالْغَوْا فِيْهِ لَعَلَّكُمْ تَغْلِبُوْنَ (حٰمٓ السجدۃ ع۴)

When the Holy Prophet recited this verse some unbeliever-satan would have said those words that were set at their tongues, in a style and tone consonant with that of the Holy Prophet : تِلْكَ الْغَرَانِيْقُ الْعُلٰى Afterwards it became something else with the change in pronunciation and expression. Otherwise, it is obvious that satan can not gain such a control over the tongue of a Prophet, and there is no meaning of admiring a thing that is being repudiated onward.

Note :—In the Encyclopaedia of Islam edited by the Jews, in the article of Lat it is written that the Prophet in a condition of trance had permitted the worship of Lat. (God forbid) How can a Prophet permit the worship of other than God when his whole mission is based on the Unity of God ? And the Prophets are never overpowered by any sort of emotions, sentiments or passions. They possess perfect wisdom and perfect senses and are never surceptible to timely emotions, otherwise the Prophetic functions can not be performed judiciously and dispassionately. (Tr.)

21. Have you got males and He has females ?

22. This is indeed an awkward division.[13]

23. These are naught but names yourselves have named, and your fathers, God has not sent down any authority about them.[14] They follow only surmise and what the souls desire, and yet guidance has come to them from their Lord.[15]

24. Or shall man receive what he desires ?

25. And so in the hand of God is all goodness, the first and the last.[16]

٢١- اَلَكُمُ الذَّكَرُ وَلَهُ الْاُنْثٰى ○
٢٢- تِلْكَ اِذًا قِسْمَةٌ ضِيْزٰى ○
٢٣- اِنْ هِيَ اِلَّآ اَسْمَآءٌ سَمَّيْتُمُوْهَآ اَنْتُمْ وَاٰبَآؤُكُمْ مَّآ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَمَا تَهْوَى الْاَنْفُسُ ۚ وَلَقَدْ جَآءَهُمْ مِّنْ رَّبِّهِمُ الْهُدٰى ○
٢٤- اَمْ لِلْاِنْسَانِ مَا تَمَنّٰى ○
ع ٢٥- فَلِلّٰهِ الْاٰخِرَةُ وَالْاُوْلٰى ○

13. Yaqoob has written in Maujamul Baldan that the Unbelievers called these idols the daughters of God. So firsty God is لَمْ يَلِدْ وَلَمْ يُوْلَدْ and secondly if the theory of children is recognized, suppose, even then this division is highly awkward and absurd that you take the sons and assign daughters to God. God forbid !

14. All their ideas and beliefs are unreal. Some stones and trees are given some names and promoted to divinity in their ideas, but God has not sent down any authority concerning their divinity. On the other hand arguments are advanced against their divine character. Let them make these stones and trees gods and goddesses in their notion, and let them say they are sons or daughters, or something else. These are only their utterances beneath which there is no reality.

15. In spite of that the light of guidance has come to them and He has shown them the straight path, but these idiots are still engrossed in the darkness of those whims and desires. Whatever came to their mind of surmise and random thought, and of desire created in the hearts—they briskly acted upon it, never concerned with research and insight.

16. They think that these idols shall be their intercessors. These are mere empty thoughts and aspirations. Shall a man get what he desires ? It should be remembered that all welfare of the World and Hereafter is in the hand of God.

Hazrat Shah Sahib says : "What is achieved by the worship of idols ? Only that is received which God gives."

SECTION 2

26. And so many angels are there in the heavens whose intercession avails not anything, but whatsoever He wills and is well-pleased.[17]

27. Those who do not believe in the next world name the angels with female names.

28. And they have no information of it, they follow only surmise, and surmise avails naught against truth.[18]

٢٦- وَكَمْ مِّنْ مَّلَكٍ فِي السَّمٰوٰتِ لَا تُغْنِيْ شَفَاعَتُهُمْ شَيْئًا اِلَّا مِنْۢ بَعْدِ اَنْ يَّاْذَنَ اللّٰهُ لِمَنْ يَّشَآءُ وَ يَرْضٰى ○

٢٧- اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ لَيُسَمُّوْنَ الْمَلٰٓئِكَةَ تَسْمِيَةَ الْاُنْثٰى ○

٢٨- وَمَا لَهُمْ بِهٖ مِنْ عِلْمٍ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ ۚ وَاِنَّ الظَّنَّ لَا يُغْنِيْ مِنَ الْحَقِّ شَيْئًا ۚ ○

17. What reality have these idols ? Indeed the intercession of the near angels of the heaven can not do anything without the leave of God. The intercession of any near servant can avail only when God issues some order concerning that and is well-pleased with the person for whom the intercession is tendered. It is obvious that God has not given any order of intercession to the idols, nor He is well-pleased with the Unbelievers.

18. Those who do not believe in the world to come, they only commit such insolence and heresy being heedless of the punishment, e.g. calling the angels by female names they called them the daughters of God. It is their ignorance. They are neither men nor women i.e. they are a separate species in creation, though masculine gender is used for them. And God has no relation with the idea of descent or generation. The fact is that mere notions and fancies can not take the place of truthful facts. One should follow the divine facts.

29. So think not about who turns away from Our remembrance, and desires not anything but the living of the present world.

٢٩۔ فَأَعْرِضْ عَنْ مَّنْ تَوَلّٰى ۙ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ
إِلَّا الْحَيٰوةَ الدُّنْيَا ۝

30. That is their attainment in knowledge (understanding).[19] Verily thy Lord alone knows very well that who deviated from His way and He alone knows very well that who came to the way.[20]

٣٠۔ ذٰلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهٖ ۖ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدٰى ۝

31. And to God belongs whatsoever is in the heavens and in the earth that He may recompense the people of evil for what they have done and recompense the people of virtue with virtue—[21]

٣١۔ وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۙ لِيَجْزِيَ
الَّذِيْنَ أَسَاءُوْا بِمَا عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ
أَحْسَنُوْا بِالْحُسْنٰى ۝

19. Do not pay any attention to the utterance of that who is indulged in the transient life of the present world, and never thinks about God and the Hereafter. He turns his face from God, you turn your face from his insolence and swerving. You have made them understand the truth and performed your duty fully well. It is useless to grieve at such ill-natured fellows, and it is vain to expect that they will accept the truth. Their knowledge and understanding only reaches immediate loss or profit of this world, and no more. They have no access beyond that. How can they understand that one day they will have to come to the Court of the Real Owner for a reckoning to the minutest action. Their whole struggle in science and knowledge is confined to the satisfaction of animal wants and desires like beasts.

20. Who fell in aberration, and who came to the way—God knows them and their hidden talents from eternity. According to His knowledge the events shall take their course. Despite your numerous struggles nothing can take place against His eternal knowledge. Moreover, according to His comprehensive knowledge He shall deal with everyone just in accordance with his conditions correctly and exactly. So turning away from these foes you hand over their affair to God.

21. The condition of every person is in His knowledge and everything of the heavens and the earth is in His possession, then what can hinder in giving the recompense for virtue and vice. Nay, but a deep observation in the heavens and earth will show that this whole workshop is only made to establish a new series of endless life as a consequence of its creation, so that the evil ones should be recompensed for their evil deeds and the good ones should be dealt with goodness for their virtuous deeds.

32. Those who avoid the big sins and the deeds of indecency but some fouling (derangement)[22] No doubt, thy Lord is All-Wide in His forgiveness.[23] He knows you very well when He produced you from the earth and when you were children in the wombs of your mothers, so hold not yourselves purified. He knows very well him who walked abstaining.[24]

٣٢. اَلَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ
اِلَّا اللَّمَمَ ؕ اِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ؕ هُوَ اَعْلَمُ
بِكُمْ اِذْ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَاِذْ اَنْتُمْ اَجِنَّةٌ
فِيْ بُطُوْنِ اُمَّهٰتِكُمْ ۚ فَلَا تُزَكُّوْٓا اَنْفُسَكُمْ ؕ هُوَ
اَعْلَمُ بِمَنِ اتَّقٰى ۝

33. Well, hast thou seen him who turned his face.[25]

٣٣. اَفَرَءَيْتَ الَّذِيْ تَوَلّٰى ۝

22. The difference between big and small sin has been briefly discussed in Sura Nisa. In the interpretation of ,there are many words. Some have said that Lamam are those thoughts etc. of sin that come into the heart but they are not acted upon. Some have said they are small sins. Some have said they are those sins upon which persistence is not exercised, or they are not made a habit, or that sin for which he has asked forgiveness of God.

But the best interpretation is that which is given in Sura Nisa, and in the translation here, there is room for another meaning also.

23. This is why He forgives and neglects small and trifling sins, and accepts the repentance. He does not leave the sinner in disappointment. Where shall the servant go if He seizes him on every big or small sin ?

24. If God has given some divine grace of doing pious deeds, then you should not boast of your piety, and do not think yourself to be a saint. He knows well the piety and godliness of every soul, and knows from that time when you had not put your step in the orbit of existence. Man should not forget his origin, whose biginning started from dust, then he was reared in the darkness of his mother's womb by the unholy blood, thereafter he passed through many stages of weakness and strength, and finally God made him reach a high station, so he has no right to make so much highsounding claims. Those who are really pious feel shame to claim to piety and understand that perfect purification from deficiencies and defects is beyond the limits of mortality. Some failings, foulings and errings, however, happen to all save those who are protected by God.

25. Forgetting his origin he turned his face from the Real Creator and Owner.

34. And brought a little and turned out hard ?[26]

٣٤- وَاَعْطٰى قَلِيْلًا وَّاَكْدٰى ○

35. Has he got the tidings of the Unseen, and therefore he sees.[27]

٣٥- اَعِنْدَهٗ عِلْمُ الْغَيْبِ فَهُوَ يَرٰى ○

36. Has he not received the tidings of that which is given in the Scrolls of Moses,

٣٦- اَمْ لَمْ يُنَبَّاْ بِمَا فِيْ صُحُفِ مُوْسٰى ○

37. And of Abraham ? he who discharged fully his word.[28]

٣٧- وَاِبْرٰهِيْمَ الَّذِيْ وَفّٰى ○

38. That no loader bears the load of any other,[29]

٣٨- اَلَّا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ○

39. And that a man receives that only which he has earned,[30]

٣٩- وَاَنْ لَّيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى ○

26. Hazrat Shah Sahib writes: "He moved to embrace a little Eman, then his heart became hard." Mujahid etc. say that these verses were sent down in connection with Valid bin Mughaira. Hearing the words of the Holy Prophet he had somewhat inclined to Eman, and fearing the punishment of Kufr he was about to embrace Islam. One Unbeliever said, "Do not do this, I take all your crimes over me, I shall suffer the punishment on your behalf, provided you give me so much wealth." He made the promise, and giving some part of the promised wealth he refused to pay the rest. On the basis of this interpretation the meaning of the present verse will be that he gave somewhat of the wealth and withdrew from the rest.

27. Has he seen the Unseen that in future he shall not be punished for his unbelief and shall be released by his presenting another man in his stead for the suffering of punishment?

28. It means Hazrat Ibrahim discharged his word and covenant with full responsibility and truthfulness. He observed the divine obligations fully well, and never failed in the least in the compliance of His commands.

29. In the scrolls of Moses and Abraham this subject was present that, with God no criminal can bear the load of any other. Everyone shall have to answer about the accounts by himself.

30 What a man earns by his efforts belongs to him. He can not fly away with the virtues of any other man. Of course, one can transfer his right by his pleasure to any other with the approval of God. Its details can be had from Traditions and Fiqh.

40. And that his earning shall be surely shown to him,

41. Then he shall be recompensed for it with the fullest recompense.[31]

42. And that everyone shall have to reach thy God,[32]

43. And that it is He who makes to laugh and that makes to weep,

44. And that it is He who makes to die and that makes to live,

45. And that it is He who created the pair, male and female,[33]

46. Of a sperm-drop, when it is cast forth.

47. And that it is upon Him to raise second time,[34]

٤٠. وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ۝
٤١. ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ۝
٤٢. وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ ۝
٤٣. وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ۝
٤٤. وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ۝
٤٥. وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۝
٤٦. مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ۝
٤٧. وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ ۝

31. The effort and struggle of everyone shall be placed before him and full recompense for it shall be given.

32. The end of all knowledges and thoughts and the series of existence, terminates with God, and eventually everyone will have to reach Him. From there everyone shall receive the fruit of virtue and vice.

33. In this universe all opposite and contrary conditions and circumstances are created by God. It is He who is the creator of virtue and vice ; the sending of happy and sorrowful states, making to laugh and causing to weep, making to die and causing to live, making someone male and making someone female is His work alone.

34. He has created male and female of a sperm-drop first time, so how can it be difficult for Him to create second time ? (It is a note to warn against the second creation by the first creation.)

48. And that it is He who gave wealth and treasures,[35]

٤٨۔ وَاَنَّهٗ هُوَ اَغْنٰى وَاَقْنٰى ۝

49. And that it is He who is the Lord of Sirius.[36]

٤٩۔ وَاَنَّهٗ هُوَ رَبُّ الشِّعْرٰى ۝

50. And that He destroyed Ad, the ancient,[37]

٥٠۔ وَاَنَّهٗۤ اَهْلَكَ عَادَا ۨ الْاُوْلٰى ۝

51. And Thamood, and left no one existing,

٥١۔ وَثَمُوْدَا فَمَاۤ اَبْقٰى ۝

52. And the people of Noah before them, they were certainly more wrong and insolent,[38]

٥٢۔ وَقَوْمَ نُوْحٍ مِّنْ قَبْلُ ؕ اِنَّهُمْ كَانُوْا هُمْ اَظْلَمَ وَاَطْغٰى ۫

53. And the subverted city He overthrew,

٥٣۔ وَالْمُؤْتَفِكَةَ اَهْوٰى ۝

54. Then fell upon it what fell upon it.[39]

٥٤۔ فَغَشّٰىهَا مَا غَشّٰى ۚ

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35. The wealth, properties, possessions, riches and treasures are all given by Him.

Some have given the meaning of اَقْنٰى by the word of اَفْقَرَ i.e. it is He who made someone rich and someone beggar. This meaning is more appropriate to the context because the opposite conditions are being mentioned. If the first meaning is taken then اَهْلَكَ should be placed opposite to it, as hereafter mentioned.. In other words it is He who makes them grow by giving wealth and treasures, and it is He who destroys the most powerful and rich nations of the world.

36. شِعْرٰى is a very great star and some Arabs worshipped it, and they thought that Sirius had a great effective role in the revolutions and circumstances of the universe. Here it is told that the Lord of Sirius is also God. All the revolutions of the world are in His powerful hand alone. The Poor Sirius also carries out His order. It has no self-effectiveness i.e. by its nature it can not exercise any effect upon the affairs and fortunes of mankind etc.

37. It means the People of Hood (Be peace upon him).

38. The people of Noah vexed Hazrat Noah for hundreds of years, the story whereof is heart-rending, and they established a bad way for the coming generations, as such they were more wrong and insolent.

39. It means the rain of stones, upon the people of Hazrat Lut.

55. Then which of thy Lord's bounties shalt thou cry lies to ?[40]

56. This is a Warner of the warners of old.[41]

57. The Imminent is imminent,

58. None can disclose it except God.[42]

59. Do you wonder at this discourse ?

60. And do you laugh and do you not weep ?

61. And you play merriments![43]

62. So perform Sajda before God and service ![44]

٥٥- فَبِاَيِّ اٰلَآءِ رَبِّكَ تَتَمَارٰى ○

٥٦- هٰذَا نَذِيْرٌ مِّنَ النُّذُرِ الْاُوْلٰى ○

٥٧- اَزِفَتِ الْاٰزِفَةُ ○

٥٨- لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ كَاشِفَةٌ ○

٥٩- اَفَمِنْ هٰذَا الْحَدِيْثِ تَعْجَبُوْنَ ○

٦٠- وَتَضْحَكُوْنَ وَلَا تَبْكُوْنَ ○

٦١- وَاَنْتُمْ سٰمِدُوْنَ ○

٦٢- فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا ○

40. The annihilation of such insolent and rebellious people is also a bounty of God and a great reward for the good-doers and for mankind at large. Will a man be going on rejecting His Lord even after observing such bounties of God ?

41. Hazrat Muhammad (Be peace upon him) is a warner against the bad end as other Prophets before him had been warning mankind against the bad end of unbelief and sin.

42. The Imminent i.e. the Qeyamat has drawn near whose exact time no one can tell openly ; and when the appointed time comes, no power can avert it. Only God can avert it if He wills, but He will not will.

43. Hearing about the Qeyamat and that it has drawn near, you must have wept out of God's fear and in fear, made preparations for your defence, but on the contrary you marvel at the imminent disaster and laugh, and becoming heedless and careless make merriments and plunge into diversions.

44. It does not behove a wise man that becoming heedless of the end he should laugh at the discourse of divine instruction and make mockery. On the contrary, it is imperative, and it is incumbent on his part, to adopt the way of worship to God, and becoming submissive and obedient should bow his forehead with humbility and meekness before God.

Note :—It is given in the traditions that after the recitation of Sura Najm, the Holy Prophet performed Sajda, and all other Muslims and Associators present there also fell down in prostration.

Hazrat Shah Waliullah (May God rest him in peace) writes that at that moment an overwhelming divine skirt (تاشیہ) had surrounded all of them. In other words, by the extraordiuary force of an unseen and potent divine possession they all fell down in Sajda, willingly or unwillingly. Only one wretch, whose heart was completely sealed, did not perform the Sajda, but taking some dust from the earth he rubbed his forehead therewith, saying, "This much is enough for me."

Sura Najm has ended by His bounty and kindness. So praise to God for His reward !

سُوْرَةُ الْقَمَرِ مَكِّيَّةٌ رکوعاتہا ۳ اٰیاتہا ۵۵

(SURA QAMAR, MECCAN, VERSES 55, SECTIONS 3)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ○ ۱-

1. The Qeyamat has drawn nigh and, the moon is split.[1]

1. Before Hijrat the Holy Prophet (Be peace upon him) was sitting in Mina, the Unbelievers were also assembled there. They demanded some sign of the Prophet. He said, "Look at the heaven." All of a sudden the moon was split in two parts, one part went towards the west and the other part moved towards the east, the mountain was in between. When all of them had seen this miracle fairly well, both parts assembled together. The Unbelievers began to say that Muhammad had either bewitched them or the moon. The miracle is knawn as شق القمر (Shaqqul Qamar) i.e. the splitting of the moon and it was a sign or mark of the Qeyamat that onward everything shall split in similar way. Tahawi and Ibne Kathir etc. have claimed that this event is proved by continuation (تواتر) and no logical argument has still disapproved the occurrence of such an extra-ordinary event. On the basis of distant conception such decisively proven things can not be refused. On the contrary distant

concept on is imperative for a miracle. The daily ordinary events can not be called miracles even by the ordinary intelligence. As for this argument that, had the event of moon-splitting occurred in reality, then it should have been described in histories so it should be remembered that this event took place in the night, and there would have been day in some countries at that time due to longitudinal distance, and at some places it would have been mid-night, the time of slumber generally. The miracle was shown for moments, and very often the people do not take the notice of any infinitesimal change in the atmospheric phenomena unless there is some spectacular show-off, and in the moonlight the moon-splitting can not bring about any noticeable change. So it is credible that most of the world might have not seen splitting in that short period. Millions of men today are not aware of the lunar eclipse—when the eclipse began and when the moon returned to its original spheriodical or circular shape, though through calculations by spherical trigonometry the time and duration of the lunar eclipse is published in newspapers. As for these times there were no laboratories for such observations. Only those who were proficient in such sciences were eager to observe such phenomenal changes. However if history fails to give an account of this event it matters little. History has not given so many accounts of the ancients and they are very elaborately described by the Quran. When the truth of the Quran has been proved by thousand reasons, it would be unjust to deny this event of moon-splitting which has been so eminently announced by the Quran as a preface or prelude to the great event of the Qeyamat, when everything of the Universe shall be split into atoms and even lesser particles, if there are such particles in the knowledge of God.

Though histories have not generally given this event in their histories, yet the History of Farishta has mentioned this event. The story of embracing Islam by the Maharaja of Malibar is generally attributed to the event of moon-splitting. It is said he was lying in his bed on the top-floor of his palace. He saw this scene, and afterwards he came to know that the Prophet of Arabia had shown this miracle to his people, so he embraced Islam in the unseen.

2. And if they see any sign they turn away and say, 'This is a sorcery coming incessently from the ancient.'[2]

3. And they cried lies and followed their own desires, and every matter is ordained at its time.[3]

4. And there have come to them such tidings as bear a deterrent—[4]

5. A word of full wisdom, yet warning do not do any work upon them,

6. So turn thou away from them.[5] Upon the day when the Caller shall call unto an undesirable thing.[6]

7. They shall be bowing their eyes,[7] coming forth from their graves as if they were a scattered locust.

٢- وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۝

٣- وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ۝

٤- وَلَقَدْ جَاءَهُم مِّنَ الْأَنبَاءِ مَا فِيهِ مُزْدَجَرٌ ۝

٥- حِكْمَةٌ بَالِغَةٌ ۖ فَمَا تُغْنِ النُّذُرُ ۝

٦- فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكُرٍ ۝

٧- خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ۝

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2. The Unbelievers say : "Such types of sorcery, the claimants to Prophethood had also made before. Then as they disappeared, they shall also be finished."

3. Their chastisement shall also come at its time. And their error and destruction which has been ordained in the knowledge of God can never be postponed by any way.

4. They have been informed of all kinds of conditions and the stories of the destroyed nations through the Holy Quran, wherein, if they observe, is a great menace from God, the Omnipotent.

5. The Holy Quran is a compendium of wise facts and prudent instructions : they enter into the heart deep down, if the hearer observes with good intention. But alas ! inspite of all resources of guidance provided to them they receive no effect by their impact. No advice and admonition works upon them. They are totally impervious to instruction. So you should not also turn to such unlucky and hard-hearted fellows. You have fulfilled the duty of propagation and calling with good excellence. Their is no need to follow much after them. Let them go to their final resort.

6. The Undesirable thing is the Resurrection-Plain for reckoning.

7. At that time out of fear and terror with abasement and remorsefulness they shall be bowing their eyes.

8. Running to that Caller,[8] the Unbelievers shall be saying,. This is a hard day.'[9]

٨. مُّهْطِعِينَ إِلَى الدَّاعِ ۖ يَقُولُ الْكَافِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ۝

9. The people of Noah cried lies before them, then they called Our servant a liar, and they said, "He is mad and is threatened (possessed)."[10]

٩. كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ۝

10. Then He called unto his Lord : 'I am vanquished, do Thou take vengeance.'[11]

١٠. فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ ۝

11. Then We opened the gates of heaven with the torrential rainfall (water),

١١. فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ ۝

12. And caused the fountains to gush forth from the earth, then the whole water met for a matter decreed.[12]

١٢. وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ ۝

13. And We bore him upon a vessel of planks and nails,

١٣. وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ ۝

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8. All the past and the ancient coming forth from their graves shall be spreading like scattered locust, and shall be running swiftly to be present in the Divine Court.

9. Thinking about the horrible events and hardships and their crimes they shall say : "This day is come very hard indeed. Let us see what come today." Onward it is told that the chastisement of the Qeyamat and the Resurrection shall come on its time, but for most of the disbelievers and rejectors, a hard day has come ere that.

10. The Unbelievers said to Noah, "If you do not desist from your Tabligh (propagation), you shall be stoned." In other words they crossed his word by threats. And some have interpreted وَازْدُجِرَ thus: "He is mad, possessed, the jinn have spoiled his senses." (God forbid)

11. When even after making them understand for hundreds of year no one of them became mild, he invoked imprecation : "O Lord, I am tired of them. So Thou take vengeance of your Prophet and Religion, and leave no Kafir alive on the earth."

12. The water rained so much in torrents as if the gates of heaven were opened, and the layers of the earth were split causing the earth to gush with fountains all round. Then the water of the above and below mixed together for that affair that was already settled with God i.e. the destruction and drowning of the people of Noah.

14. Running before Our eyes,[13] to take vengeance from the side of that whose worth was not appreciated.[14]

١٤ - تَجْرِي بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرَ ○

15. And We left it for a sign, then is there any to think over.[15]

١٥ - وَلَقَد تَّرَكْنَاهَا آيَةً فَهَلْ مِن مُّدَّكِرٍ ○

16. How then was My chastisement and My knocking ![16]

١٦ - فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ○

17. And We have made the Quran easy for understanding. Then is there any thinker ?[17]

١٧ - وَلَقَد يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ○

13. In that horrible storm the boat of Noah was running with peace and security in Our protection.

14. They depreciated Hazrat Noah (Be peace upon him) and denied the words of God. For that they were punished.

15. For the thinkers there are signs (to gain lesson) in this story. Or it means that the existence of boat today reminds the story of that Boat, and it is a sign of God's great and mighty power. And some have said that Noah's Boat remained for a long time after him, visible on Mount Judee, a sign for the generations after Noah. (God knows better)

16. They have seen how terrible is My chastisement and how truthful is My warning !

17. To gain advice from the Quran is quite easy, because those objects that are related with persuasion and dissuasion, with warning and giving good tidings are quite plain, clear and impressive. But only that one can understand who intends to think and understand.

Note :—The verse does not mean that the Holy Quran is a mere superficial Book and there are no minutes and secrets in it. How can this be imagined about the Word of that All-Knowing and All-Aware ? Can it be supposed that when God addresses His servants He becomes blank of His unlimited sciences ? Certainly there would be such profound facts and minutes in His Word as are difficult to be found in the word of other than God. This is why it is said in the Tradition : لا تنقضي عجائبه i.e. the wonders and mysteries of the Quran shall never end.

The Scholars and Philosophers of this Ummat have spent their lives in researching the profundities and depths of this Book, and in deriving thousands of orders from this Book, even then they have not been able to reach its last depth.

18. Ad cried lies, how then was My chastisement and My knocking ?

19. We sent upon them a wind furious (clamorous) in a day of ominousness that went on.[18]

20. The wind exterminated the people as if they were stumps of palm trees uprotted.[19]

21. How then was My chastisement and My knocking ?

22. And We have made the Quran easy for understanding. Is there any that will think over ?

SECTION 2

23. Thamood cried lies to the warners.[20]

١٨- كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ○
١٩- إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ
نَحْسٍ مُّسْتَمِرٍّ ○
٢٠- تَنزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ○

٢١- فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ○
٢٢- وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن
مُّدَّكِرٍ ○

٢٣- كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ○

18. Hazrat Shah Sahib says : "The ominousness was not lifted up unless all were finished. This day of ominousness was only for them, and not for always." (Mozihul Quran)

Those days should not be considered as inauspicious for all times as the ignorant generally consider. If those days were ominous due to the Divine chastisement and their ominousness is established for all times, then which of the seven days shall remain auspicious, because it is clarified in the Quran that the chastisement continued it cessantly for seven nights and eight days ?

19. The people of Ad were very strong and tall, but the blast of the wind threw them on the ground so violently as the stem of a palm-tree is thrown on the ground after being uprooted.

20. They cried lies to Hazrat Salih (Be peace upon him), and the rejection of one Prophet is tantamount to the rejection of all Prophets, because in fundamentals of religion they all confirm one another.

24. Then they said : 'What, a mortal, one out of ourselves, shall we follow his saying, then indeed we would fall into error and insanity?'[21]

25. 'Has the Advice been cast upon him alone among us ? Nay, he is a liar, vaunting.'[22]

26. Now they shall know tomorrow who is the liar, vaunting.[23]

27. We shall send the she camel as a trial for them,[24] so watch them thou and endure.[25]

28. And tell them there is a division of water between them, on each turn should be the reaching.[26]

29. Then they called their comrade, then he exercised the hand and hamstrung.[27]

٢٤- فَقَالُوٓا۟ أَبَشَرًا مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ ۙ إِنَّآ إِذًا لَّفِى ضَلَٰلٍ وَسُعُرٍ ۝

٢٥- ءَأُلْقِىَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ۝

٢٦- سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ۝

٢٧- إِنَّا مُرْسِلُوا۟ ٱلنَّاقَةِ فِتْنَةً لَّهُمْ فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ ۝

٢٨- وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ مُّحْتَضَرٌ ۝

٢٩- فَنَادَوْا۟ صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ۝

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21. They said that Salih was not an angel of heaven, he was a mortal like them, and he was single in his person without any power and a band. They said Salih wanted to overpower them and make them his own subservients, but it was not to happen ever. They said if they were snared, that would be a great foolishness and insanity on their part. They said, Salih frightened them that if they did not obey him, they would fall into the fire, but the fact was that if they became his followers, it meant they were themselves throwing their souls into the fire.

22. The people of Salih became haughty and insolent more and more, and they said tauntingly, "Only this man was left for Prophethood among the whole society ! Nay, it is all lie. He only boasts without sense that God has made him His Messenger and sent unto us, and that He has ordered the whole nation to obey him."

23. Soon they shall know who is liar and vaunting, either Salih or they.

24. According to their demand We shall send the she-camel out of a rock. By that she-camel they shall be examined who obeys the Messenger and who follows his own wish.

25. Watch and see what result comes out.

26. Hazrat Shah Sahib says : "That she-camel—when she came to any water, the other animals ran away (being terrified by her huge stature). So God appointed the turn, one day she must go, one day the other animals."

27. Hazrat Shah Sahib says : "There was a woman of loose character. She had many cattle. She instigated one of her lovers. He hamstrung the she-camel."

30 How then was My chastisement and My knocking ?

31. We sent upon them one cry and they were as the smashed thorn-hedge.[28]

32. And We have made the Quran easy for understanding. Is there any that will think ?

33. The people of Lot cried lies to the warners.[29]

34. We sent upon them a wind of pebbles, except the household of Lot, We delivered them at the late hours of the night,

35. By the grace of Our side ; even so We recompense him who is thanksgiving.[30]

36. And he had warned them of Our assault, then they began proving the warnings to be false.[31]

37. And they tried to take his guests from him, so We obliterated their eyes, 'Now taste My chastisemont and My warning.'[32]

٣٠. فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ○

٣١. إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ○

٣٢. وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ○

٣٣. كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ○

٣٤. إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ ۖ نَجَّيْنَاهُم بِسَحَرٍ ○

٣٥. نِّعْمَةً مِّنْ عِندِنَا ۚ كَذَٰلِكَ نَجْزِي مَن شَكَرَ ○

٣٦. وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ○

٣٧. وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِ ○

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28. The angel made a Cry, livers were torn, and all became broken pieces like a smashed thorn-hedge round a field.

29. They cried lies to Hazrat Lut (Be peace upon him), and the rejection of one Prophet is the rejection of all Prophets.

30. Hazrat Lut went forth with his household in the late hours of the night. We did not let the least glare of the chastisement to reach them. And it is Our habit—even so We recompense those servants who are grateful and thanksgiving.

31. They raised objections, created doubts in his teachings and rejected the idea of any befalling disaster on their shameless activities.

32. The guests of Hazrat Lut were angels assuming the form of beautiful boys. They tried to possess them, out of their bad habit, thinking them to be men. We made them blind that they wandered hither and thither, and they saw nothing. We said : "First taste this chastisement !"

38. And there fell upon them in the morning early the chastisement that had been settled (that had been in suspension).

٣٨- وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ۝

39. Taste now My chastisement and My warning.[33]

٣٩- فَذُوقُوا عَذَابِي وَنُذُرِ ۝

40. And We have made the Quran easy for understanding. Is there any thinker then ?

٤٠- وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ۝ ع ٢ ١٨ ٩

SECTION 3

41. And came the warners unto Pharaohs.[34]

٤١- وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ۝

42. They cried lies to Our signs, all of them, then We seized them with the seizing of one mighty, taking in omnipotent control.[35]

٤٢- كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ۝

43. Are the Unbelievers among you better than those, all of them ? Or has the deed of release been written in the scrolls for you ?

٤٣- أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُولَٰئِكُمْ أَمْ لَكُم بَرَاءَةٌ فِي الزُّبُرِ ۝

44. Or do they say : 'We are a band taking vengeance ?'[36]

٤٤- أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ۝

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33. After blinding them We overturned their habitats, and stones were rained from the sky. After that little chastisement, this was the big chastisement.

34. Hazrat Moosa and Hazrat Haroon and the warning signs with them.

35. The grasp of God was the grasp of the All-Mighty, Omnipotent, out of whose possession and control no one could run away. Behold ! How the fleet of Pharaohs was drowned in the Red Sea ! Not a single soul could run away safe.

36. Describing the events of the past nations the people of today are addressed :

"Are the Unbelievers among you better than those past Unbelievers, and as such you will not be destroyed in punishment of your unbelief and insolence ? Or have you got a Deed of Freedom' from God, and you are at liberty to do whatever you like of insolence and treachery ? Or do you understand that you are a big band, and when they ill come together for the succour of one another, they will definitely take vengeance and will never let anyone succeed against them ?"

45. Now this congregation shall be routed and shall turn their backs.[37]

٤٥- سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ○

46. Nay but the Hour is the time of their promise and that Hour is a great calamity and is very bitter.[38]

٤٦- بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ○

47. Surely the sinners are lying in error and in insanity.

٤٧- إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ○

48. The day when they are dragged in the fire with their faces turned down. Taste now the touch of Saqar (fire) ![39]

٤٨- يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ○

49. We have created everything with predestination.[40]

٤٩- إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ○

50. And Our work is but a sudden word as the twinkling of an eye.[41]

٥٠- وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ○

37. Soon they shall come to know the reality of their band and congregation when they will run away, being badly defeated by the Muslims, and in their distressed senses they will turn their backs and flee recklessly. And this Prophecy was fulfilled in the battles of Badr and Ahzab. At that time this verse : سيهزم الجمع ويولون الدبر was on the holy tongue of the Holy Prophet (Be peace upon him).

38. The defeat of the present world has no comparison with the defeat of the Hereafter. The real time of their defeat shall come in that moment when the Qeyamat shall be hovering over their heads and suddenly seize them. That will indeed be a very calamitous time.

39. Now they are mad, in their intoxication of heedlessness. This insanity, this madness will turn out of their minds when they are dragged mercilessly into the fire with their faces topsy turvy, and it will be said to them. "Now taste this chastisement of the Saqar (fire) !"

40. Everything that is to happen is predestined in the knowledge of God. The age of the world and the hour of the Qeyamat are also predestined in the knowledge of God. Nothing can precede or exceed it.

41. We can do whatever We desire in the twinkling of an eye. There is no question of tardiness and delay in Our performance, nor toiling takes Us.

51. We have destroyed the likes of you ; is there any thinker then ?[42]

52. And the thing they have done has been written in the scrolls.[43]

53. And everything, small and great, has been inscribed.[44]

54. Surely the Godfearing are amid gardens and canals,

55. Sitting in a true seat, near the King, who has absolute possession over all.[45]

٥١- وَلَقَدْ اَهْلَكْنَآ اَشْيَاعَكُمْ فَهَلْ مِنْ مُّدَّكِرٍ ○

٥٢- وَكُلُّ شَيْءٍ فَعَلُوْهُ فِي الزُّبُرِ ○

٥٣- وَكُلُّ صَغِيْرٍ وَّكَبِيْرٍ مُّسْتَطَرٌ ○

٥٤- اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّنَهَرٍ ○

٥٥- فِيْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِيْكٍ مُّقْتَدِرٍ ○

42. Many of the Unbelievers of your manner We have destroyed before. Then is no one among you to think this much that a lesson should be gained from their event ?

43. Every virtue and vice after performance has been written in their record. At its time the whole record shall be brought forward before them.

44. And before this the detail of everything, small and great has been inscribed in the Secure Table. All the records are regularly maintained. Even a small thing, however insignificant, can not slip away.

45. After the criminals, the end of the pious souls is described that by virtne of their truthfulness they shall be in a desirable place according to the true promises of God and His Messenger, where they shall get the nearness of that Absolute Emperor.

اَللّٰهُمَّ اِنَّكَ مَلِيْكٌ مُّقْتَدِرٌ مَا تَشَاءُ مِنْ اَمْرٍ يَّكُوْنُ فَاسْعِدْ لِيْ فِي الدَّارَيْنِ وَكُنْ لِيْ وَلَا تَكُنْ عَلَيَّ وَاٰتِنِيْ فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنِيْ عَذَابَ النَّارِ

Sura Qamar has ended by His Grace and Kindness. Praise to God for this endowment.

سُوْرَةُ الرَّحْمٰنِ مَدَنِيَّةٌ رکوعاتها ۳ اٰیاتها ۷۸

(SURA AL-RAHMAN, MECCAN, VERSES 78, SECTIONS 3)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate Extremly Merciful.

SECTION 1

١. اَلرَّحْمٰنُ ۙ○

1. The Rahman,

٢. عَلَّمَ الْقُرْاٰنَ ؕ○

2. Has taught the Quran,[1]

٣. خَلَقَ الْاِنْسَانَ ۙ○

3. He has created man,

٤. عَلَّمَهُ الْبَيَانَ ○

4. Then He has taught him talking.[2]

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1. The Quran—that is the greatest endowment of His endowments and the highest bounty and mercy of His blessings ; just imagine the power and capacity of man and behold this boundless ocean of Knowledge ; no doubt, the making of a weak and feeble creature like man, the bearer of a thing (Quran) heavier than mountains and heavens can be the work of no other than Rahman, otherwise where is man and where is the Word of God ?

Note :—in Sura Najm it was said : عَلَّمَهٗ شَدِيْدُ الْقُوٰى الخ, here it is explicated that the Real Teacher of the Quran is Allah though it is taught through an angel.

2. Origination (giving existence) is a great bounty of God, nay, but it is the root of all blessings. It has two kinds :

(1) The orgination of self (ایجادِ ذات).
(2) The origination of quality (ایجادِ صفت).

So God has created the self of man and He has also put in him the quality of expression and explanation i e. He has given him power to express his conscience with excellence and clarity and understand the discourse of others. Through quality alone He learns and teaches the Quran, and understands and explains virtue and vice, guidance and error, Eman and Kufr, the World and the Hereafter, clearly.

5. For the sun and the moon is a reckoning,[3]	٥۔ اَلشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝
6. And the shrub and the trees are busy in Sajdah.[4]	٦۔ وَّالنَّجْمُ وَالشَّجَرُ يَسْجُدٰنِ ۝
7, And the heaven—He raised it up and set the balance.	٧۔ وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ۝
8. That transgress not in the balance.	٨۔ اَلَّا تَطْغَوْا فِى الْمِيْزَانِ ۝
9. And balance upright with justice and skimp not in the balance.[5]	٩۔ وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيْزَانَ ۝

3. The rising and setting of the sun and the moon, increasing and decreasing, or remaining on one state, then the change of seasons and harvests through them and their influence on the terrestrial phenomena—all this is subject to a specified reckoning and rule and a strong system. No one can get away from the circle, of His control, and no one can get away from the compliance to its Owner's and Creators order. They can not fail in the performance of their duty which God has assigned to them for His servants—the human beings. All time they are busy in our service.

4. Like the heaven., phenomena the terrestrial phenomena too are obedient to their Master and Owner. The shrub and trees all are in Sajda before His Schematic Commandment (حکم تکوینی). If the servants of God exploit and utilize them they can not deny.

5. From the aoove the pairs of two things had been described, here too with the height of the heaven onward the lowness of the earth has been mentioned. In between the balance is perhaps so mentioned that generally the balance is to be kept suspended between heaven and earth. This interpretation is on this estimation that the balance here means the external and perceptible balance, because with it are counted the putting aright of many affairs and the protection of many rights, hence it is directed that this purpose of balance setting can be achieved only that dishonesty should not be done neither at the time of taking, nor at the time of giving. There should be no irregularity in balancing, nor in the weights of balancing.

Note :—Most of the early scholars have said that here وضع المیزان means the maintaining of justice i.e. God has maintained everything from heaven to earth with a high degree of balance and proportion on the basis of justice and truth. If justice and truth is not given due consideration the whole system of the universe may be disturbed. Therefore it is imperative that the servants of God should also remain upright on the path of justice and truth, and should not allow the balance of justice to rise up or go downward, nor they should do excess to anyone, nor should usurp the right of anyone. The Holy Prophet is quoted to have said in a Tradition that the heavens and the earth are standing by virtue of justice alone.

10. And the earth—He set it down for the creatures,[6]

11. Therein are fruits and palm trees with sheaths,

12. And therein is grain with chaff and flowers fragrant.[7]

13. Then which and which of your Lord's bounties will you both deny ?[8]

١٠۔ وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ۙ

١١۔ فِيْهَا فَاكِهَةٌ ۙ وَّالنَّخْلُ ذَاتُ الْاَكْمَامِ ۙ

١٢۔ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۚ

١٣۔ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۚ

6. God has spread the earth that men should walk upon it comfortably and do their business.

7. The fruits grow from the earth and the grains too. And the grains in blade have two things—grain which is the food of man and chaff which is the food of animals. And some other productions of the earth are not used for food, but their fragrance gives great benefit to man.

8. Ginn and men ! In the above verses the mighty bounties of your Lord and the signs of Divine Nature have been described. Now which of those signs and bounties will you dare deny ? Are these bounties and signs such that they may be denied, or is there any bounty or sign among them which can be denied ?

The Ulema have written on the basis of a Sahih Hadith that when anyone hears this verse : فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ
he should answer : لا بشيء من نعمتك ربنا نكذب فلك الحمد

(O Lord, we do not deny any bounty of Thine. All praise and admiration is for Thee alone !)

Note :—Though the jinn are not mentioned clearly in the above verses, yet they are included among الانام i.e. the creatures. Moreover, the verse : وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ shows that both jinn and men are created for the worship of God. Just after the present verse the creation of men and jinn is mentioned. And after several verses, in the verses : سَنَفْرُغُ لَكُمْ اَيُّهَا الثَّقَلٰنِ and يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ the jinn and mankind are both addressed very clearly. These things indicate that in the present verse both jinn and men are addressed.

14. He created man of a clattering clay like the earthenware ;

15. And He created the jinn of the flame of fire.[9]

16. Then which and which of your Lord's bounties will you both deny ?[10]

١٤- خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۙ
١٥- وَخَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ۚ
١٦- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

9. Adam, the father of mankind, was created of clay. The father of jinnkind was created of a fire-flame.

10. اٰلَآءِ has been translated generally by the word 'bounties', but Ibne Jarir has quoted the meaning of 'God's power' from some early scholars. Hence the present verse should be interpreted according to the context. Here and in the previous verse both meanings can be taken, because the endowment of life to jinnkind and mankind and the transformation of inanimiate and senseless objects into rational beings is a great bounty of God as well as a great sign of His Unlimited Power.

Note :—This verse فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ occurs thirty one times in this Sura, and at every occasion some bounty is referred to, or some state of His Divine States is reflected. Such repetitions are often found in the literature of Arab and Ajam. In Arab poetry this repetition is very often used to give force to the poetic expressions.

Note :—'And Brutus is an honourable man' is found in Shakspearean literature with good and sensible repetitions. However, the repetition of this verse in this Sura bears a transcendent beauty and moves the spirit of man to answer over and over again for the numberless blessings and bounties of God, which he is daily receiving from God by His mercy. This verse is repeated over and ovor again to create the spirit of thankfulness in his heart and soul, so that he may abstain from ingratitude when he thinks about the various bounties of his Lord and when he sees the tremendous signs of His Nature. At every step he pauses to think, at every moment he stops to reflect, at every bounty he is forced to turn towards God and thank Him for His innumerable bounties and blessings from first existence to eternal life. As a matter of fact, this Sura is an excellent piece of literature which easily raises man from human reflection to ecstatic vision and creates a spiritual sensation for divine love. (Tr.)

17. Lord of the Two Easts, and Lord of the Two Wests,[11]

18. Then which and which of your Lord's bounties will you both deny ?

19. He let forth the two rivers flowing side by side,

20. Between them is a barrier not transgressing each other.[12]

21. Then which and which of your Lord's bounties will you both deny ?

22. Comes forth from them the pearl and the coral.

23. Then which and which of your Lord's bounties will you both deny ?

24. And His are the ships standing high in the sea like mountains.[13]

١٧- رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ۚ

١٨- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

١٩- مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ۝

٢٠- بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ۚ

٢١- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

٢٢- يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ۚ

٢٣- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

٢٤- وَلَهُ الْجَوَارِ الْمُنْشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ۚ

11. In winter and summer the points from where the sun rises are two easts, and the points where it sets are two wests. This alteration and change of the easts and wests brings about the change of seasons, and generate different types of revolutions. Millions of human advantages are connected with this change. So this alteration is also a mighty bounty of God and a great sign of His power.

Note :—Pairs were described above this verse. So here also the pairs are described giving a delicate touch to the description.

12. The two waters flowing side by side with different tastes and properties show a great sign of God. They do not transgress each other that the one may change the properties of the other, nor can they invade the world and drown it by intermixing with each other. (See comments—Sura Furqan)

13. You build the ships and God has made you. So you and all of your industries do belong to God. He is the Real Creator and the Real Owner of your persons and your products. First the bounties of the upper surface were described, here the bounties of the deeps are mentioned.

25. Then which and which of your Lord's bounties will you both deny ?

SECTION 2

26. Whosoever is on the earth, that is perishing.

27. And shall remain abiding the Face of thy Lord, majestic, grand.

28. Then which and which of your Lord's bounties will you both deny ?

29. Whatsoever is in the heavens and the earth beg Him; everyday He has a business.[14]

30. Then which and which of your Lord's bounties will you both deny ?

31. Soon We shall be free unto you, you two big (heavy) caravans ![15]

الجزء ٢٧ ع ٢

٢٥- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ

٢٦- كُلُّ مَنْ عَلَيْهَا فَانٍ ۖ

٢٧- وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۚ

٢٨- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

٢٩- يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ۚ

٣٠- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

٣١- سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ۚ

14. The whole creation of the Universe, by the silent or active tongue, begs its needs from that God alone. No one is independent of Him even for a moment. And He fulfills the needs of everyone according to His wisdom. Every time He has a separate business and every day He has a new state, someone He causes to die, someone He causes to live, someone He causes to fell ill, someone He causes to become healthy, someone He increases, someone He decreases, He gives someone and He deprives someone. These are all included in His states. Similarly guess other things.

15. Soon these works and business of the world shall come to an end. After that We shall begin a new order, when you two heavy caravans (Jinn and Men) shall be reckoned. The criminals shall be punished fully and the loyals shall be recompensed fully.

۳۲۔ فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ○

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

۳۴۔ فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ○

۳۵۔ یُرْسَلُ عَلَیْکُمَا شُوَاظٌ مِّنْ نَّارٍ ۙ وَّنُحَاسٌ فَلَا تَنْتَصِرٰنِ ○

۳۶۔ فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ○

۳۷۔ فَاِذَا انْشَقَّتِ السَّمَآءُ فَکَانَتْ وَرْدَۃً کَالدِّهَانِ ○

32. **Then which and which of your Lord's bounties will you both deny ?**

33. **Ye crowds of jinn and men, if you are able to run away passing through the confines of the heavens and the earth, then run out !You shall not be able to pass through, except with an authority.[16]**

34. **Then which and which of your Lord's bounties will you both deny ?[17]**

35. **There shall be loosened upon you flames of fire, smokeless and smoky, then you can not take revenge.[18]**

36. **Then which and which of your Lord's bounties will you both deny ?[19]**

37. **Then when the heaven is split asunder and becomes crimson like red leather.[20]**

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16. If someone desires to run away from the Kingdom of God, he can not do so without power and domination. But is there anyone more powerful and dominant than God? And where will he run out ? Which is that Kingdom where he shall take asylum in ? Moreover, the ordinary govts. of the world do not allow to go out of their jurisdiction without a bona fide passport and permission, then how will God allow to go out without an authority.

17. Such an explication of realities and such a warning about all ups and down is a tremendous bounty of God. Will you not value this blessing and will you deny such a mighty power of God ?

18. When upon the criminals, smokeless and smoky flames shall be loosened, no one shall be able to avert them, neither they shall be able to take revenge of that punishment.

19. The punishment of the criminals is a reward with respect to the loyal ones. And the description of this punishment, so that people should abstain from that crime after hearing it, is a reward in itself.

Hazrat Shah Sahib says : "In every verse a bounty is told, some is a bounty at present, and some is a bounty in being apprised of, that it should be guarded off." (Mozihul Quran)

20. On the day of Qeyamat the heaven shall be split asunder, and in colour it shall turn crimson like red leather.

38. Then which and which of your Lord's bounties will you both deny ?

39. Then on that day no question to any man shall be put about his sin, nor to any jinn.[21]

40. Then which and which of your Lord's bounties will you both deny ?

41. The sinners shall be recognized by their faces,[22] then they shall be seized by their forelocks and by their feet.[23]

42. Then which and which of your Lord's bounties will you both deny ?

43. This is Gehenna that sinners cried lies to,[24]

44. They shall go round between it and between hot boiling water.[25]

٣٨۔ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝
٣٩۔ فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَنْ ذَنْۢبِهٖٓ اِنْسٌ وَّلَا جَآنٌّ ۚ ۝

٤٠۔ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝
٤١۔ يُعْرَفُ الْمُجْرِمُوْنَ بِسِيْمٰهُمْ فَيُؤْخَذُ بِالنَّوَاصِيْ وَالْاَقْدَامِ ۚ ۝

٤٢۔ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝
٤٣۔ هٰذِهٖ جَهَنَّمُ الَّتِيْ يُكَذِّبُ بِهَا الْمُجْرِمُوْنَ ۝
٤٤۔ يَطُوْفُوْنَ بَيْنَهَا وَبَيْنَ حَمِيْمٍ اٰنٍ ۚ ۝

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21. It means the men and jinn shall not be questioned about their sins in order to know whether they are sinners or not, because God knows everything. Of course for the purpose of blaming and censuring they shall be questioned, as said :

فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ اَجْمَعِيْنَ (حجر رکوع ٦)

22. The criminals shall be recognized by the darkness of their faces, as the God-fearing are recognized by the lights and glories of zikr and sujood on their faces.

23. They shall be dragged unto the Hell seizing some by their forelocks and some by their feet. Or the forehead shall be joined with the feet by breaking the bones and ribs of the criminal, and chaining him in fetters he shall be thrown into the Hell.

24. At that time it shall be said, "This is the Hell which you cried lies to in the world."

25. The chastisement shall be of various kinds—sometimes the chastisement of fire and sometimes the chastisement of the boiling water. (May God save us from this chastisement and all other kinds of chastisement).

45. Then which and which of your Lord's bounties will you both deny ?

٤٥- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

SECTION 3

46. And such as fears the standing before his Lord, for him are two gardens.[26]

٤٦- وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ۝

47. Then which and which of your Lord's bounties will you both deny ?

٤٧- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

48. (Those gardens) are abounding in branches.[27]

٤٨- ذَوَاتَآ اَفْنَانٍ ۝

49. Then which and which of your Lord's bounties will you both deny ?

٤٩- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

50. Therein flow two fountains.[28]

٥٠- فِيْهِمَا عَيْنٰنِ تَجْرِيٰنِ ۝

51. Then which and which of your Lord's bounties will you both deny ?

٥١- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

52. In both of them there shall be every fruit of two kinds.

٥٢- فِيْهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجٰنِ ۝

53. Then which and which of your Lord's bounties will you both deny ?

٥٣- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

54. Reclining upon the couches whose lining shall be that of brocade.[29] And the fruits of those gardens shall be bending down.[30]

٥٤- مُتَّكِـِٕيْنَ عَلٰى فُرُشٍۭ بَطَآئِنُهَا مِنْ اِسْتَبْرَقٍ ؕ وَجَنَا الْجَنَّتَيْنِ دَانٍ ۝

26. He who kept fearing in the world that one day he would have to stand before God and give his account to its minutest detail, and due to that fear he abstained from disobedience of God and led the path of piety, fully well, shall have two splendid gardens whose qualities are described below.

27. There shall be different kinds of fruit in those two gardens, and the branches of the trees shall be abounding in fruits, and also overshadowing.

28. Those fountains shall be running without a cease, and they shall never dry up.

29. When their lining shall be brocade, then what would their covering sheets be ?

30. The fruits of those gardens shall be so high that there shall be no difficulty in plucking them. Standing, sitting and lying—in every position—the people of Paradise shall be availing themselves of those fruits.

55. Then which and which of your Lord's bounties will you both deny ?

56. Therein are maidens with lowering eyes, no man or jinn has ever touched them before.[31]

57. Then which and which of your Lord's bounties will you both deny ?

58. (Those maidens shall be as lovely and beautiful) as ruby and coral.[32]

59. Then which and which of your Lords bounties will you both deny ?

60. And what is the recompense of goodness except goodness ?[33]

61. Then which and which of your Lord's bounties will you both deny ?

62. And besides these two gardens there shall be two gardens more.[34]

٥٥- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝
٥٦- فِيْهِنَّ قٰصِرٰتُ الطَّرْفِ ۙ لَمْ يَطْمِثْهُنَّ اِنْسٌ
قَبْلَهُمْ وَلَا جَآنٌّ ۚ ۝
٥٧- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۚ ۝
٥٨- كَاَنَّهُنَّ الْيَاقُوْتُ وَالْمَرْجَانُ ۚ ۝
٥٩- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝
٦٠- هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ۚ ۝
٦١- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝
٦٢- وَمِنْ دُوْنِهِمَا جَنَّتٰنِ ۚ ۝

31. Their propriety and decency shall be untouched, and they would have never seen any stranger.

32. Their beauty shall be extremely fascinating and charmful.

33. What can be the recompense of good service except good reward (Thawab). These people of the Paradise had abundantly worshipped God, as if they saw Him with their own eyes. God also gave them highest reward.

فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ (سجدہ رکوع ۲)

Perhaps there is also an indication to the Sight of God. (God knows better)

Note :— احسان in this verse may be interpreted on the basis of Hadith-e-Ehsan. Hazrat Jibraeel had asked the Holy Prophet, "What is Ehsan ?" The Holy Prophet answered, "Thou worship God as if thou art seeing Him, and if thou can not see Him, He is seeing thee." (Tr.)

34. Perhaps the previous two gardens were for the Near Ones (مقربین), and these two are for the righteous ones (اصحاب یمین). God knows better.

63. Then which and which of your Lord's bounties will you both deny ?

٦٣- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

64. Dark green as black.[35]

٦٤- مُدْهَامَّتَانِ ۝

65. Then which and which of your Lord's bounties will you both deny ?

٦٥- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

66. Therein are two fountains gushing forth—

٦٦- فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ۝

67. Then which and which of your Lord's bounties will you both deny ?

٦٧- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

68. Therein fruits, dates and pomegranates—[36]

٦٨- فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ۝

69. Then which and which of your Lord's bounties will you both deny ?

٦٩- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

70. In all those gardens are maidens good and comely.[37]

٧٠- فِيهِنَّ خَيْرَاتٌ حِسَانٌ ۝

71. Then which and which of your Lord's bounties will you both deny ?

٧١- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

72. (There are) houris restrained in camps.[38]

٧٢- حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ۝

35. When the vegetation is highly dense it becomes extremely dark green and looks dark or black.

36. But they should not be guessed on the dates and pomegranates of this world. Only God knows their real state.

37. Of excellent character and good morals with charmful beauty.

38. It shows the excellence of woman lies in her being restrained within the house.

73. Then which and which of your Lord's bounties will you both deny ?

74. No man or jinn has ever touched them before.

75. Then which and which of your Lord's bounties will you both deny ?

76. Reclining upon green cushions and valuable beds, fancy.

77. Then which and which of your Lord's bounties will you both deny ?

78. Greatly blessed is the Name of thy Lord who is Majestic and Grand.[39]

٧٣. فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۚ ۝
٧٤. لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ۚ ۝

٧٥. فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۚ ۝
٧٦. مُتَّكِـِٕيْنَ عَلٰى رَفْرَفٍ خُضْرٍ وَّعَبْقَرِيٍّ حِسَانٍ ۚ ۝

٧٧. فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝
٧٨. تَبٰرَكَ اسْمُ رَبِّكَ ذِى الْجَلٰلِ وَالْاِكْرَامِ ۚ ۝

39. Who did such favours and gave such regards to His servants—and if you observe deeply you will know that the real excellence in every bounty is by virtue of His blessed Name, and these bounties are achieved by means of taking His Name. Then understand when there is so much blessing in His Name, how much blessing will be there in His glorious Self.

ونسئل الله الكريم الوهاب ذا الجلال والاكرام ان يجعلنا من اهل الجنّتين الاوّلتين

Sura Rahman has ended by His grace and kindness.

سُوْرَةُ الْوَاقِعَةِ مَكِّيَّةٌ رکوعاتها ٣ اياتها ٩٦

(SURA WAQIA, MECCAN, VERSES 96, SECTIONS 3)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١. اِذَا وَقَعَتِ الْوَاقِعَةُ ○

1. When the Happening fall out.

٢. لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ○

2. There is no falsehood in its falling out.[1]

٣. خَافِضَةٌ رَّافِعَةٌ ○

3. It is abasing, exalting.[2]

٤. اِذَا رُجَّتِ الْاَرْضُ رَجًّا ○

4. When the earth quakes quivering,

٥. وَّبُسَّتِ الْجِبَالُ بَسًّا ○

5. And the mountains get crumbled breaking, rending,

٦. فَكَانَتْ هَبَآءً مُّنْۢبَثًّا ○

6. Then they become dust flying,[3]

٧. وَّكُنْتُمْ اَزْوَاجًا ثَلٰثَةً ○

7. And you become three divisions.[4]

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1. When the Qeyamat falls out, then it shall become clear that it was not something false, nor anyone shall be able to avert it, nor return it. And the claims of لَا يَبْعَثُ اللّٰهُ مَنْ يَّمُوْتُ (God shall not raise any who has died) etc. shall all be finished. No one shall be able to diminish its terrible hardships; that will not be possible.

2. One group it uplifts and one group it lowers. It will throw down to the lowest pit of the Hell all those proud and arrogant men who were considered or regarded very great and honourable personalities. And there shall be so many humble souls, who were regarded mean and contemptible in the world, it shall take them to the glorious stations of Paradise by virtue of their Eman and righteous deeds.

3. A terrible quake shall seize the earth, and the mountains, getting crumbled, shall fly into the air like dust.

4. After the occurrence of the Happening the whole mankind shall be divided into three kinds—the people of the Hell, the commons of Paradise, the special near ones who shall be placed on high stations of the Paradise. Onward brief description of the three kinds is given. Afterwards the details of their general conditions shall be described.

8. Then the people of the Right, how excellent are the People of the Right ![5]

9. And the People of the Left, how bad are the People of the Left ![6]

10. And the Advancing Ones, so the Advancing Ones !

11. Those are the Near Ones,

12. In the Gardens of Delight,[7]

13. Numerous of the formers and small
14. number of the laters.[8]

٨- فَأَصْحٰبُ الْمَيْمَنَةِ ۙ مَآ أَصْحٰبُ الْمَيْمَنَةِ ۝
٩- وَأَصْحٰبُ الْمَشْـَٔمَةِ ۙ مَآ أَصْحٰبُ الْمَشْـَٔمَةِ ۝

١٠- وَالسّٰبِقُوْنَ السّٰبِقُوْنَ ۝
١١- أُولٰٓئِكَ الْمُقَرَّبُوْنَ ۝
١٢- فِيْ جَنّٰتِ النَّعِيْمِ ۝

١٣- ثُلَّةٌ مِّنَ الْأَوَّلِيْنَ ۝
١٤- وَقَلِيْلٌ مِّنَ الْآخِرِيْنَ ۝

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5. Those who shall be on the right side of the Throne, and who were brought from the right side of Adam at the time of taking the First Covenant in the Spiritual World, before the material creation of mankind, and their Books of Deeds shall also be given in their right hands and the angels shall also greet them by the right side; what to speak of their blessing, excellence and good fortune on that day ! In the Night of Mairaj the Holy Prophet had seen about them that Hazrat Adam (Be peace upon him) laughed looking on the right side, and wept looking on the left side.

6. The People of the Left were brought forth from the left side of Hazrat Adam. They shall be made to stand on the left side of the Throne. Their Books of Deeds shall be given in their left hands. The angels shall seize them by the left. What to speak of their misfortune and ominousness !

7. Those who ran fast and left behind them the People of the Right, in achievements and perfections of knowledge and deeds, and in the degree of purity and piety, they are also foremost in Nearness, in Grace and in Divine Mercies.

According to Ibne Kathir they are Prophets and Messengers, they are the Righteous and Martyrs just in front of their Lord, the Honoured, the Majestic.

8. In the first section of every Ummat the number of the Near Ones has been greater (due to the company of the Prophet or due to the blessing of his near period) than those in later sections, as said by the Holy Prophet :

خير القرون قرني ثم الذين يلونهم ثم الذين يلونهم

(The best period is my period, then that which is adjoining, then that which is adjoining).

Ruhul Maani has quoted a Tradition from Tibrani etc. that Abu Bakra has quoted the Holy Prophet to have said : هما جميعا من هذه الامه
i.e. Both these groups—the Rightists and the Forwards—belong to this very Ummat. It means the formers of this Ummat comprise a good number of the Near Ones in comparison to the later.

15. Sitting upon the wrought couches,[9]

16. Reclining upon them, face to face,[10]

17. Immortal boys going round about them,[11]

18. With goblets and ewers and cup of purified wine,

19. Neither feeling headache by it, nor getting exhausted.[12]

20. And fruits such as they choose,

21. And flesh of birds such kind as they desire.[13]

22. And hoors of wide eyes,

23. As the hidden pearls,[14]

24. The recompense for those works they did.

25. They shall not hear therein any absurd or sinful talk,

26. But one word—Salam, Salam.[15]

١٥- عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ۙ

١٦- مُّتَّكِـِٕيْنَ عَلَيْهَا مُتَقٰبِلِيْنَ ۝

١٧- يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۙ

١٨- بِاَكْوَابٍ وَّاَبَارِيْقَ ۙ وَكَاْسٍ مِّنْ مَّعِيْنٍ ۙ

١٩- لَّا يُصَدَّعُوْنَ عَنْهَا وَلَا يُنْزِفُوْنَ ۙ

٢٠- وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُوْنَ ۙ

٢١- وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُوْنَ ؕ

٢٢- وَحُوْرٌ عِيْنٌ ۙ

٢٣- كَاَمْثَالِ اللُّؤْلُؤِ الْمَكْنُوْنِ ۚ

٢٤- جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ۝

٢٥- لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا تَاْثِيْمًا ۙ

٢٦- اِلَّا قِيْلًا سَلٰمًا سَلٰمًا ۝

9. Couches wrought of gold-wires.

10. They shall be sitting face to face, in a style that the back of one shall not be against the other.

11. For service there shall be boys that shall remain on the same condition for ever.

12. Purified wine whose natural springs shall be running in Paradise. Its drink will neither create headache, nor exhaustion, because there shall be no intoxication in it, only taste and delight shall be there.

13. Fruit and flesh shall be supplied to them, when and what kind they will desire, without toil or difficulty.

14. They shall be as clean and beautiful as pure pearls without dust or dirt.

15. Absurd talks shall not be uttered there, neither any falsehood or imputation. From every side the sound of Salam, Salam shall be coming i.e. the inhabitants of Paradise shall say salam to one another, and the angels shall salute the people of Paradise. And the Salam from the Generous Lord shall also come, a sign of great regard and honour. Salam in such plentitude indicates that reaching here you shall keep secure from all disasters and miseries for ever, no distress, no death, no downfall of any sort.

27. And the Rightists, what to speak of the Rightists,

٢٧- وَاَصْحٰبُ الْيَمِيْنِ ۙ مَآ اَصْحٰبُ الْيَمِيْنِ ۝

28. Mid thornless lote-trees,[16]

٢٨- فِيْ سِدْرٍ مَّخْضُوْدٍ ۝

29. And bananas in layers.

٢٩- وَّطَلْحٍ مَّنْضُوْدٍ ۝

30. And spreading shade,[17]

٣٠- وَّظِلٍّ مَّمْدُوْدٍ ۝

31. And out-poured water,

٣١- وَّمَآءٍ مَّسْكُوْبٍ ۝

32. And fruits enormous,

٣٢- وَّفَاكِهَةٍ كَثِيْرَةٍ ۝

33. Unplucked, unfailing and unrestrained.[18]

٣٣- لَّا مَقْطُوْعَةٍ وَّلَا مَمْنُوْعَةٍ ۝

34. And high couches.[19]

٣٤- وَّفُرُشٍ مَّرْفُوْعَةٍ ۝

35. We raised up (created) those women on a good arising (formation),

٣٥- اِنَّآ اَنْشَاْنٰهُنَّ اِنْشَآءً ۝

36. And We made them virgins,

٣٦- فَجَعَلْنٰهُنَّ اَبْكَارًا ۝

37. Lovely, of like age,

٣٧- عُرُبًا اَتْرَابًا ۝

38. For the People of the Right.[20]

٣٨- لِّاَصْحٰبِ الْيَمِيْنِ ۝ ع ١

SECTION 2

39. A multitude of the formers,

٣٩- ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ۝ ١٤

40. And a multitude of the laters.[21]

٤٠- وَثُلَّةٌ مِّنَ الْاٰخِرِيْنَ ۝

16. Laden with tasteful fruit.

17. Neither sunshine, nor heat, nor cold, nor darkness—the weather shall be like that between dawn and sunrise, the shade shall be very vast that a fast-running horse can not pass over even in years.

18. Fruit of enormous kinds, unplucked before, unending in future ; unlike the worldly fruits, neither there shall be any restraint nor difficulty in its taking.

19. High cushions in formation and in degree both.

20. The creation, arising and formation of the women of the world and the houris, which will be given to the People of Paradise, is such that they shall always remain beautiful and young by the power of God. They are lovely, amiable, amorous, pleasing and delightful. They shall be of like age. The age of their husbands shall also be kept proportional to their age for ever.

21. The People of the Right have been numerous among the formers and they shall also be in great number among the laters.

41. And the People of the left, how the People of the Left !

42. Mid hot vapour and burning water,

43. And the shadow of smoke,

44. Neither cool, nor goodly.[22]

45. Those people were before that placed in good circumstances,

46. And they persisted in that Great Sin,[23]

47. And they ever said, "What when we are dead and become dust and bones, shall we indeed be raised up,

48. And our fathers, the ancients too?"[24]

49. Thou say : "The ancients and the laters.

50. Shall be gathered at the time of an appointed day,[25]

۴۱- وَاَصْحٰبُ الشِّمَالِ ۙ مَآ اَصْحٰبُ الشِّمَالِ ۝

۴۲- فِيْ سَمُوْمٍ وَّحَمِيْمٍ ۝

۴۳- وَّظِلٍّ مِّنْ يَّحْمُوْمٍ ۝

۴۴- لَّا بَارِدٍ وَّلَا كَرِيْمٍ ۝

۴۵- اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُتْرَفِيْنَ ۝

۴۶- وَكَانُوْا يُصِرُّوْنَ عَلَى الْحِنْثِ الْعَظِيْمِ ۝

۴۷- وَكَانُوْا يَقُوْلُوْنَ ۙ اَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ۝

۴۸- اَوَاٰبَآؤُنَا الْاَوَّلُوْنَ ۝

۴۹- قُلْ اِنَّ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ ۝

۵۰- لَمَجْمُوْعُوْنَ ۙ اِلٰى مِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ۝

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22. A black smoke shall rise from the fire of the Hell, they shall be put in its shadow, by that they shall receive no physical or spiritual comfort, nor coolness shall reach them, nor it shall be a shadow of honour. They shall be living scorched in its torridity, abased and humiliated. This is the answer of their wordly ease, in whose pride they were perverse to God and His Messenger.

23. That Great Sin is Unbelief and Association and crying lies to the Prophets. Or it is their swearing by God that they shall not be raised after death, as said by God, the Great : وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَا يَبْعَثُ اللّٰهُ مَنْ يَّمُوْتُ (نحل - رکوع ۵)

24. They said : "It is not understandable that the ancients shall be revived, and yet thousands of years have passed over them."

25. On the Day of Qeyamat whose time is appointed (ordained) in the knowledge of God.

51. Then you the deviated ones, from the right path ! and you that cried lies !

52. Of course, you shall eat of a tree called Zaqqoom,

53. Then you shall fill therewith your bellies,[26]

54. Then you shall drink thereupon boiling water,

55. Lapping it down like thirsty camels."[27]

56. This is their hospitality on the Day of Judgement.[28]

57. We created you, then why do you not accept (it) true ?[29]

58. Just see, the drop you spill,

59. Now do you create it or are We the Creator ?[30]

٥١- ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ۝

٥٢- لَآكِلُونَ مِنْ شَجَرٍ مِّنْ زَقُّومٍ ۝

٥٣- فَمَالِـُٔونَ مِنْهَا الْبُطُونَ ۝

٥٤- فَشٰرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ۝

٥٥- فَشٰرِبُونَ شُرْبَ الْهِيمِ ۝

٥٦- هٰذَا نُزُلُهُمْ يَوْمَ الدِّينِ ۝

٥٧- نَحْنُ خَلَقْنٰكُمْ فَلَوْلَا تُصَدِّقُونَ ۝

٥٨- أَفَرَءَيْتُم مَّا تُمْنُونَ ۝

٥٩- ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ الْخٰلِقُونَ ۝

26. When you are agitated by apetite, this tree shall be given to eat, and therewith you shall have to fill your bellies.

27. Like the thirsty camel who hastily drinks the water out of intense thirst, same shall be the condition of the people of the Hell. But when they will bring that water near the mouth, it will burn the mouth, and when it will go down into the belly, the intestines shall be cut down and come forth out of the body. (God forbid)

28. This was the demand of justice that their hospitality should be executed in such a manner as described.

29. Why do you not believe this thing that He created you the first time and He shall also create you the second time ?

30. In the womb of the mother, who creates man from the spermdrop ? There, even your external operation does not work. Then who is he except Us to draw such a beautiful picture on the drop of water, and give life to it ?

60. We have decreed among you dying,[31]
61. and We are not outstripped (helpless) that We may exchange the likes of you, and make you rise up there where you know not.[32]

62. And you have known the first raising then why do you not remember ?[33]

63. Just see, the seed you cast in the land,

64. Do you cultivate it, or are We the Cultivator ?[34]

65. If We will, We may make it trampled grass, and you will remain the whole day bitterly chatting.

66. 'We are debt-loaded !

67. Nay, We have been robbed' ![35]

68. Just see the water you drink.

69. Did you send it down from the cloud, or are We the Sender ?[36]

٦٠- نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ۝
٦١- عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا
تَعْلَمُونَ ۝

٦٢- وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ۝
٦٣- أَفَرَأَيْتُم مَّا تَحْرُثُونَ ۝
٦٤- ءَأَنتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ۝
٦٥- لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ۝

٦٦- إِنَّا لَمُغْرَمُونَ ۝
٦٧- بَلْ نَحْنُ مَحْرُومُونَ ۝
٦٨- أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ۝
٦٩- ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ
الْمُنزِلُونَ ۝

31. Making to live and causing to die, everything is in Our possession. When the rein of existence and non-existence is in Our hand then how can it be difficult for Us to raise up after death?

32. Hazrat Shah Sahib says : "We may carry you in another world, and in your place may inhabit other creation."

33. Remembering the first creation, understand the second creation.

34. Outwardly you cast the seed in the land, but its cultivation in the earth and then bringing it forth and making it a green harvest—whose work is this ? About it you can not make even an external and superficial claim that it is your preparation.

35. After the production of the crop, its protection and preservation is also Our work. If We will We may send some disaster whereby the whole production may be completely destroyed, and you weep by the heads, and resort to chatting that you have been done a great loss, nay, you are completely robbed and have become quite empty-handed.

36. The rain also falls by Our order, and in the reservoirs of the earth it is We that collect it. What power did you have that you would make the water or snatch it from the cloud by imploring or by force.

70. If We will, We may make it bitter, so why do you not give thanks ?[37]

٧٠- لَوْ نَشَآءُ جَعَلْنٰهُ اُجَاجًا فَلَوْلَا تَشْكُرُوْنَ ○

71. Just see the fire you kindle,

٧١- اَفَرَءَيْتُمُ النَّارَ الَّتِىْ تُوْرُوْنَ ○

72. Did you create its timber, or are We the Creator ?[38]

٧٢- ءَاَنْتُمْ اَنْشَاْتُمْ شَجَرَتَهَآ اَمْ نَحْنُ الْمُنْشِـُٔوْنَ ○

73. We Ourselves made that tree for a reminder[39] and for a use to the jungle-dwellers.[40]

٧٣- نَحْنُ جَعَلْنٰهَا تَذْكِرَةً وَّمَتَاعًا لِّلْمُقْوِيْنَ ○

74. So magnify the Name of thy Lord, who is the Greatest of all.[41]

٧٤- فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ○ ع

الثلثة ع ٢ ١٥

37. If We will, We may embitter the sweet water which is useless for cultivation as well as for drinking. Then you do not recognize the favour of God that how many treasures of sweet water We have given in your possession It is given in some traditions that after drinking the water the Holy Prophet (Be peace upon him) said :

الحمد لله الذى سقاناه عذبًا فراتًا برحمته ولم يجعله ملحًا اجاجًا بذنوبنا (ابن كثيرؒ)

(Praise to God who drank us sweet water by His mercy and did not make it bitter due to our sins ! Ibne Kathir)

38. There are many trees in Arabia that the rubbing of their timber creates fire, as we have bamboo in our country. In Sura Yasin it has been mentioned. Who has put fire in those trees—You or We ?

39. Seeing this fire you should remember the fire of the Hell. This wordly fire is also a part of it and its symbol. And a thinker may conclude that the powerful Lord who can create the fire from the timber can also revive the dead.

40. Fire is a thing of manifold uses to the jungle-dwellers especially in the winter season. And in brief all avail themselves of the fire.

Note :—Some scholars have said that after reciting or hearing the interrogative verses one should say : بل انت يا رب No doubt, Thou, O Lord. It means: Thou has done done all these things for our use and we were never able to do them or create them.

41. We should pay thanks to that Being who has created such useful things in variety, and made us able to avail thereby only by His bounty and benefaction. We should proclaim His glory and purity from the false fabrication of the Disbelievers and associations. It is a wonder that many people do not understand and recognize His Unity despite seeing such clear and manifest signs of Divine Nature !

SECTION 3

75. So I swear by the setting of stars,[42]

76. And that is a mighty oath if you understand

77. No doubt, it is a noble Quran,

78. Written in a hidden Book,

79. None but the purified touch it.[43]

٧٥. فَلَآ أُقْسِمُ بِمَوٰقِعِ النُّجُومِ ۝
٧٦. وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ۝
٧٧. إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ۝
٧٨. فِى كِتَٰبٍ مَّكْنُونٍ ۝
٧٩. لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ۝

42. And another meaning is that: "I swear by the descending of the verses into the hearts of the Prophets." (Mozihul Quran)

Or "I swear by the sending down of the divine verses from the heaven upon the earth by and by, and by degrees."

43. Hazrat Shah Sahib says: "The angels touch that Book. The Book is the Holy Quran written in the hands of the angels or in the Secure Table." (Mozihul Quran)

Some Scholar have turned the pronoun in لَا يَمَسُّهُۥٓ to the Quran i.e. none but the purified touch this Quran i.e. only those men who have pure heart, holy mind and excellent morals can rightly attain to the profundities, knowledge and mysteries of the Quran.

Or none but the Holy men should touch this Quran i.e. without Wuzoo the Quran should not be touched, as proved by the Traditions. Then لَا in لَا يَمَسُّهُۥٓ shall denote prohibition.

80. A sending down from the Lord of the Universe.[44]

٨٠۔ تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ○

44. This Book is not an incantation, nor a sorcery, nor a soothsaying of the absurd soothsayers, nor it is a haphazard poetic diction of the poets. Nay, it is a very noble and holy Book that has been sent down by the Lord of the Worlds for the education, training and guidance of all beings.

After an honest speculation and a sincere observation it becomes clear that only God has established the wonderful system and formidable administration of the celestial and terrestrial spheres of the Universe. The sun, the moon and all other celestial bodies are tied by definite laws of motion. These stars are unable to break those absolute laws that have been controlling those bodies since their creation. By their unflinching and unfailing movement, their daily setting under an exact system of laws, they are demonstrating the might, the mathematical ingeniousness, the unity, the oneness, the omnipotent possession and the supreme sovereignty of God alone (as argued by Hazrat Ibrahim before his nation). By their silent tongue they are giving evidence to this fact that the Supreme Being and the Supreme Sovereign who has absolute control over them must also be the Creator and Owner of the earth, the cloud, the water, the fire, the wind, the dust and each and every particle of this huge universe. Perhaps no one can doubt about the truthfulness of those subjects described in the previous section, after an observation of the bright signs of the celestial order. When God can create such a formidable Solar System of the external world of matter, He must have also created another astounding Solar System of the internal world of spirit. That is the demand of reason, that is the demand of justice, because man is composed of matter and spirit; if material resources can be created for the physical nourishment and development under the external solar administration, the spiritual resources should also be provided for spiritual nourishment and development under the internal solar administration otherwise this universe shall be an imperfect creation for a perfect purpose, and that is inconceivable with respect to the perfect wisdom of the All-Wise. Consequently an Internal or Spiritual Solar System is a Must—the Sun of this Internal Solar System is the Holy Prophet bearing the Quran; other satellites, stars, planets, etc. of this Spiritual Solar System are other Prophets, Books and Saints. After the setting of other spiritual stars God illumined the Spiritual Sun in the form of the Last Prophet, bearing the brilliant light of the Quran. God did not leave His creation in darkness. The sun has been shining for 1400 years and radiating its light all round. No one can dare change it, nor compel it to disappear. But its light and rays are reflected only in those hearts that are cleansed after purification. (تزکیہ).

81. Now do you idle in this discourse ?

82. And do you take your own share only this that you cry lies to it ?[45]

83. Then why not, when the soul (of any-one) reaches the throat,

84. And that hour you are seeing,

85. And We are nigher him than you, but you do not see,

86. Then why not, if you are not under the order of anyone,

87. Do you bring back that spirit if you are true.[46]

٨١ - أَفَبِهٰذَا الْحَدِيثِ أَنتُم مُّدْهِنُونَ ۝

٨٢ - وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ۝

٨٣ - فَلَوْلَا إِذَا بَلَغَتِ الْحُلْقُومَ ۝

٨٤ - وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ۝

٨٥ - وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ۝

٨٦ - فَلَوْلَا إِن كُنتُمْ غَيْرَ مَدِينِينَ ۝

٨٧ - تَرْجِعُونَهَا إِن كُنتُمْ صَادِقِينَ ۝

45. Is this Quran such wealth that you idle in availing yourselves from it and consider your share only this much that you cry lies to it and the facts it has told, just as seeing the rainfall you say that such a star has entered into that zodiac, therefore it has rained ? In other words, you have no business with God. Similarly depreciating the value of that rain of mercy that is sent down in the form of Quran, saying that it is not sent down by God, is a hard misfortune and sheer deprival. Is it a gratitude for a bounty that it should be cried lies to ?

46. You cry lies to the Words of God with such a carelessness and fearlessness as if you are not under the control and possession of anyone, as if you never have to die and go to the presence of God ! Well, when the soul of any of your relatives or beloved is about to go out, the breath being suffocated in the throat, the pangs of death befalling, and you sitting by are watching the scene of his helplessness and distress, and on the other side God or His angels are nearer him than you but you do not see them ; if you are not within the control of any one, then why do you not bring back unto you the life or spirit of that dear one, and why do you let him depart from you with a sorry heart ? Why do you not save him from the coming punishment by bringing him back unto the world ? If you are true in your assertions, then do it !

88. Then if the dying one be of the Near Ones,

89. There shall be repose and provision and the garden of delight,

90. And if he be of the People of the Right,

91. So peace be upon thee from the people of the Right.[47]

92. But if he be of those who cried lies and went astray,

93. So the hospitality of boiling water,

94. And the casting into the Hell.[48]

95. Surely this is the truth of certainty,[49]

٨٨- فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ۝

٨٩- فَرَوْحٌ وَرَيْحَانٌ ۙ وَجَنَّتُ نَعِيمٍ ۝

٩٠- وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ۝

٩١- فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ۝

٩٢- وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ۝

٩٣- فَنُزُلٌ مِّنْ حَمِيمٍ ۝

٩٤- وَتَصْلِيَةُ جَحِيمٍ ۝

٩٥- إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ۝

47. You can not restrain him even for a minute. He shall have to reach his resort positively. If that dying one is of the Near Ones, he shall reach the glorious comfort and luxuries, and the gardens of delight. And if he be of the People of the Right then also there is no danger.

Hazrat Shah Sahib says : "Be contented about them." Or it means that from the side of the People of the Right, Salam shall reach him.

Or it shall be said to him : "In future, for thee, is peace and peace, and thou art of the People of the Right." In some Traditions it is said that such good things reach the dying one before death. Similarly the criminals are informed of their misfortune and distress before death.

48. This shall be the end of those disbelievers wandering in error, and before their dying this tidings shall be given to them.

49. That makes no difference if you cry lies. Whatever tidings has been given in this Sura are absolutely sure and certain. And it shall take place accordingly without fail. Do not deceive your souls by creating undue suspicions, nay, but you should make preparation for the future.

96. So magnify the Name of thy Lord, who is the Greatest of all.[50]

٩٦. فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ۝ ع ١٤

50. You should keep busy in magnification and glorification that it is a great preparation for the coming world. And in this business, a kind of seclusion is achieved, away from the heart-rending absurdities of the Disbelievers, and their prepostrous beliefs are also repudiated by this action.

My heart desires to write down that Tradition whereat Imam Bukhari has ended his Book :

عن ابی هریره قال رسول الله صلی الله علیه وسلم
کلمتان خفیفتان علی اللسان
ثقیلتان فی المیزان
حبیبتان الی الرحمٰن
سبحان الله وبحمده سبحان الله العظیم

"Two words, light on the tongue, heavy in the balance, dear to Rahman :

سبحان الله وبحمده سبحان الله العظیم

Sura Waqia has ended by His grace and Kindness.

سُوْرَةُ الْحَدِيْدِ مَدَنِيَّةٌ ۝ رکوعاتہا ۴ اٰیاتہا ۲۹

(SURA HADEED, SENT DOWN IN MEDINA, VERSES 29, SECTIONS 4)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

۱۔ سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

1. All that is in the heavens and the earth magnifies God,[1] and He is the All-Mighty, the All-Wise.

۲۔ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يُحْيٖ وَيُمِيْتُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

2. To Him belongs the Kingdom of the heavens and the earth, He gives life and He makes to die, and He can do everything.[2]

۳۔ هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ○

3. He is the First and the Last,[3] the Outward and the Inward, and He knows everything,[4]

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1. Either by the hidden tongue or by the actual tongue or by both.

2. Everywhere in the heavens and the earth only His command prevails. The rein of invention and annihilation lies in His hand only. No power in the universe can check His execution in the heavens and the earth.

3. When there was no one, He was. And when there is none He shall be.

4. The existence and manifestation of everything is due to His existence, so if His existence may not be outward and evident, then whose will it be? From the Throne to the Floor and from the atom to the Sun the existence of everything is a bright argument of His Being, but at the same time the access of wisdom and imagination to the nicety and essence of His Self, to the profundities of His Attributes is impossible. Not one of His qualities can be encompassed by anyone, nor anyone can describe some of its state by his guess and opinion. From this consideration We can say that no one is more hidden and inward than He. However, He is the Inward as well as the Outward, the Internal as well as the External, He is the Knower of all hidden and open conditions. Zabir (meaning the Prevailing) such, as no power is above Him. Batin such, that there is no occasion to take asylum hiding from His eyes. And the Holy Prophet has said :

وانت الظاهر فليس فوقك شئ وانت الباطن فليس دونك شئ

And Thou art Outward, and no one is above Thee.

And Though art Inward, and nothing is beyond Thee.

4. It is He who created the heavens and the earth in six days, then established Himself upon the Throne,[5] He knows what penetrates into the earth and what comes forth from it,[6] and what comes down from the heaven and what goes up into it,[7] and He is with you whereyer you are, and God sees those things which you do.[8]

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

5. To Him belongs the Kingdom of the heavens and the earth, and unto God all matters are returned.[9]

٥. لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝

6. He makes the night to enter into the day and makes the day to enter into the night,[10] and He is aware of the things within the hearts.[11]

٦. يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ ؕ وَهُوَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝

5. See Sura Aaraf, Verse 54.

6. For example the water of rain and the seed etc. go down into it, and the tree, crop, etc. grow forth from it. (See Sura Saba)

7. From the heaven come down the angels, orders, the Divine judgments, rain, etc. and go up the deeds of the seryants and the angels of God etc.

8. He is never absent from you, nay, but wherever you are and whatever condition you are in, He knows well, and sees all open and hidden actions.

9. They can not go out of His Kingdom. The Kingdom is His only in the heavens and the earth. And eventually all affairs shall be decided from the Divine Court alone.

10. Sometimes He increases the night and decreases the day, and sometimes He does its converse.

11. Whatever intentions are created in the heart or the whims and satanic insinuations that come and strike—they are not beyond His knowledge.

7. Believe in God and His Messenger and expend of that which He has given in your hand making you His vicegerent.[12] So those of you who have believed and they expend shall have a mighty wage (Thawab).[13]

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

8. And what has gone wrong with you that you believe not in God ? and the Messenger calls you to believe in your Lord, and He has taken covenant with you strong, if you are but believers ![14]

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

12. The wealth which is in your hand—its owner is God. You are simply a trustee and a treasurer. So you should expend where that Owner tells you to, being His vicegerent, and you should also be considerate of this fact that aforetime this wealth lay in the hands of others and you became their successors. Obviously some other shall become your successor. Then when you have known that this thing neither remained with the formers, nor it shall remain with you, so why do you endear such thing so much to your heart, that at appropriate occasions you demur to expend.

13. Hence it is imperative that those who are bereft of this quality should create this character in their selves, and those who have already got it should be perseverant in it, and should be performing the demand of Eman.

14. What can hinder believing in God and leading the path of surety and recognition ? And why idleness and indolence in this matter ? When the Messenger of God is not inviting you to any strange and unreasonable thing, nay, but He is calling you unto your Real Lord and Cherisher, whose faith has been embedded in your original nature, and whose lordship you have confirmed before coming into this world, this is why some effect of that confirmation is still found today in the hearts of mankind. Then that eternal covenant was renewed and reminded by reasons, arguments and the sending of Messengers ; and the past Messengers also took this covenant with their respective nations that they would follow the Last Prophet, Mohammad (Be peace upon him) ; and there are many of you who have made a strong covenant with the Holy Prophet (Be peace upon him) that they would sincerely follow the voice of the Prophet, sincerely obey him, and expend in the way of God etc. So there is no occasion after these preliminary facts that he who intends to accept may not accept, and he who has accepted may swerve from it.

9. It is He who sends down upon His servants clear verses that He may bring you forth from the shadows into the light. Surely God, to you, is Gentle, Kind.[15]

٩- هُوَ الَّذِيْ يُنَزِّلُ عَلٰى عَبْدِهٖٓ اٰيٰتٍۢ بَيِّنٰتٍ لِّيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۭ وَاِنَّ اللّٰهَ بِكُمْ لَرَءُوْفٌ رَّحِيْمٌ ○

15. He sent down the Quran and gave sign of truthfulness so that He may bring you forth from shadows of unbelief and ignorance into the light of Eman and knowledge. This is a great affection and kindness of God. Had He been severe He would have left you in darkness and annihilated you, or He would have not forgiven you even after your believing.

10. How is it with you that you expend not in the way of God? and everything remains to God in the heavens and the earth.[16] Not equal is he among you who spent before the Victory of Mecca[17] and fought. Those are mightier in ranks than those who spent afterwards and fought. And unto all God has made a fair promise of excellenee.[18] And God is aware of what you do.[19]

١٠ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ
السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ
مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً
مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۚ وَكُلًّا
وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ ع ١٠ ١٧

16. The owner of wealth dies out and the ownership of God remains, and in its essence it had always been His wealth. Then why it appears heavy to expend of His wealth according to His order. If you do not give by your own free-will it shall however go unto Him. The demand of service is that he should offer with pleasure and should not fear poverty and indigence in expending in His way, because He is the Owner of the treasure of the heavens and the earth. Will the expender in His way be left hungry ?

ولا تخش من ذى العرش اقلالا

"And have no fear from the Lord of the Throne, of indigeney."

17. Victory of Mecca—Some have said it is the Treaty of Hudaibeya, and some traditions support this viewpoint.

18. Though expending and fighting in the way of God is always excellent whenever it is done, God shall give the best recompense for such works in this world and in the other world, yet those men of power and riches who expended and fought in the way of God before the Victory of Mecca or the Treaty of Hudaibeya, earned great degrees. The Muslims coming thereafter could not overtake them, because the formers worked in a time when the upholders of truth and the fighters on truth were very few and the world was full of the Unbelievers and the worshippers of falsehood. Islam at that time required intense saerifices of wealth and life. Moreover, the Mujahideen had little expectation of heavy plunders and booties seeing the external factors—in such adverse circumstances, believing in God and His Messengers and offering great sacrifices of wealth and life in the way of God, is the work of great determination, valour and courage and the work of men more firm and steadfast than the mountains (God is well-pleased with them and they are well-pleased with God. May God give us the grace of their following !)

19. God knows everything, He knows what degree and weight of sincerity certain actions carry. He shall deal with everyone according to His All-Comprehensive knowledge.

SECTION 2

11. Who is such as to lend God a goodly loan, and He may multiply it for him, and he may be given an honourable wage ?[20]

11- مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ۚ

12. Upon the day when thou seest the Believers, men and women, their light running before them and on their right,[21] good tidings for you today—gardens underneath which rivers flow, dwelling therein for ever. This indeed is a mighty wage.[22]

12- يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۚ

20. Hazrat Shah Sahib says : "Loan means—that this time you expend in Jihad, then it is you who will find the wealths and utilize them, and in the Hereafter you will get great degrees, and this is the meaning of multiplying, otherwise between the master and the slaves there is no interest or usury, what is given is His, and what is not given is His.' (Mozihul Quran)

21. When they will go to the Straight Bridge (پل صراط) from the Field of Resurrection, it shall be pitch dark. At that time the light of Eman and the light of righteous deeds shall accompany the Believers. The Light of Eman whose place is heart, shall be guiding on the frontal direction, and the light of the righteous deeds shall accompany on the right side, because all righteous deeds are collected on the right side. The light of the frontal side shall be proportional to the degree of Eman and the light of the right side shall be proportional to the degree of righteous deeds. The greater the Eman and Amale Salih (اعمال صالح) the faster the lights. And most probably the light of this Ummat shall be faster and clearer than the light of other ummas.

Some traditions also speak about the left light. Perhaps the whole environs shall be enlightened by the front light and the right light, and the left side shall also be shinning. (God knows better)

22. Paradise is the place of God's good pleasure. One who reached there, it means he got all his goals.

13. Upon the day when the treacherous, men and women, shall say to those who have believed, 'Wait for us, we may also take light from your Light (we may too kindle from your Light). Someone will say : 'Return you back behind, then search for the light.' Then a wall shall be set up between them, therein a door, in its inward there shall be mercy, and against its outward there shall be chastisement.[23]

١٣- يَوْمَ يَقُولُ الْمُنٰفِقُونَ وَالْمُنٰفِقٰتُ لِلَّذِينَ
اٰمَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُّورِكُمْ ۚ قِيلَ
ارْجِعُوا وَرَآءَكُمْ فَالْتَمِسُوا نُورًا ۭ فَضُرِبَ بَيْنَهُمْ
بِسُوْرٍ لَّهٗ بَابٌ ۭ بَاطِنُهٗ فِيْهِ الرَّحْمَةُ وَظَاهِرُهٗ
مِنْ قِبَلِهِ الْعَذَابُ ۝

14. These shall call them, "Were we not with you ?"[24] They shall say : "Yes indeed, but you tempted yourselves, and you awaited, and you remained in deception, and fancies deluded you, until God's commandment came, and that Deluder deluded you by the Name of God."[25]

١٤- يُنَادُوْنَهُمْ اَلَمْ نَكُنْ مَّعَكُمْ ۭ قَالُوْا بَلٰى وَلٰكِنَّكُمْ
فَتَنْتُمْ اَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ
الْاَمَانِيُّ حَتّٰى جَاۗءَ اَمْرُ اللّٰهِ وَغَرَّكُمْ بِاللّٰهِ
الْغَرُوْرُ ۝

23. Between the Believers and the Hypocrites, a wall shall be set up. There shall be a door in this wall. Going from this door towards the Paradise, the Believers shall disappear from the sight of the Hypocrites. Beyond this door in the inward side there shall be a scene of the Paradise, and there, outside the door, the scene of divine chastisement shall be visible.

24. The story is that the Open Unbelievers shall not walk on the Straight Bridge, they shall be driven through the doors unto the Hell before the test of walking or running upon the Straight Bridge begins. Of course, those who are in the nation of any Prophet sincere or insincere, shall be ordered to cross the Bridge. Before climbing it there shall surround a pitch darkness throughout. At that time there shall be a light with the Believers. The Hypocrites shall also desire to follow

15. So today no ransom shall be accepted from you, and neither from the Disbelievers. The abode of all of you is Fire, that is your comrade indeed, and you have come to an evil place.[26]

١٥- فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَّلَا مِنَ الَّذِيْنَ كَفَرُوْا ؕ مَاْوٰىكُمُ النَّارُ ؕ هِيَ مَوْلٰىكُمْ ؕ وَبِئْسَ الْمَصِيْرُ ○

16. Has not the time come for the Believers, that their hearts should implore earnestly with the remembrance of God and the True Religion that is sent down,[27] and that they should not be as those to whom the Book was given aforetime, then the term passed long over them, then their hearts became hard, and many of them are disobedient.[28]

١٦- اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْٓا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ وَمَا نَزَلَ مِنَ الْحَقِّ ۙ وَلَا يَكُوْنُوْا كَالَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ ؕ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ○

17. Know that God revives the earth after it is dead. We have made clear to you the discernments if you have understanding.[29]

١٧- اِعْلَمُوْٓا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ○

26. If today, suppose, you (the Hypocrites) and the open Unbelievers should pay some ransom for deliverance, it shall not be accepted from you, nor from the Unbelievers. Now you shall have to live in this very House. This fire of the Hell is your abode, your comrade. Do not expect comradeship of any other !

27. The time has come that the hearts of the Believers should bow down before the Quran, the Remembrance of God and His true Religion, and becoming soft they should implore earnestly.

28. Eman is that, the heart should be soft, and the heart receives the effect of advice and God's remembrance very soon. In the beginning, these things, the People of the Book, received in the company of the Prophets. After a time heedlessness overwhelmed them, the hearts became hard, that thing was lost, many of them became insolent and committed sins. Now the time of the Muslims has come that they should be characterized by the qualities of soft-heartedness, perfect submission and humbility to God's remembrance, and should reach that sublime station where no Ummat could reach.

29. The Arabs were ignorant and were astray as a dead land. Now God revived them by the spirit of Eman and knowledge, and created in them all virtues. In brief, even the most dormant man has no occasion to become disappointed. If he resorts to a sincere repentance, then God shall breathe into his body, the spirit of life.

18. Verily those who expend alms, men and women, and lend to God a goodly loan, it is to be multiplied for them and they await a reward (Thawab) of honour.[30]

19. And those who believed in God and in all His Messengers—they are the True Believers and the Tellers of the people's conditions with their Lord. For them is their reward (Thawab) and their light.[31]

And those who disbelieved in and cried lies to Our verses—they are the people of the Hell.[32]

١٨- إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ○

١٩- وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ ۖ وَالشُّهَدَاءُ عِندَ رَبِّهِمْ ۚ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ○ ع ١٨

30. Those who expend in the way of God with sincere intention, for the sake of achieving His good pleasure, and have no demand of any gratitude or recompense from other beside God, as if they lend a loan to God—they should be rest-assured that their expended wealth shall not be spoiled. Nay, it shall be returned after doubling and redoubling.

31. Those who believed fully in God and all His Prophets (and the effect of this belief should be demonstrated in their deeds and conditions)—so these are the true and the staunch Believers, and with God they shall tell the conditions of the people as witnesses, as God has said elsewhere :

وَكَذَٰلِكَ جَعَلْنَاكُمْ ... ... شَهِيدًا ۗ (بقرہ رکوع ١٧)

In the Hereafter these true Believers shall be given Thawab and light according to their respective deeds and degrees of Eman.

32. The Hell, as a matter of fact, is made for such people.

SECTION 3

20. Know that the life of the present world is but a sport and a diversion and a make-up and boasting among themselves and searching for excess in wealth and children, as condition of a rain that its vegetation looked pleasant to the farmers, then it comes upon force, then thou seest it turning yellow, then it becomes broken orts. And in the Hereafter there is terrible chastisement, and forgiveness too from God and good pleasure. And the present life is but the enjoyment (wealth) of delusion.[33]

٢٠- اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّ
زِيْنَةٌ وَّتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى الْاَمْوَالِ وَ
الْاَوْلَادِ ؕ كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ نَبَاتُهٗ
ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَكُوْنُ حُطَامًا ؕ
وَفِى الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ ۙ وَّمَغْفِرَةٌ مِّنَ
اللّٰهِ وَرِضْوَانٌ ؕ وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ
الْغُرُوْرِ ○

33. Man in the early age requires sport, then diversion, then adornment, then fashion, then reputation and ostentatious assumption, then nearing death, anxiety for wealth and children so that after him his house should survive with ease, but all these adornments and glories are transient and temporary, just like the splendour of the harvest which remains for several days, then it turns pale, and the men and animals smash it to pieces, no vestige of verdure and beauty remains.

Similarly is the condition of the worldly life and its goods, that in fact it is a wealth of delusion and a shutter of illusion. A man destroys his end being deceived by its temporary blooming, whereas all these things shall not give any benefit after death, something else shall avail there i.e. Eman and Righteous Deed. That man who earned this thing for the Hereafter, understand that he is successful, his fleet is by the shore. In the Hereafter for him is the good pleasure of the Owner. And he who remained empty of Eman and Righteous Deed and went there with the load of unbelief and sins, for him is the terrible chastisement. And he who committed faults and errors in action despite having Eman—for him is forgiveness too, sooner or later, after some ups and downs.

21. Race towards the forgiveness of your Lord and to Paradise,[34] the breadth whereof is as the breadth of the heaven and the earth,[35] prepared for those who believe in God and His Messengers. This is the bounty (grace) of God, He gives unto whomsoever He will. And the grace of God is great.[36]

٢١۔ سَابِقُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَآءِ وَالْاَرْضِ ۙ اُعِدَّتْ لِلَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ ؕ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝

22. No disaster befalls in the earth, nor in yourselves, but it is writen in a Book, before that We create it in the world.[37] No doubt, it is easy for God.[38]

٢٢۔ مَآ اَصَابَ مِنْ مُّصِيْبَةٍ فِى الْاَرْضِ وَلَا فِىْٓ اَنْفُسِكُمْ اِلَّا فِىْ كِتٰبٍ مِّنْ قَبْلِ اَنْ نَّبْرَاَهَا ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ۝

34. Before death, do those things that failings are forgiven and Paradise is given. It is not good to be idle and indolent in this work.

35. If heaven and earth are put together then the breadth of Paradise shall be equal to it. What would be the length, God only knows it.

36. No doubt, the Eman and the Righteous Deeds are the external causes of achieving Paradise, but in fact it is received or given by the bounty (grace) of God. But for His grace, even release from punishment is difficult, much less to speak about obtaining the Paradise.

37. In the land the common disaster that befalls for example famine, earthquake, etc. and the affliction that befalls on your own selves e.g. disease, etc. all is already decided in the Knowledge of God from eternity and written in Loh-e-Mahfooz (Secure Table). According to it everything shall take place in the world. Nothing can precede or exceed His Knowledge.

38. The knowledge of everything with God is self-existent, and it is not something borrowed or earned by labour. Then what is difficult for Him to record all the events and accidents in His Book (Secure Table) according to His eternal knowledge before their occurrence in the world.

23. That you may not grieve what your hands missed, nor exult in what He has given you.[39] And God does not love any man proud and boastful.

24. Such as those who expend not themselves, and also teach others not to give (in the way of God).[40] And whosoever turns his face, so God is the All-Independent, the All-Laudable.[41]

٢٣- لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝

٢٤- الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۗ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ۝

39. You are informed of this reality that you may understand well that the good which is destined for you shall surely reach you, and that which is not ordained for you, it will never come to your hand. Whatever is ordained in the knowledge of God shall definitely happen. Hence do not be sorry for that you could not receive in advantage and do not be distressed if you miss it. And be not boastful and proud of what you receive by luck. Nay, at the time of affliction and unsuccessfulness you should work with patience and submission, and at the time of ease and success you should work with gratitude and glorification.

Note :—Formerly in the above verse : اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا الخ it was told that a man should not become heedless of the Hereafter being absorbed in the wordly comforts and enjoyments. In the present verse it is revealed that a man should not cross the limits of moderation and justice if he is surrounded by some wordly miseries, neither should he change his religion and become a Kafir under the pressure of miserable circumstances or under the greed of abundant wealth.

40. The wealthy men are generally boastful of wealth but niggardly in expending. They seldom expend in some good work. And by their parsimonious words and actions they urge others to be unspending and niggardly. To expend with courage and before others is an act of trusting servants and a work of courageous souls--those who do not love money and know that adverse circumstances and favourable conditions are all from God.

41. God receives no gain or loss by your expending or non-expending. He is All-Independent, All-Sufficient and All-Carefree. He is the All-Laudable, all perfections and excellences are assembled in His Holy Self. Your deed or actions add nothing to His excellence. It is your own loss or gain in niggardliness or generosity.

25. We have sent Our Messengers with clear signs and sent down with them the Book and the Balance so that men should keep upright on justice,[42] and We sent down iron,[43] wherein is great fight and many uses for mankind,[44] and so that God may know who helps Him and His Messengers in the Unseen,[45] surely God is All-Strong, All-Mighty.[46]

٢٥- لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ
الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۚ وَ
أَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ
لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ
إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ۝ ع ٣ ١٩

42. The Balances :—Perhaps this material balance is meant, because it is also a means to justice in the observation of human rights and transactions. The Divine Book is sent down so that mankind should lead the path of justice in faiths, morals and deeds, and abstain from extremes, and the Balance is created so that in buying and selling the balance should not be mishandled.

Or Balance is the Shariat itself that tells the excellence or evil of all actions of the heart and body weighing them with absolute justice and uprightness. (God knows better)

43. He created the iron by His power and in the earth placed its mines.

44. From iron, weapons are made, and there are hundreds of other uses for mankind.

45. Those who do not come to the straight path by the heavenly Book and do not set upright the balance of justice, need shall arise that they should be given some ear-pulling or ear-rubbing, and the sovereign influence and honour of Divine Laws should be established over the perverse and wrong people. At the time the hand shall go to the handle of sword, and the iron will be used in a purely religious Jihad. At that time it will be divulged : Who are those loyal servants who, in the love of the Unseen God, believing in the unseen reward and Thawab of the Hereafter, will help His Religion and His Messengers.

46. The teaching and persuasion of Jihad is not tendered because God is dependent of your help and succour. How can the All-Strong, the All-Mighty require the help of a weak creature ? Of course, your test is indeed required, so that the successful candidates should be raised to high stations.

SECTION 4

26. And We sent Noah and Abraham and We appointed Prophethood and Book among the children of both,[47] then there is some who is on the way, and very many are disobedient among them.[48]

27. Then afterwards We sent upon their footsteps, Our Messengers,[49] and We sent, following, Jesus son of Mary, and gave him the Gospel,[50] and We set in the hearts of those who followed him, tenderness and mercy;[51] and a renouncing of the world that they had invented a new thing, We had not written it upon them, but they did it to seek the good pleasure of God, but they accomplished it not as it should have been accomplished,[52] then We gave to those of them who were believers, their recompense, and many of them are disobedient.[53]

٢٦- وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا
النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُم مُّهْتَدٍ ۖ وَكَثِيرٌ مِّنْهُمْ
فَاسِقُونَ ○

٢٧- ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى
ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ ۙ وَجَعَلْنَا فِي
قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ۚ وَرَهْبَانِيَّةً
ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ
اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَآتَيْنَا الَّذِينَ
آمَنُوا مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ○

47. For Prophethood and Book, God selected the progeny of these two great Prophets—Hazrat Noah and Hazrat Ibrahim—that after them this wealth will not go outside their progeny.

48. The people unto which those two were sent, or you can say that among the children of those two, some were guided but most of them proved disobedient.

49. The past Messengers were on the footsteps of the ancient Messengers. From the viewpoint of fundamental principle, the education of all was one and the same.

50. In the last, the final Messenger of the Bani Israeel—Hazrat Eisa—was sent with the Gospel, the Injeel.

51. The companions of Hazrat Eisa, who really followed his way—in their hearts God had placed love and affection. They dealt affectionately with the creatures of God. They were also affectionate and loving with one another among themselves.

52. Onward the followers of Hazrat Massieh (Be peace upon him) had invented an innovation (بدعت)—Ruhbaniyat i.e. renunciation of the world, being tired of the oppressions of the irreligious kings and rulers and being disgusted with the involvements of the world, but this renunciation was not prescribed by God upon them, but their intention was this only that the good pleasure of God should be sought, but they could not accomplish it fully.

Hazrat Shah Sahib says : "This asceticism and renunciation the Nasara had invented a custom, they made an abode in jungle, having neither wife, nor son, neither earning, nor amassing, merely busy in worship, neither mixing with the creatures of God—God has not given this order to His servants (that they should renounce the world in such a way), but when they imposed 'Renunciation of the World' upon themselves, then seeking world behind this curtain is a great curse." (Mozihul Quran)

The Shariat of Islam has not allowed this Ruhbaniyat that is exceeding human nature. Of course, in some Traditions it is given that the Ruhbaniyat of this Ummat is Jihad in the way of God, because a Mujahid practically renounces all the tastes of the world and goes out in the way of God.

(بدعت) Bid at : Innovation is that whose origin is not found in the Quran, or in the Sunnah, or in the periods that are popularly known to be characterized by goodness i.e. the period of the four caliphs, the period of the Companions in general, the period of the followers of the Sahaba of the Holy Prophet ; and it is done, understanding it as a work of religion, with the intention of Thawab.

A doctor has written ten medicines in his prescription. The eleventh medicine is an innovation of the patient. This eleventh medicine presupposes the imperfect nature of the prescription and the error of the doctor. But Islam is the perfect most prescription and God has given the prescription through His most perfect and beloved servant—Muhammad—be peace upon him. Nothing can be added to or subtracted from the Prescription of Islam. (Tr.)

Jihad is an order of God. Formerly arrows and swords were used. Now modern weapons are used. The use of modern weapons is the accomplishment of the Divine Order of Jihad, hence it is not an innovation. (Tr).

53. This is why they do not believe in the Last Prophet.

28. O Believers, fear ye God, and believe in His Messenger, He will give you two portions from His mercy, and will place in you light, which you will walk with and He will forgive you ; and God is All-Forgiving, All-Compassionate.[54]

٢٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَاٰمِنُوْا بِرَسُوْلِهٖ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَّحْمَتِهٖ وَيَجْعَلْ لَّكُمْ نُوْرًا تَمْشُوْنَ بِهٖ وَيَغْفِرْ لَكُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

29. That the People of the Book may not know that they can find nothing of God's bounty, and that excellence lies in the hand of God, He gives it unto whomsoever He will, and God's bounty is great.[55]

٢٩- لِّئَلَّا يَعْلَمَ اَهْلُ الْكِتٰبِ اَلَّا يَقْدِرُوْنَ عَلٰي شَيْءٍ مِّنْ فَضْلِ اللّٰهِ وَاَنَّ الْفَضْلَ بِيَدِ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝ ع ٢٠

54. Follow this Messenger and be obedient to him that you may receive all these bounties and blessings. The old faults shall be forgiven and every deed shall have twofold Thawab. And you will walk with light i.e. your existence shall become enlightened with Eman and Taqwa, and in the Hereafter this light shall go with you on the right and on the front.

Note :—Perhaps this address is to those People of the Book who had believed in the Holy Prophet. On this caloulation the order in اٰمِنُوْا بِرَسُوْلِهٖ means to be steadfast and firm in Eman. As for the twofold Thawab of the People of the Book who embraced Islam, see Sura Qasas

Or اٰمِنُوْا بِرَسُوْلِهٖ means : Make progress, you Believers, in Eman by means of purification (تزکیہ) so that you may become columns of light, and wherever you go in the world the people may benefit from your light. And this is what happened with the Sahaba, and after them the saints and sofis of Islam. (Tr.)

55. The People of the Book grieved when they heard the stories of the past Prophets, that alas ! they were far distant from time, they could not obtain those degrees that are achieved in the company of the Prophets. So this Prophet God has raised. In his company twofold excellence and godliness can be achieved, and God's grace (bounty) is not closed. (Mozihul Quran)

But most of the early scholars have said that here لِئَلَّا يَعْلَمَ means لکی یعلم i.e. so that the People of the Book (who have not believed) may know that they have no power over the bounty of God, and bounty exclusively lies in His hand, He bestows it on whomsoever He will. As such those of the People of the Book, who embraced Eman, God did this bounty upon them that they receive twofold wage, and forgiveness of the past errors and mercy is bestowed upon them. But those who did not embrace Eman are bereft of these bounties and blessings.

(Sura Hadeed has ended by His grace and kindness)

سُوْرَةُ الْمُجَادِلَةِ مَدَنِيَّةٌ ۝ اٰيَاتُهَا ٢٢ رُكُوْعَاتُهَا ٣

(SURA MUJADILA, SENT DOWN IN MEDINA, VERSES 22, SECTIONS 3)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God who is Excessively Compassionate, Extremely Merciful.

SECTION 1

1. قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا وَتَشْتَكِيْٓ اِلَى اللّٰهِ ۖ وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۭ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ○

1. **God has heard the word of that woman that disputed with thee concerning her husband and whined before God,[1] and God heard the question and answer of you both. No doubt, God is All-Hearing, All-Seeing.[2]**

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1. Before Islam if a man would say to his wife : "Thou art my mother," they thought she had become Haram for him for ever, and there was no way (left) for their rejoining. In the days of the Holy Prophet one Musalman Oas binal Samit said these words to his wife Khola binte Tha'leba (خولہ بنت ثعلبہ). The woman went to the Holy Prophet and related the whole story. The Holy Prophet said that God had not sent down any special order concerning that matter and that he thought she had become Haram on him. How could they meet then ?

The woman whined sometimes before God and sometimes before the Messenger that her house was being ruined, the children were being distressed. Sometimes she said to the Prophet that by those words his husband had not intended divorce. Sometimes she whined unto God : "O God ! I make complaint of my misery and loneliness unto Thee. If I take these children with myself they will die of hunger, if I give them to their father they shall go to dogs. O God ! Solve my difficulty at the tongue of Thy Prophet. At this, these verses were revealed (sent down), and injunction about Zihar (ظہار) came down.

Note :—According to Hanafi School of Thought, Zihar is, that a man strikes upon his wife a similitude of such organ of his forbidden relations, as is not allowed to be seen by him e.g. he says : انت علی کظہر امی —thou art to me as the back of my mother. (See details in Books of Fiqh)

2. God does hear and sees each and everything. Why should He have not heard the conversation between you and her ? No doubt, He came to the cry of that miserable woman, and by her virtue resolved for all times such accidents as follows.

2. Those of you who say to their wives, mothers, they do not become their mothers, their mothers are only those who gave them birth, and they speak an undesirable word, and a falsehood.[3] And God is All-Pardoning, All-Forgiving.[4]

٢- اَلَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ مِّنْ نِّسَآئِهِمْ مَّا هُنَّ اُمَّهٰتِهِمْ ؕ اِنْ اُمَّهٰتُهُمْ اِلَّا الّٰٓئِيْ وَلَدْنَهُمْ ؕ وَاِنَّهُمْ لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًا ؕ وَاِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ○

3. And those who say to their wives, mother, and then desire to do the same work whereto they have said, they shall set free a slave before they touch each other,[5] by that you shall be admonished.[6] And God is aware of what you do.[7]

٣- وَالَّذِيْنَ يُظٰهِرُوْنَ مِنْ نِّسَآئِهِمْ ثُمَّ يَعُوْدُوْنَ لِمَا قَالُوْا فَتَحْرِيْرُ رَقَبَةٍ مِّنْ قَبْلِ اَنْ يَّتَمَآسَّا ؕ ذٰلِكُمْ تُوْعَظُوْنَ بِهٖ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ○

3. The wife (who did not give him birth) can not become his real mother, that by these mere words she may become Haram upon him for ever. Of course, when a man says a false, irrational, unreasonable, indecent word, its retribution is that he should give expiation, then he should go to her, otherwise not, but the woman remained wife as before. By Zihar she had not become a divorced woman.

4. In the period of Ignorance what you did of such things is pardoned, but never repeat it after the Guidance has come to you. If by mistake you have done it, then repent before God that you may be forgiven, and before touching the woman pay the expiation.

5. This word "Be as my mother's back" was uttered to postpone the intercourse, then if they desire to intercourse, they should first set free one slave and, then touch their women.

Note :—According to Hanafi School the intercourse and its incentives are all Haram before expiation. In some Traditions it is said : The man should not go near the woman unless he is expiated.

6. The constitutionalization of expiation is for your advice and warning that you should not repeat this blunder in future, and others should also refrain from this error.

7. He sends orders according to your conditions and knows how far do you act upon them.

4. But whosoever finds not (the means), then for him are fasts of two successive months,[8] before they touch each other ; and if anyone is not able to do it, then giving food to sixty poor persons.[9] This order is for that you become obedient to God and His Messenger.[10] And these are the bounds of God, and for the disbelievers is a painful chastisement.

٤- فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ اَنْ يَّتَمَآسَّا ؕ فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّيْنَ مِسْكِيْنًا ؕ ذٰلِكَ لِتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ؕ وَتِلْكَ حُدُوْدُ اللّٰهِ ؕ وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ۝

5. Those who oppose God and His Messenger are disgraced as those before them were disgraced, and We have sent the verses, very clear, and for the disbelievers is a chastisement of disgrace.[11]

٥- اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَرَسُوْلَهٗ كُبِتُوْا كَمَا كُبِتَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَقَدْ اَنْزَلْنَآ اٰيٰتٍۭ بَيِّنٰتٍ ؕ وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ۝

8. Sixty consecutive fasts without a break. If the succession is broken, he should start again.

9. If he is not able to set free a slave, then he can keep fasts, and if he can not keep fasts then he can give food. (See details in Books of Fiqh)

10. Leaving the customs and traditions of the pre-Islamic period (Days of Ignorance) follow the order of God and His Messenger, that is the state of a Perfect Momin.

11. This is not the work of the believers that they cross the bonds which are set by God. As for the Unbelievers who do not care the bonds of God, and set the bonds and limitations by their own wisdom and wish, leave them, as a terrible punishment is prepared for them. Such people have also been humiliated and disgraced in the past and they are also now being disgraced. To become perverse in denying after hearing very bright and clear verses of God, and disregarding the Divine Commands and Orders is tantamount to self-involvement and self pegradation.

6. Upon the day when God shall raise them up all together, then He shall tell them their works done.[12] God has had numbered them all, and those people have forgotten, and before God is everything.[13]

٦. يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ
اَحْصٰىهُ اللّٰهُ وَنَسُوْهُ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ
ع شَهِيْدٌ ۝

SECTION 2

7. Hast thou not seen that God knows whatsoever is in the heavens and whatsoever is in the earth? Three men counsel not privately together but He is forth of them, neither five men but He is the sixth of them, neither fewer than that, neither more but He is with them wherever they may be.[14] Then He shall tell them what they have done, on the Day of Resurrection. No doubt, God has Knowledge of every thing.

٧. اَلَمْ تَرَ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ ؕ مَا يَكُوْنُ مِنْ نَّجْوٰى ثَلٰثَةٍ اِلَّا هُوَ
رَابِعُهُمْ وَلَا خَمْسَةٍ اِلَّا هُوَ سَادِسُهُمْ وَلَاۤ اَدْنٰى
مِنْ ذٰلِكَ وَلَاۤ اَكْثَرَ اِلَّا هُوَ مَعَهُمْ اَيْنَ مَا
كَانُوْا ۚ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوْا يَوْمَ الْقِيٰمَةِ ؕ
اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

12. The results of all those works which were done shall come before everyone. Not a single deed shall be absent.

13. They do not remember very many works of their life or they have no attention to those works, but they are all secure with God one by one. The whole record on that Day shall be opened before every one.

14. Not to speak of their deeds alone, God has knowledge of everything of the universe whether it is big or small. No meeting is held, no conspiracy is made, no secret counsel is done, but God is present there with His All-Comprehensive Knowledge. Where three men are making any secret scheme, they should not understand that the fourth person is not hearing it, and the committee of five should not think that there is no sixth one to hear. Understand well whether they may be three or five or fewer or more, and wherever and however they may be, God is with them with His All-Comprehensive Knowledge, and never far away from them.

Note :—If there are two members in a counsel a preferable decision is difficult in case there is difference of opinion. This is why the odd number is generally taken in important matters. The first odd number after the one is three, and afterwards is the odd number of five. Perhaps this is why five and three are described, and by more or less it is generalized.

As for the confinement of caliphate in six members, by Hazrat Umar, was perhaps due to this fact that at that time only those six were the most deserving for Khilafat, and no one of them could be left. Moreover, the election of the Caliph was to be done from amongst those six. Obviously excludiug the person nominated the counsellors to elect remained five. Despite that Hazrat Umar had suggested the name of Abdullah bin Umar in case there was a tie. (God knows better)

8. Hast thou not seen those people who were prohibited to whisper together, even then they do what is forbidden, and they whisper of sin and excess and of disobedience to the Messenger ?[15] And when they come to thee they greet thee with a greeting that God never gave thee, and they say within their hearts : 'Why does God not chastise us for what we say ? Sufficient for them is Hell, they shall enter into it, and they reached a bad place![16]

٨۔ اَلَمْ تَرَ اِلَى الَّذِيْنَ نُهُوْا عَنِ النَّجْوٰى ثُمَّ يَعُوْدُوْنَ لِمَا نُهُوْا عَنْهُ وَيَتَنٰجَوْنَ بِالْاِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُوْلِ ۖ وَاِذَا جَآءُوْكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللّٰهُ ۙ وَيَقُوْلُوْنَ فِيْٓ اَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللّٰهُ بِمَا نَقُوْلُ ۭ حَسْبُهُمْ جَهَنَّمُ ۚ يَصْلَوْنَهَا ۚ فَبِئْسَ الْمَصِيْرُ ○

15. Sitting in the Majlis of the Holy Prophet the Hypocrites whispered together, made fun of the sincere Muslims sitting in the company of the Holy Prophet. They passed all sorts of remarks against them whisperingly. They found fault with them and criticised them. While talking together they nodded their heads and cast dubious glances over the Muslims in order to tease them. And hearing the Prophet, they said : "How could they do that diffioult work ?" Formerly they were prohibited to do such objectionable activities in Sura Nisa. But they were so much impudent that they did not refrain from their shameless activities.

16. God has sent down upon you with other Prophets such greetings as : سَلٰمٌ عَلَى الْمُرْسَلِيْنَ (Peace be upon the Messengers) and وَسَلٰمٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى (And peace be upon His chosen servants) and at the tongue of the Believers : اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ (Peace be upon thee, O Prophet ! and His mercy and His blessings) But some of the jews said with a pressed down voice (when they came to the Holy Prophet)— اَسَّامُ عَلَيْكَ i.e. (May death fall upon thee) instead of اَلسَّلَامُ عَلَيْكَ (Be peace upon thee). In other words God had given him the greeting of peace and security, while the jews invoked curse for him. And then they said to one another that why the chastisement of God did not seize them at such words if verily he was the true Messenger. Its answer is given by the words : حَسْبُهُمْ جَهَنَّمُ i.e. do not make haste, a sufficient chastisement shall come and before this chastisement no other chastisement snall be required.

Note :—In the Traditions it is said about the jews that they used the words اَسَّامُ in stead of اَلسَّلَامُ. Probably some Hypocrites would have also uttered such words, because the Hypocrites were generally the Jews. It was the habit of the Prophet that, when some jew said اَسَّامُ عَلَيْكَ, he only said : وَعَلَيْكَ (i.e. and also upon thee) in answer to his (immoral) greeting.

Once Hazrat Aesha said 'عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ' in respone to the words uttered by a coming jew, but the Holy Prophet did not like this answer out of his sublime morality.

9. O Believers ! When you say something into the ear, you should not speak of sin and of excess and of disobedience to the Messenger, and talk of virtue and piety,[17] and fear ye God, unto whom you shall be mustured.[18]

٩۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْاِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُوْلِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوٰى ۚ وَاتَّقُوا اللّٰهَ الَّذِيْٓ اِلَيْهِ تُحْشَرُوْنَ ۝

10. This whispering is an act of the Satan that he may grieve the Believers, and he shall not hurt them anything without God's order. And upon God alone the Believers could have their trust![19]

١٠۔ اِنَّمَا النَّجْوٰى مِنَ الشَّيْطٰنِ لِيَحْزُنَ الَّذِيْنَ اٰمَنُوْا وَلَيْسَ بِضَاۤرِّهِمْ شَيْـًٔا اِلَّا بِاِذْنِ اللّٰهِ ۭ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝

17. The true Muslims should avoid the nature and disposition of the Hypocrites. Their silent councils, their talking and speaking privily, their private consultations, etc. should not be for the sake of wrong and excess and for disobedience of God and His Messenger, nay but they should be for the propagation of goodness, virtue and piety as given in Sura Nisa :

لَا خَيْرَ فِيْ كَثِيْرٍ مِّنْ نَّجْوٰىهُمْ اِلَّا مَنْ اَمَرَ بِصَدَقَةٍ اَوْ مَعْرُوْفٍ اَوْ اِصْلَاحٍ بَيْنَ النَّاسِ (نساء رکوع ۱۷)

18. All shall be mustered unto God and everyone shall have to give his accounts even to the minutest particle. From Him the exterior and interior of no one is hidden. Therefore fearing Him do talk of virtue and piety.

19. The whispering of the Hypocrites was for this purpose that the Muslims should become sorrowful and nervous as to what conspiracies and plots these people might have been engineering against the Muslims. In reality Satan was causing them to do so. But the Muslims should remember that Satan can not hurt them anything. Nothing is under his control. Profit and loss wholly lies in the hand of God. If there is no order from Him, no conspiracy, no plotting, no division can hurt you a little. Hence you should have full trust in God instead of being grieved and sorrowful.

Note :—The Holy Prophet has prohibited two men to whisper with each other leaving a third man in the Majlis, because that third man shall be sorrowful. This Mesala can also be included in the comments of the present verse.

Hazrat Shah Sahib says : "If two men whisper together in a Majlis the onlooker shall be worried to think what blunder he had committed that they talked about it very secretly."

11. O Believers, when it is said to you, "Openly sit in the assemblies,"[20] then make room. May God give you expansion,[21] and when it is said, 'stand up,' move up,[22] God shall raise up, those of you who have belief and knowledge, in ranks,[23] and God is aware of what you do.[24]

١١- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِي
الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ ۚ وَاِذَا قِيْلَ
انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۙ
وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ
خَبِيْرٌ ○

20. Sit in a manner that room may be made and others should also find occasion to sit.

21. God shall remove your narrowness, and make the doors of His mercy wide open.

22. Hazrat Shah Sahib says : "These are the manners of the Majlis. If someone comes and finds no room to sit, then all should move a little that the circle of the Majlis may become wide, or transfer to another place and make circle. Or if it is said to retire completely then should move away completely. In such a little movement one should not be niggardly. God is kind upon good nature and is averse against bad nature."

Note :—In the Majlis of the Holy Prophet everyone liked to sit nearest to the Prophet, and this thing created narrowness in the assembly, so much so that at some occasions the elderly companions did not find a place near the Prophet. So these orders are given so that everyone should get a chance to gain inspiration by degrees, and the discipline also may be maintained. Also today in administrative matters and management affairs the President of the Assembly should be obeyed. Islam never teaches maladministration and mismanagement, nay, but it teaches politeness and discipline of a very high degree. When Islam has given such strict orders of discipline in such common meetings and assemblies, then in the field of Jihad and in the ranks of the armies a far greater discipline must have been ordered.

23. A true Eman and right knowledge teaches a man courtesy and civility, and makes him meek and humble. The greater the men of knowledge progress in degrees and perfections, the greater they become humble and submissive. من تواضع لله رفعه الله

Whosoever shows humbility and entertainment for the good pleasure of God—God raises him up in degrees.

This is the nature of an ignorant, secular and rustic fellow to quarrel and fall out at such ordinary matter that why he was raised up from that place and seated on such and such place or why he was told to go away from a certain meeting ?

Alas ! It is a great tragedy that many men of honour and knowledge today are suffering from this disease of imaginary respect and honour. They start an endless fight in this matter of prestige. اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ

24. God gives degrees and ranks according to the work and talent of each ; and He alone knows who are really honest and are possessed of Eman and Knowledge.

12. O Believers, when you want to say something into the ear of the Messenger, then advance a freewill offering before you say into the ear. That is better for you and very pure. Then if you do not find the means, God is All-Forgiving, All-Compassionate.[25]

١٢- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نَاجَيْتُمُ الرَّسُوْلَ فَقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقَةً ۭ ذٰلِكَ خَيْرٌ لَّكُمْ وَاَطْهَرُ ۭ فَاِنْ لَّمْ تَجِدُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

25. The Hypocrites talked aimless talks into the ear of the Messenger in order to show their position to the people. And some Muslims took so much time in unimportant ear talks that others could not find enough occasion to gain benefit from the Prophet. Or sometimes the Prophet required loneliness, and there was felt narrowness in it but out of morality and humanity the Prophet did not forbid anyone. At that time this order was sent down that a man having means should expend something before going to the Prophet for an ear-talking. There are many advantages in it:

(i) The helping of the poor.

(ii) The purification of the Nafs of the expender of alms.

(iii) The differentiation between the Sincere and the hypocrite.

(iv) Minimization of the whisperers, etc. etc.

But whosoever has nothing to give in alms, this restriction is forgiven for him. When this order came down the Hypocrites forsook that habit out of miserliness. And the Muslims also understood that much whispering is not desirable with God, this is why this restriction is imposed. At last, this order was abrogated by the next verse.

13. Are you frightened that you advance alms before ear-talking? So when you did not do it and God forgave you, then establish the prayer and pay the zakat and obey God and His Messenger. And God is aware of what you do.[26]

١٣- ءَاَشْفَقْتُمْ اَنْ تُقَدِّمُوْا بَيْنَ يَدَىْ نَجْوٰىكُمْ صَدَقٰتٍ ؕ فَاِذْ لَمْ تَفْعَلُوْا وَتَابَ اللّٰهُ عَلَيْكُمْ فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ ؕ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝ ع ٢

SECTION 3

14. Hast thou not seen those people who have become friends of a nation upon whom God is wrathful?[27] They neither belong to you, nor to them,[28] and they swear upon falsehood, and they have knowledge of it.[29]

١٤- اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ ؕ مَا هُمْ مِّنْكُمْ وَلَا مِنْهُمْ ۙ وَيَحْلِفُوْنَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُوْنَ ۝

26. The purpose which lay behind the promulgation of the said order of giving something in alms before a private talk with the Prophet is achieved. Now We have lifted up this provisional order. The servants should wholeheartedly obey those orders of God and His Messenger that are not to be abrogated ever, e.g. Salat, Zakat, etc. They shall get sufficient purification of their souls by obeying these orders.

Note :—By the words فَاِذْ لَمْ تَفْعَلُوْا it appears that a general compliance of this order did not get an occasion. In some traditions Hazrat Ali is quoted to have said, "Among this Ummat I am the only person who acted upon this order." مُذَبْذَبِيْنَ بَيْنَ ذٰلِكَ لَآ اِلٰى هٰٓؤُلَآءِ وَلَآ اِلٰى هٰٓؤُلَآءِ

27. These people are Hypocrites, and that nation is Jew.

28. The Hypocrites are neither fully included in the Muslims because by heart they are Unbelievers, nor they fully belong to the jews because, after all, they say that they are Muslims.

29. Not unknowingly but knowingly they swear upon falsehood. To the Muslims they say that they belong to the Muslims and are honest Believers, whereas they have not even a distant relation with Eman.

15. God has prepared for them a severe chastisement.[30] No doubt, bad are the works they are doing.[31]

16. They have made their oaths as shields, then they bar from God's way, so for them is a disgraceful chastisement.

17. Neither their riches shall avail them an aught, nor their children, against God. They are the inhabitants of the fire, dwelling therein for ever.[32]

18. Upon the day when God shall raise them up all together they shall swear to Him as they swear before you, and they think they are on something (of a good way).[33] Beware! they are the real liars![34]

١٥. اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ۭ اِنَّهُمْ سَاۗءَ مَا كَانُوْا يَعْمَلُوْنَ ○

١٦. اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ فَلَهُمْ عَذَابٌ مُّهِيْنٌ ○

١٧. لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـــًٔا ۭ اُولٰۗىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○

١٨. يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيَحْلِفُوْنَ لَهٗ كَمَا يَحْلِفُوْنَ لَكُمْ وَيَحْسَبُوْنَ اَنَّهُمْ عَلٰي شَيْءٍ ۭ اَلَآ اِنَّهُمْ هُمُ الْكٰذِبُوْنَ ○

30. That is said elsewhere:

اِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ ۚ (نساء - رکوع ٢١)

31. Though they may not perceive today, yet by doing the works of hypocricy they are sowing a very bad seed.

32. By false oaths they save their life and property from the Muslims and they bar others from the way of God in the garb of friendship by showing themselves to be Muslims. So they should remember that they can not achieve any honour by this method; on the contrary they shall enter into a severe humbling chastisement. And when the time of punishment will come no one shall be able to save them from that punishment. Neither wealth will avail nor children shall avail an aught for whose protection they go on swearing on falsehood.

33. The habit created here shall not go away from them even there. As they save themselves from you by speaking false oaths and think that they are very wise and are making clever devices, they shall also get ready to swear before God: "O Lord! We were not so bad and so sinful! Perhaps they will think there that as much (false) speaking shall deliver them.

34. The real and double liar is that who is not shameful to speak falsehood before God.

19. Satan has taken them in his possession, then made them forget God's Remembrance.[35] They are the army of the Satan. Listen ! The army of the Satan—they are the real losers.[36]

19- اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَاَنْسٰهُمْ ذِكْرَ اللّٰهِ ؕ اُولٰٓئِكَ حِزْبُ الشَّيْطٰنِ ؕ اَلَآ اِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ ○

20. Those who oppose God and His Messenger—those men are most worthless.

20- اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَرَسُوْلَهٗٓ اُولٰٓئِكَ فِي الْاَذَلِّيْنَ ○

21. God has written: I shall certainly overcome, I and My Messengers. No doubt, Allah is All-Strong, All-Mighty.[37]

21- كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِيْ ؕ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ○

35. Upon whom the Satan has got full possession, his mind and heart are distorted so much so that he does not even remember what God is. How can he understand the glory, the dignity and the trancendent position of God ? Perhaps by empowering him upon falsehood in the Resurrection is meant to publish his shamelessness and idiocy that this distorted fellow has not even so much understanding that his falsehood will not do before God (in the Ressurrection).

36. The end of the Satanic Army is certainly bad, neither in the world their devices can see the face of final success, nor is there any way out to get deliverance from the chastisement.

37. They are most abject and disgraced who oppose God and His Messenger, and thus fight against Truth and Virtue. God has already written that eventually Truth shall get the upper hand, and His Messengers only shall be victorious and dominant.

22. Thou shalt not find any people who believe in God and the Last Day that they make friendship with any one who became opponent to God and His Messenger, though they are their fathers, or their sons, or their brothers or their clan. Those—in their hearts, God has written Eman,[38] and He has helped them by His hidden inspiration,[39] and shall admit them into gardens underneath which rivers flow, therein to dwell for ever, God being well pleased with them and they well-pleased with Him,[40] those people are the army of God. Listen ! God's party—those are the prosperous ![41]

٢٢- لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ
مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ
اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ؕ اُولٰٓئِكَ كَتَبَ فِيْ
قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ؕ وَيُدْخِلُهُمْ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ
رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ اُولٰٓئِكَ حِزْبُ اللّٰهِ ؕ
اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ۝

38. God has embedded the Eman in their hearts, and engraved it on their hearts like the line on a stone.

39. God gave them a hidden light whereby the heart receives a spiritual life. Or He helped them through Hazrat Jibraeel—the Holy Spirit.

40. They were displeased with everyone for God's sake, hence God was well-pleased with them. What does he require more after the good pleasure of God ?

41. Hazrat Shah Sahib says : "Those who do not keep friendship with the opponents of God, though they are fathers and sons, are the Real and True Believers. They are given high ranks. This was the condition of the Sahaba (God is well-pleased with them), that they cared not for anything or any person in the affair of God and the Messenger. Hazrat Abu Ubaida slew his father for God's sake. In Uhad Battle Hazrat Siddique got ready to fight against his son—Hazrat Abdur Rahman. Hazrat Mus'ab bin Umair slew his brother Ubaid bin Umair, Umar binal Khattab slew his maternal uncle, Aas bin Hisham ; Ali bin Talib and Hamza and Ubaida binal Harith respectively slew their relations Atba and Shaiba and Valeed bin Atba. Abdullah bin Abdullah who was a sincere Muslim said to the Prophet, "O Messenger of God, if you order I shall cut the head of my father and present before you." But the Holy Prophet forbade him to do so.

فرضی اللہ تعالیٰ عنہم ورضوا عنہ ورزقنا اللہ حبہم واتباعہم وامانتنا علیہ (آمین)

(So God is well-pleased with them and they with Him, and May God give us in provision their love and their following and give us death on their way ! Amin)

Thank God—Sura Mujadila has ended.

سُوْرَةُ الْحَشْرِ مَدَنِيَّةٌ اٰيَاتُهَا ٢٤ رُكُوْعَاتُهَا ٣

(SURA HASHR, SENT DOWN IN MEDINA, VERSES 24, SECTIONS 3)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١۔ سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

1. All that is in the heavens and the earth celebrates the holiness of God; and He is the All-Mighty, the All-Wise.[1]

٢۔ هُوَ الَّذِيْٓ اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ مِنْ دِيَارِهِمْ لِاَوَّلِ الْحَشْرِ ۭ مَا ظَنَنْتُمْ اَنْ يَّخْرُجُوْا وَظَنُّوْٓا اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ اللّٰهِ فَاَتٰىهُمُ اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا ۤ وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ يُخْرِبُوْنَ بُيُوْتَهُمْ بِاَيْدِيْهِمْ وَاَيْدِي الْمُؤْمِنِيْنَ ۤ فَاعْتَبِرُوْا يٰٓاُولِي الْاَبْصَارِ ○

2. It is He who expelled them, who are disbelievers among the People of the Book, from their houses,[2] at the first mustering of the army.[3] You did not think that they would go forth, and they thought that their fortresses would defend them against God, then God came upon them from whence they had no idea, and He cast into their hearts terror,[4] they began to destroy their houses with their own hands and the hands of the Believers,[5] therefore gain lesson, O ye who have eyes![6]

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1. As such an event of His omnipotent power and wisdom is decribed in the following.

2. To the east of Medina, at a distance of several miles, there lived a clan of the Jews known as Bani Nazir (بنی نضیر). These people were capitalists and had powerful bands. They were proud of their strong fortresses. When the Holy Prophet came to Medina after Hijrat from Mecca, they had made a treaty of peace with the Prophet of Islam. According to this Treaty they promised that they would not help anyone against him. Then they began to send messages to the Unbelievers of Mecca with bad intention, till that Ka'ab bin Ashraf one of their big chiefs, went to Mecca with forty horsemen, made a pact with the Quraish against the Muslims, before the House of God (Baitullah). At last, after several days

Muhammad bin Muslima finished this traitor, Kaab bin Ashraf, by the order of God and His Messenger. Despite that, breach of contract continued from the side of Bani Nazir. Sometime they called the Prophet mischievously with some comrades in order to kill him all of a sudden. Once they dropped a millstone at that place where the Holy Prophet was sitting, to kill him ; but God saved the Holy Prophet on ali such occasions. At last, the Holy Prophet assembled the Muslims with an intention to fight against those jews. When the Muslims readily and promptly beseiged their buildings and their fortresses they were terrified. A general fight did not take place. Being embarrased they begged for peace. At last, it was decided that they should leave Medina and their lives would not be disturbed. As for their property they could carry with them as much as they could. The rest, houses, gardens, land, etc. came into the possession of the Muslims. But that was not declared a wealth of booty, because fight did not take place. The whole property was given in the control and discretion of the Holy Prophet. The Prophet distributed a major portion of the land among the Muhajirin. Thus the burden of the Ansars was lightened. Both Muhajireen and Ansars were benefited. Moreover, the Holy Prophet took the yearly expenses from this property. The expenses of the new-comers were also taken from this property. The rest, the Holy Prophet expended in the way of God. In this Sura this very story is described.

3. They were embarassed at the first assault, and in the first encounter they were prepared to leave their fortresses and run away. They were not a bit steadfast and firm against the Muslims.

Note :— اول الحشر according to some commentators means that it was the first chance for this nation to leave its mother country. Before that such an event had never taken place.

Or اول الحشر has this hint that the first mustering of the Jews is that they left Medina and went to Khaiber etc. and the second mustering shall be that which happened in the period of Hazrat Umar, i.e. along with other Jews and Christians, these people were also expelled from Khaiber to the country of Sham, where also the last resurrection shall take place. This is why the country of Sham is also called the Ardhul Mahshar (ارض الحشر) i.e. the Land of Resurrection.

4. Seeing goods and materials, their strong fortresses and militant manners you could not think that they would flee so soon and surrender so easily, nor the Jews could calculate that a handful of Muslims would reduce them to great straits. They were in this dreamland that the Muslims would not dare come to their fortresses—

(those Muslims upon whom was the hand of God). In other words they saw it very well that no power could defend them against the order of God. Upon them the order of God came from whence they imagined not, i.e. from the interior of their hearts, i.e. God cast terror into their hearts and established the power of the unequipped Muslims, having no spectecular material resources, upon the powerful enemy. On one side they were distressed and terrified at the sudden murder of their chief Ka'ab bin Ashraf, now this sudden assault of the Muslims lost their remaining senses.

5. Out of greed, anger and wrathful emotions they began to tear down the beams and planks of their houses, so that they could carry as much as they could and leave nothing for the Muslims. In this work the Muslims also helped them. On one side they dilapidated, on the other side the Muslims dilapidated, and if observed honestly the dilapidation at the hands of the Muslims was the result of their own treacheries and breaking of covenants.

6. For the wise men possessed of discernment, there is an ample lesson in this event. God has clearly showed what was the result of unbelief, wrong, mischief and breach of contract, and that mere putting trust in external causes, becoming heedless of God's power, is not the work of a wise man.

3. But for that God had written exilement upon them, He would have chastised them in this world, and in the Hereafter, for them is the chastisement of fire.[7]

٣۔ وَلَوْلَآ اَنْ كَتَبَ اللّٰهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ۭ وَلَهُمْ فِي الْاٰخِرَةِ عَذَابُ النَّارِ ○

4. This is because they became opponent from God and from His Messenger, and whosoever opposes God, God is terrible in retribution.[8]

٤۔ ذٰلِكَ بِاَنَّهُمْ شَاۗقُّوا اللّٰهَ وَرَسُوْلَهٗ ۚ وَمَنْ يُّشَاۗقِّ اللّٰهَ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ○

7. In their fate the punishment of exilement was written. But for this prescription, some other punishment would have been given in the world, e.g. they could have been killed like the Jews of Bani Quraiza. In brief, they could not escape the punishment. It is the wisdom of God that only exilement was considered sufficient for them in place of complete annihilation. But this abatement is only confined to the worldly punishment. So far as the eternal punishment of the Hereafter is concerned it can not be lighted, reduced, remitted and diminished.

Hazrat Shah Sahib says : "When this tribe had come here (Medina) fleeing from the country of Sham, their elders had said to them that one day they would again have to go to the country of Sham after being ruined here. Accordingly being destroyed here some went to Sham and some went to Khaibar. Then in the days of Hazrat Umar they were ruined in Khaibar and went away to the country of Sham." (Mozihul Quran)

8. Such opponents are given such a servere punishment.

5. Whatever palm-trees you cut down or left standing upon their roots, so by God's leave,[9] and that He may degrade the miscreants (disobedient).[10]

٥۔ مَا قَطَعْتُمْ مِّن لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَلِيُخْزِيَ الْفٰسِقِيْنَ ○

9. When the Jews closed themselves in the fortresses the Holy Prophet gave permission that their trees should be cut down, the gardens should be ruined, that they should be compelled to get out of their fortresses feeling pain at this visible loss, and that their might be no hindrance of the trees in an open war. So some trees were cut down and some were left that after victory they might come in the use the Muslims. The Unbelievers began to taunt upon the Muslims that they forbade to do corruption, but they themselves did corruption—was the cutting and burning of the trees not an act of corruption ? At this the present verse was sent down. All this is by the order of God, whose dignity is dignified. The compliance of Divine Order is never called corruption, because it is comprehensive of deep reasons and profound consequences. Some reasons are also described above.

10. That He may give honour to the Muslims and degrade the Unbelievers. So leaving some of the trees uncut, contained two reasons :

(i) To show success of the Muslims against the treachorous Jews in that they would utilize the trees and draw benefit from them.

(ii) To burn the Unbelievers in rage, because when the Unbelievers would see their property being used by the Muslims, their heart burning is sure.

And in the act of cutting and burning of the trees there are also two reasons :

(i) The second success of the Muslims i.e. the clear marks of Muslim Domination.

(ii) To cause the Unbelievers to become agitated and agonised seeing the Muslims exploiting their properties.

Consequently both works—cutting of the trees and leaving them to stand—are correct and according to Law.

6. And whatever wealth God returned (gave) from them unto His Messenger, so you had not made the horses run upon it, nor the camels, but God gives domination to His Messengers upon whomsoever He will. And God can do everything.[11]

٦۔ وَمَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ فَمَآ اَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَّلَا رِكَابٍ وَّلٰكِنَّ اللّٰهَ يُسَلِّطُ رُسُلَهٗ عَلٰى مَنْ يَّشَآءُ ۚ وَاللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○

11. Hazrat Shah Sahib says: "There is a difference between Ghanimat (Booty— غنیمت) and Fay (Spoil — فیئ)

The wealth which is seized in fighting is Booty, the fifth whereof is dedicated to God (see details in Sura Anfal—Verse 41, Part X) and the remaining four parts are distributed among the army.

The wealth that is gained without fighting is Fay and goes to the Treasury of the Muslims. It is spent in the benefit of the Muslim Welfare.

Note :—After a little fighting if the Unbelievers incline or run towards peace being overawed, and the Muslims accept it, the wealth etc. gained by such treaty shall also be included in Fay. During the period of the Prophet, the wealth of Fay were exclusively and peculiarly in the control and possession of the Holy Prophet. It is possible this possession was an ownership as the word عَلٰى رَسُوْلِهٖ in the present verse, indicates ; or it may be an authoritative possession. However, God in the next verse gave direction to the Holy Prophet to expend that wealth in such and such expenditures. After the Holy Prophet these wealth go into the hands and possession of the Imam, but this possession of the Imam is not by way of owning but by way of governing. He shall expend the Fay according to the counsel of the Muslims and his discretion, in the common needs and welfare works of the Muslims. As for the order of the Booty, it is separate. After taking one fifth of the whole plundered wealth, the rest four fifths is purely the right of the army, as God has said : وَاعْلَمُوْٓا اَنَّمَا غَنِمْتُمْ الخ in Sura Anfal. If the army men leave it by their own free-will, that is another thing. Of course, Sheikh Abu Bakr Razi Hanfi has quoted in his Ahkam-ul-Quran (احکام القرآن) that this order is related with the movable property. In the immovable Property it is unto Imam—he may destribute it if he deems expedient, according to Shariah or he may retain it for the common welfare of the Muslims as Hazrat Umar acted in case of the lands of Iraq, after consulting some promiment Companions. According to this hypothesis, Sheikh Abu Bakr Razi has applied the verse : واعلموا انما غنمتم الخ to the immovable wealth, and the verses of Sura Hashr to the movable wealth, in this way that the first verse : وَمَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ is attributed to the Order of Fay, and the second verse : مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى is applied to the Order of Plunder, and the word Ghanimat can be interpreted by the word Fay. (God knows better)

مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَلِلرَّسُوْلِ وَلِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۙ كَىْ لَا يَكُوْنَ دُوْلَةً ۢ بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ ؕ وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۘ ۷

7. Whatsoever wealth God has returned to his Messenger from the people of the habitats, so it is for God and for the Messenger,[12] and for the near kinsman[13] and for the orphans and for the needy and for the traveller, so that it may not come in taking and giving among the rich of you.[14] Whatever the Messenger gives you, take ; whatever he forbids you, leave it,[15] and fear ye God. No doubt, God is terrible in retribution.[16]

12. In the previous verse only the wealth of Bani Nazir was mentioned. Now a general rule concerning the wealth of Fay is told i.e. on Fay is the possession of the Messenger, after him of the Imam, because on him fall such expenditures. As for the mention of God it is for the sake of blessing. He is the Owner of all things. Of course, the expenditures on Ka aba and Mosques, that are dedicated to the Name of God, are included in it.

13. Near Kinsman i.e. the Kinsmen of the Holy Prophet. The Holy Prophet in his time also gave them of this wealth. And there is no condition of indigency in that; the Holy Prophet gave the share to his uncle, Hazrat Abbas, who was wealthy. Now after the Holy Prophet the Hanafis say that the kinsmen of the Holy Prophet, who are needy, should be given preference to other needy persons. The Imam or Ruler of an Islamic State should be conscious of these rules.

14. And these classifications of expenditure are told so that the orphans, the helpless and the common Muslims should always be looked after, and the common Islamic needs may be accomplished, and these wealths should not become a special property or jagir of the rich by the magic of a limited circulation among them, whereby capitalists enjoy and the poor go to dogs (starve).

15. Wealth and property etc. in whatever way the Prophet distributes by the order of God, it should be accepted with all joy and happiness. Whatever is given, take; and from whatever is given, take ; and from whatever you are prohibited, you should abstain. And in the same way obey all His orders, commands and prohibitions.

16. The disobedience to the Messenger is disobedience to God. So fear ye God, lest He should set over you some severe chastisement in case you disobey the Messenger.

لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ ٨
وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا
وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ۚ ۝
وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ ٩
يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ
صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى
اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ؕ وَمَنْ يُّوْقَ شُحَّ
نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝

8. This wealth is for the indigent-migrants who have come expelled from their houses and their wealths, they have come seeking the bounty of God and His good pleasure, and to help God and His Messenget, Those—they are the truthful ones.[17]

9. And this wealth is for those who have been dwelling in this house (abode) and in belief before them,[18] love him who comes to them leaving his native land,[19] not finding in their hearts narrowness from that thing that is given to the Muhajireen, and they prefer them over their own selves, even though there may be starvation over themselves[20] and whoso is protected from the greed of his soul—they are the men who reached (their) goal.[21]

17. As a rule the needs of the common Muslims are connected with this wealth, but specially the right of those sacrificing souls and true Muslims is foremost, who renounced all their belongings, households, etc. merely for the good pleasure of God and in the love and following of the Holy Prophet, and empty-handed came forth of their Native Land, that they might freely help God and His Messenger in the establishment of Islam.

18. This abode is Madina Tayyaba, and those people are Ansar who had been dwelling in Medina before the Muhajireen came there. They had become quite firm in the ways of Eman and Irfan (Belief and Recognition) before the Muhajir reached there.

19. i.e. with love do they serve the Muhajireen, so much so, that they are willing to make them equal owners of their wealth and property.

20. The Ansar are not narrowed in their hearts to see any grace or bounty that God gave to the Muhajireen, nor they are jealous of them if they are given something of the Wealth of Fay. On the contrary they feel very happy to see the prosperity and bounty of the Muhajireen. They prefer the Muhajireen in every good thing over their own selves. They do not fail to avail them and benefit them even though they suffer hardships and starvation. Which people has shown such an unparalled sacrifice to which people in the living memory of mankind ?

21. They are greatly prosperous and successful whom God protected from and guarded against the avarice of their heart, and the greed and covetousness of their souls. How can an avaricious and greedy man present sacrifice for his brothers, and how can he become happy to see others prospering and progressing ?

10. And this wealth is for them who came after them,[22] saying: 'Our Lord, forgive us and our brothers who entered into Eman before we (entered) and put not Thou into our hearts rancour for those who believed. Our Lord, Thou art the All-Gentle, the All-compassionate.''[23]

١٠ وَالَّذِيْنَ جَآءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ۝ ع

SECTION 2

11. Hast thou not seen those people who are treacherous, they say to their brothers who are unbelievers from the People of the Book: 'If you are expelled we will also go forth with you and we will never obey anyone in your matter; and if you are fought against, we will help you.[24] And God bears witness that they are liars.[25]

١١ اَلَمْ تَرَ اِلَى الَّذِيْنَ نَافَقُوْا يَقُوْلُوْنَ لِاِخْوَانِهِمُ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ لَئِنْ اُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيْعُ فِيْكُمْ اَحَدًا اَبَدًا وَّاِنْ قُوْتِلْتُمْ لَنَنْصُرَنَّكُمْ ؕ وَاللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ۝

22. Who came into existence after those Muhajireen and Ansar, or entered into Islam after them, or migrated to Medina after the preceding Muhajireen. The first word, however, is rather clear and comprehensible i.e. who came into being after these Muhajireen and Ansar.

23. They pray for the preceding Muslims, and they have no rancour or jealousy for any brother Muslim.

Hazrat Shah Sahib says: "This verse is for all the Muslims who recognize the right of the preceding ones, follow them and cherish no rancour in their hearts for them. From here Imam Malik has said that whosoever has rancour for the Companions and speaks ill about them—he has no share in the Fay (فَيْء).

24. Abdullah bin Ubai etc. the Hypocrites, had sent a secret message to the Jews of Bani Nazir not to become perplexed, and think not themselves alone. If the Muslims expelled the Bani Nazir they would also go forth with them. And if there was a war between the Muslims and Bani Nazir, they would help the Bani Nazir. They said it was their last and final decision. Against it they were not to hear anybody.

25. God bears witness that they are not telling these thing by their heart. They are making these talks only to instigate them against the Muslims. And what they are saying by the tongue, they will never act upon it.

12. If they are expelled, they will not go forth with them, and if they are fought against, they will not help them.[26] And if they help them, they will surely turn their backs, then they find help nowhere.[27]

13. Of course, your fear in their hearts is greater than the fear of God That is because they are a people who do not possess sense (understanding).[28]

١٢- لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ
قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ
لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ ○
١٣- لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ
ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ○

26. The fight was arranged and the Bani Nazir were closed in their fortresses, but no Hypocrite came to their help in such a delicate position. And when the Bani Nazir were expelled the Hypocrites sat hidden, with comfort, in their houses.

27. What would be the result, if suppose the Hypocrites came out for their help ? Save that they would run back in confrontation with the Muslims. These Hypocrites shall not be able to find any help for themselves, not to speak of helping the Bani Nazir.

28. If they could understand the dignity and might of God, and if they had fear in their heart, they would have not adopted the way of unbelief and hypocricy. Of course, they fear the courage and dauntlessness of the Muslims. This is why they dare not face them, nor can they keep steadfast in the battlefield.

14. They shall not be able to fight against you all together except in fortified habitations, or from behind the walls.[29] They are ferocious in fight against one another.[30] Thou thinkest them to be assembled but their hearts are scattered. That is because those people have no wisdom.[31]

15. As the story of those who have lived before them nearby, they tasted the mischief of their action, and for them is a painful chastisement.[32]

١٤- لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُّحَصَّنَةٍ
أَوْ مِن وَرَاءِ جُدُرٍ ۚ بَأْسُهُم بَيْنَهُمْ شَدِيدٌ ۚ
تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَّا يَعْقِلُونَ ۝

١٥- كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

29. Because the hearts of these people are fearful and overawed by the Muslims, hence they can not war in an open field. Of course, they can fight in fortified habitats, or from behind the walls or trees. One of our Elders has said that Europe has invented different kinds of weapons and methods of war being overawed by the sword of the Muslims. The modern technology of war clearly vindicates the truth of the present verse.

30. They are very hard and ferocious in mutual fights and wars, as experienced in the period of Ignorance before the advent of Islam, between Oas and Khazraj. But in front of the Muslims their valour dwindles.

31. Do not be deceived by the external unity and gathering of the Unbelievers. From within their hearts are torn asunder. Everyone is the slave of his own wishes and self-interests, and is different from one another in his thoughts and ideals. Then how can real unity be achieved ? If they had got wisdom they would have understood that the unreal unity was of no use. Unity is that which is found in the obedient Muslims that they have renounced all wishes and desires and caught hold of the Rope of God all together and their living and dying is for the One God alone.

32. In the near past the Jews of Bani Qainqa'a (بنی قینقاع) have tasted the punishment of their treachery. When they showed treachery and broke their commitments, the Muslims turned them out after a brief encounter. And before that in the near past, the Meccans have received punishment in the Battle of Badr. The same was the end of Bani Nazir that they have received punishment at the hands of the Muslims and the chastisement of the Hereafter remained the same.

16. As the story of the Satan when he says to the man: "Thou become disbeliever," then when he became disbeliever, he says: "I am quit of thee. I fear God, the Lord of the Worlds."

١٦۔ كَمَثَلِ الشَّيْطٰنِ اِذْ قَالَ لِلْاِنْسَانِ اكْفُرْ ۚ فَلَمَّا كَفَرَ قَالَ اِنِّيْ بَرِيْٓءٌ مِّنْكَ اِنِّيْٓ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ○

17. Then the end of both is—both are in the fire, therein dwelling for ever, and that is the punishment of the sinners.[33]

١٧۔ فَكَانَ عَاقِبَتَهُمَآ اَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيْهَا ۚ وَذٰلِكَ جَزٰٓؤُا الظّٰلِمِيْنَ ○ ع

SECTION 3

18. O Believers, fear God and let every soul see what it sends for the morrow;[34] and fear God. No doubt, God is aware of what you do.[35]

١٨۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ○

33. The Satan first urges man to sin and unbelief. When he is entangled in the net of seduction, the Satan says to him: "I am quit of you and your work, I fear God (this saying would have also been out of cunning and show off), with the result that he became the fuel of the Hell and also made that man a wood of the Fire.

Hazrat Shah Sahib says: "Satan will say this word in the Hereafter. And also on the day of Badr he urged the people to fight, assuming the figure of an Unbeliever. When he saw the angels he ran away. (Refer Sura Anfal). The same is the example of the Hypocrites."

They assured the Bani Nazir of their support and comradeship and instigated them. At last, when they were entangled in misery, the Hypocrites kept aloof. But can they save themselves from the punishment and chastisement of God. No! Never! The abode of both is the Hell.

34. Fearing God you should provide the treasure of virtues and obedience, and think what you have forwarded for the morrow, that shall avail you after death.

35. None of your works is hidden from God. So fearing Him adopt the way of piety and guard against sins.

19. And be not as those who forgot God, then God caused them to forget their own souls. Those men—they are the disobedient.[36]

20. Not equal are the inhabitants of the Hell and the inhabitants of Paradise. The inhabitants of Paradise—they are the triumphant.[37]

21. If We had sent down this Quran upon a mountain, thou wouldst have seen it subdued, split asunder out of the fear of God.[38] And these similitudes —We strike them for men so that they may reflect.[39]

١٩. وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ ۚ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ○

٢٠. لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۚ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ○

٢١. لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ○

36. Those who forgot the Divine Rights and became heedless and careless of God's remembrance, God made them heedless and unaware of their own souls, that they never cared to purify them, and as such fell into the enternal loss.

37. A man should prove himself deserving of Paradise, whose way is nothing but to surrender whole-heartedly before the directions of the Quran.

38. It is a matter of great sorrow and grief that a man's heart may not receive the effect of the Quran, although the effect of the Quran is so powerful and strong that if it had been sent down on the mountain and the mountain would have possessed the faculty of understanding, then assurdely it would have been subdued and humbled before the glory and dignity of the Speaker, and out of God's fear it would have been split asunder and broken to pieces.

My father had composed these three couplets in a long poem :

(1) Hearing, hearing the songs of sinful concerts, the ears have gone deaf and the heart is distressed.

(2) Now let us make you hear that constitutional song whereby the mountain is apt to be split asunder.

(3) It is a sorrow if the Quran may not exercise any effect upon thy heart—the Quran whereby the mountain is to become خَاشِعًا مُّتَصَدِّعًا

39. Hazrat Shah Sahib says : The hearts of the Unbelievers are very hard that they do not embrace Eman even after hearing this Word. If the mountain understands, it shall get subdued and be humbled.

Note :—This was the mention of the grandeur of the Divine Word (Quran). Onward is the description of the glory and eminence of the Speaker (God).

22. He is God, there is no god but He, He is the Knower of the unseen and the visible, He is the All-Merciful, the All-Compassionate.

23. He is God, there is no god but He: He is the King, The All-Holy,[40] the Giver-of-Safety,[41] the Taker-in-Shelter, the All-Mighty, the Omnipotent, the All-Sublime. God is pure and holy of that they associate.[42]

٢٢- هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ○

٢٣- هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ○

40. He is pure and holy of all kinds of deficiencies and weaknesses. He is secure of all disasters and defects. Neither any evil reached His Divine Self, nor can reach.

41. مؤمن according to some Commentators is that who confirms i.e. God is the Confirmer of His own Self and His Messengers, by words and actions, or He is the Setter of the confirming seal on the Eman of the Believers.

42. It means there can be no partner in His Self, in His Attributes and in His Actions.

24. He is God the Creator, the One who causes to stand forth.[43] the Shaper.[44] To Him belong the Names most excellent.[45]
All that is in the heavens and the earth is speaking His glory,[46] and He is the All-Mighty, the All-Wise.[47]

٢٤- هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى ؕ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

43. The difference between خالق and بارى (Khaliq and Bari) is indicated in the comments of the verse يَسْئَلُوْنَكَ عَنِ الرُّوْحِ — Sura Bani Israeel.

44. As He drew the picture of man on the sperm-drop.

45. Those Names that argue on the supreme beauties and perfections.

46. The whole creatures are busy in magnifying and glorifying God by their speaking tongue or by their silent tongue which we do not understand.

47. The resort of all divine perfections and qualities is towards these two attributes عزيز حكيم because حكيم (Aziz) argues on the absolute power, and argues on the perfection of knowledge. And all the attributes are connected with knowledge and power somehow or the other.

In the traditions, great excellence is described about the three above verses of Sura Hashr from هُوَ الَّذِىْ لَا اِلٰهَ اِلَّا هُوَ to the end. A Momin should recite these verses morning and evening punctually.

(Sura Hashr has ended by His Help and Grace)

سُوْرَةُ الْمُمْتَحِنَةِ مَدَنِيَّةٌ اٰيَاتُهَا ۱۳ رُكُوْعَاتُهَا ۲

(SURA MUMTAHINA, MECCAN, VERSES 13, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate. Extremely Merciful.

SECTION 1

۱۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا جَآءَكُمْ مِّنَ الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ۭ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِيْ سَبِيْلِيْ وَابْتِغَآءَ مَرْضَاتِيْ ۚ تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ ۡ وَاَنَا اَعْلَمُ بِمَآ اَخْفَيْتُمْ وَمَآ اَعْلَنْتُمْ ۭ وَمَنْ يَّفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ○

1. **O Believers, take not My enemy and your enemy for friends, you give (send) them message, with friendship (out of love)[1] and they have disbelieved in the True Religion that has come to you,[2] they expel the Messenger and you on this thing that you believe in God, who is your Lord ;[3] if you go forth to fight in My way and to seek My good pleasure,[4] you send them secretly messages of love, and I know well what you concealed and what you revealed ;[5] and whosoever does it among you, then he has forgotten the straight way.[6]**

The treaty of peace between the Holy Prophet and the Meccans was concluded at Hudaibeya as mentioned in Sura Fath. That treaty continued for two years, then it was broken from the side of the Unbelievers. Then the Holy Prophet collected the army secretly to conquer Mecca. The news were stopped lest the Unbelievers of Mecca should become aware of the preparations, and themselves make military preparations, and the war in the Holy Precincts of Ka'aba should become unavoidable.

One Muslim, Hatib bin Abi Balti'a (حاطب بن ابی بلتعہ), who was one of the migrants and the Badr warriors, sent a letter to the Meccans that the army of the Holy Prophet was going to assail them like the dark night and a horrible flood. The Holy Prophet came to know about this letter through Revelation. He ordered Hazrat Ali and some other Sahaba that a woman was to be found travelling on the way to Mecca, at such and such place, carrying a letter with her; they should bring that letter from her. These men started and soon overtook the woman at the right spot indicated by the Prophet. She handed over the letter after a great subterfuge and an evasive procrastination. After reading, it was known that the letter was

directed towards the Meccans from the side of Hatib bin Ali Balti'a. The letter did inform the Meccans of an attack by the Muslims upon the Meccans. The Holy Prophet called him and asked him : "What is this activity ?"

Hatib said, "O Messenger of God, I have neither adopted Kufr, nor denounced Islam. The truth is that my family is in Mecca. There is none to support them there. I have done this favour to Meccans with this desire that they would in return look after my household, and behave with them with kindness. I thought there was no loss of Islam in this little action, and my family by this device would remain safe. The promises of victory and help that God has made to you shall be definitely fulfilled, and no one could hinder them." (It was written in the letter : "By God ! If the Messenger of God, be peace upon him, makes an attack upon you by his single person, God will help him and shall fulfil those promises which He has made to the Holy Prophet.")

No doubt, it was a big blunder committed by Hazrat Hatib, but the Prophet said about him : لا تقولوا لـه الا خيرًا "Nothing but good, say about him !" And the Prophet said, "Hatib is one of the participants of Badr, haply God would have forgiven the faults of participants of Badr. A major part of this Sura has been send down in connection with this story.

1. The Unbelievers of Mecca are the enemies of God as well as of you. To have friendly relations with them and to send them friendly messages does not behove the Momins.

2. When they disbelieved in the True Religion they became the enemies of God.

3. They teased you and the Messenger of God, and compelled you to forsake native land, only because you believe in One God, your Lord and the Lord of all others. What a greater enmity and wrong would be than this ? So naturally it would be strange on your part to stretch the hand of friendship unto such foes.

4. If your going forth of the houses was for My good pleasure and for Jihad in My way, and if it is for My good pleasure that you have made every one your enemy, then what is the meaning of making friends with the same enemy ? You had made them angry in order to please God, so do you want to displease God by pleasing them. (God forbid)

5. A man can hide a work from the whole mankind but he can not conceal it from God. Just see, Hatib tried to keep the message secret, but God divulged it before time, and informed His Messenger.

6. It is a huge blunder if a Muslim does a work secretly thinking that he would succeed in its concealment.

2. If you come in their hands, they will be your enemies and stretch against you their hands and their tongues with evil and they wish that you may also become disbelievers.[7]

٢- إِنْ يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ۝

3. Never shall avail you your blood relations, nor your children upon the Day of Resurrection, He will decide between you, and God, what you do, sees.[8]

٣- لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ ۚ يَوْمَ الْقِيَامَةِ ۚ يَفْصِلُ بَيْنَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

7. Do not hope for any good in these circumstances from these Unbelievers. You may show any degree of toleration and friendship, yet they will never become the well-wishers of the Muslims. Despite your extreme toleration if they get the upper hand over you they will not hesitate to do any kind of evil against you. They will tease you by tongue and by hand, in all ways. They will wish to force upon you the untruth, and try to make you unbelievers as they are. Do such evil and mischievous men deserve any kind of intimate communications from the side of the Muslims ?

8. Hatib had written that letter for the sake of his children and wife. Upon it, warning is given that children and other relatives will not avail you on the Day of Resurrection. God sees the smallest possible action and work of every soul. He will judge accordingly. No son, grandson, relative can avert His decision. Then it is not wisdom for a Muslim to displease God for the sake of his children. Remember! The foremost thing is the good pleasure of God. If He is pleased then all works are set aright by His grace. But if He is displeased then no one shall avail an aught.

4. You have had a good example in Abraham and those with him when they said to their people: "We are quit of you and of those you worship apart from God,[9] we disbelieve in you,[10] and enmity and hatred have been laid bare between us and you for ever, until you believe in God alone,[11] but a saying of Abraham to his father: 'I shall ask forgiveness for thee and I have no power to avail thee an aught against God.'[12]

Our Lord, We put our trust in Thee, and to Thee We turn and unto Thee is the return of all."[13]

٤ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِيْ إِبْرٰهِيْمَ وَالَّذِيْنَ مَعَهٗ ۚ إِذْ قَالُوْا لِقَوْمِهِمْ إِنَّا بُرَءٰٓؤُا مِنْكُمْ وَمِمَّا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۖ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَآءُ أَبَدًا حَتّٰى تُؤْمِنُوْا بِاللّٰهِ وَحْدَهٗٓ إِلَّا قَوْلَ إِبْرٰهِيْمَ لِأَبِيْهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ اللّٰهِ مِنْ شَيْءٍ ۖ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيْرُ ○

9. Those who followed Hazrat Ibrahim, becoming sincere Muslims, had always expressed their abhorrence in their own times against polytheism and association by words and by actions.

10. "You disbelieve in God and do not pay heed to His orders. We deny your way and not care a bit for you," said Ibrahim and his companions, to the associators.

11. This enmity and hatred can be finished only when you become the slaves of that One Master, denouncing the way of association, of Whom we are the slaves and servants.

12. I can only pray to God for you. I am not the owner of any profit and loss. I do not avert what God wills to afflict.

Hazrat Shah Sahib says: "Hazrat Ibrahim migrated (from Iraq). Then he never turned his face towards his people. You should also do the same. One was the prayer of Hazrat Ibrahim for his father, till he knew not, you have now come to know it therefore you should not ask forgiveness for Kafir."

Note :—The story of the Istighfar of Hazrat Ibrahim for his father is mentioned in Sura Tauba. See comments of the verse 114, Sura Tauba.

13. Leaving all we put our trust in Thee, and turning away from the nation we turned towards Thee, and we know well that all shall finally come to Thee.

5. 'Our Lord, test not the Unbelievers upon us,[14] and forgive us, our Lord,[15] Thou art the All-Mighty, the All-Wise.'[16]

6. Of course, you should follow the good example of those fellows, for whoever hopes for God and the Last Day. And whoever turns away, so God is the All-Sufficient, the All-Laudable.[17]

٥ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ○

٦ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ○

14. Make us not for the Unbelievers a trial, and place us not in such condition that the Unbelievers may be happy to see it—pass remarks against Islam and the Muslims, and argue against us upon their truthful stand, and yet they are absolutely wrong.

15. Forgive our sins and pardon our mistakes and faults.

16. From Thy unlimited wisdom and mighty power we expect that Thou shall not let Thy loyals become vanquished by Thy enemies.

17. You Muslims, or in other words those who are hopeful of meeting God and the upstanding of the Hereafter, should follow the good way of Hazrat Ibrahim and his companions. However prejudiced and narrow-minded the world may call you, but you should never turn your face from that way which the Greatest Unitarian had established by his mode of conduct. The future eternal prosperity can be achieved only by means of walking upon this very way. If you go the other way and make friendship with the enemies of God, you will yourselves bear the loss. God has no care of anyone's friendship or enmity. He is by Himself possessed of all excellent virtues and perfections. No harm can reach Him.

SECTION 2

7. There is hope that God may create friendship between you and those of them with whom you are at enmity. And God can do everything. And God is All-Forgiving, All-Kind.[18]

٧. عَسَى اللّٰهُ اَنْ يَّجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِيْنَ عَادَيْتُمْ مِّنْهُمْ مَّوَدَّةً ؕ وَاللّٰهُ قَدِيْرٌ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

8. God forbids you not as regards those who have not fought you in religion and have not expelled you from your habitations, that you should do kindness to them and act justly towards them. No doubt, God loves the just.[19]

٨. لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ○

18. It is not beyond God's power and mercy that He may convert the worst enemies of today into sincere Muslims of tomorrow, and thus brotherly and friendly relations may be established between you and them. And so it happened in the Victory of Mecca ! Nearly all the people of Mecca became Muslims. And those who were at daggers drawn with each other became intimate friends, ready to sacrifice their lives for one another.

In this verse, consolation is given to the Muslims that the Jihad of severing relations with the Meccans, was only temporary. Onward there shall be no need of it. So the Muslims in the present circumstances should be firm in this boycot Whoso ever has done some fault he should beg pardon from God for his faults and sins, and should think that He is All-Forgiving, All-Kind.

19. There were some such souls in Mecca who though did not become Muslims themselves, yet cherished no enmity and jealousy in their hearts against the Muslims, neither they faught them in religion nor they helped those oppressors who expelled the Muslims and teased them. Islam does not forbid to deal with such non-Muslims with kindness and morality. When they deal with you with leniency and toleration, justice demands that you should also tender them good treatment, and show to the world how lofty and high is the standard of Islamic Morality. This is not the teaching of Islam that if one party or nation of the Unbelievers is at deggers drawn with the Muslims, we should start driving all the Unbelievers with the same staff without distinction. Such doing shall be against wisdom and equity. Difference shall have to be maintained between man and woman, children and old men, old women and old men, the peaceful and the inimical among them according to their circumstances.

9. God does forbid you, as to those who fought you on religion and expelled you from your habitations and took part in your expulsion, that you should take them for friends. And whosoever makes friendship with them, those – they are the sinners.[20]

٩ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ ۚ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ○

20. To make friendship with such wrong-doers is undoubtedly a heinous wrong and an act of sin.

Connection : Upto this place dealing with the two parties of the Unbelievers—peaceful and inimical—is mentioned. Onward it is told how we should deal with those women who enter into Darul-Islam from Darul-Harb, or those women who stay in Darul-Harb. The story is that in the Treaty of Hudaibeya the Meccans had given this covenant that if any man from Mecca went to the Muslims in Medina they would have to return him to Mecca. The Holy Prophet had accepted it. Many men came to Medina from Mecca and the Holy Prophet sent them back. Some women also came to Medina. If they were returned they would fall into Haram in the house of an Unbeliever. The ensuing verses were revealed at this situation. It seems the Unbelievers did not stress at the return of women after this event, otherwise the Treaty could not survive.

10. يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا جَآءَكُمُ الْمُؤْمِنٰتُ مُهٰجِرٰتٍ فَامْتَحِنُوْهُنَّ ؕ اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ ۚ فَاِنْ عَلِمْتُمُوْهُنَّ مُؤْمِنٰتٍ فَلَا تَرْجِعُوْهُنَّ اِلَى الْكُفَّارِ ؕ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّوْنَ لَهُنَّ ؕ وَاٰتُوْهُمْ مَّآ اَنْفَقُوْا ؕ وَلَا جُنَاحَ عَلَيْكُمْ اَنْ تَنْكِحُوْهُنَّ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ ؕ وَلَا تُمْسِكُوْا بِعِصَمِ الْكَوَافِرِ وَسْـَٔلُوْا مَآ اَنْفَقْتُمْ وَلْيَسْـَٔلُوْا مَآ اَنْفَقُوْا ؕ ذٰلِكُمْ حُكْمُ اللّٰهِ ؕ يَحْكُمُ بَيْنَكُمْ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝

10. O Believers! when the believing women come to you leaving their country, test them. God knows very well their Eman.[21] Then if you come to know that they are on Eman, return them not to Unbelievers. These women are not Halal to those Unbelievers, nor those Unbelievers are Halal to those women. And give the Unbelievers what they have expended, and there is no sin upon you that you marry them when you give them their dowry.[22] And do not keep in your possession the honour of the unbelieving women and you demand what you have expended and let them demand that they have expended. This is the decision (judgment) of God. He decides (judges) between you. And God is All-Knowing, All-Wise.[23]

21. God only knows very well the condition of the heart, but by external manner you should test those women to see whether they are really believing women and they have migrated from their country for the sake of Islam, or else some wordly purpose or selfish aim has been the cause of migration. It is said in some traditions that Hazrat Umar (God is well pleased with him) tested such women, and took Bait from them on behalf of of the Holy Prophet (Be peace upon him), and the Holy Prophet sometimes took Bait himself as mentioned in the end of the present Sura: يٰٓاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ يُبَايِعْنَكَ الخ

22. If the wife of a Kafir comes to Darul Islam after becoming Muslim, the marriage-relation is dissolved. If a Muslim of Darul Islam marries her it is incumbent upon him to pay off what the Kafir-husband had expended on her as dowery. In addition the new dowery appointed at marrying her shall also be his responsibility. Then he can take her in marriage.

23. Against the previous order another order is given that if the wife of a Muslim remains infidel he should leave her. Then the Kafir who marries her should return the money which that Muslim had expended upon her as dowery. In this way each party should demand of each other what they have expended. When this order came down the Muslims became ready to give and take. But the Unbelievers did not get ready to give then the following verse came down.

11. And if some women slip away from you to the Unbelievers, and then you retaliate, give those whose women have gone away the like of what they have expended. And fear you God in whom you have faith.[24]

12. O Prophet, when Muslim women come to thee to swear Bait to thee upon this thing that they will not associate with God anything and will not commit theft, neither commit adultery, nor slay their children,[25] nor bring calumny forging between their hands and their feet,[26] nor disobey thee in any fair work, then administer Bait to them,[27] and ask God's forgiveness for them. No doubt, God is All-Forgiving, All-Compassionate.[28]

١١ وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ
فَعَاقَبْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ
مَا أَنْفَقُوا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ○

١٢ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ
أَنْ لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَّلَا يَسْرِقْنَ وَلَا يَزْنِينَ
وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَّفْتَرِينَهُ
بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي
مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهَ ۚ إِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ ○

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24. If the Kafir does not give what is expended by the Muslim whose wife has gone away, then the Muslim in Darul-Islam should also not give what is expended by the Kafir in Darul-Harb on his wife who has come into possession of that Muslim. On the other hand that Muslim should give that money to the Muslim whose wife has gone away and his right is unpaid. If some amount is in excess over the rightful demand of the Muslim, whose woman has gore away, then the remaining amount should be given back. Some scholars have said that if some Muslim is unable to pay what is expended by the Kafir, then the amount should be paid from the Baitul Mal. Glory to God ! what an excellent education of justice and fairplay is given by Islam ! But upon this instruction only that man can act who has fear of God in his heart and who has got right faith in Him.

Note :—Some scholars have said that the Muslim whose woman has gone away and he has been denied what is expended on his woman, then such Muslim should be paid from the booty. This meaning is implied in the word فَعَاقَبْتُمْ in the verse.

25. As was the custom in the Days of Ignorance that they buried their girls alive in the graves out of customary disgrace and shame, and sometimes also killed the sons for fear of starvation and poverty.

26. Forging calumny between their hands and feet is that they make a false claim against someone, or give false evidence, or utter a false oath by themselves in some affair. One meaning is that they attribute an illegitimate child to the husband.

or take possession of a child of some other woman by deceit and deception and say : "It is mine." The Holy Prophet has said if anyone attributes a son to other than his real father or mother, Paradise is Haram on Him.

27. Formerly it was said that the Muslim women who came to Darul- Islam from Darul-Harb, as emigrants, should be tested. Here it is told that their test is that if they accept those orders which are mentioned in the present verse their Eman should be declared proved. This verse is called the Verse of Bait (Verse of Fealty). Women swore fealty to the Prophet and he administered Bait to them by these words (mentioned in the verse) but at the time of administering Bait, the hand of the Prophet never touched the hand of any woman.

Note :—The Bait that is conventional among the Mashaekh is also proved by this verse. The Bait mentioned in the present verse is not the Bait of Islam because here Muslim women are mentioned, nor it is the Bait of Jihad because jihad is not obligatory on women. Hence it is the same type of Bait that has been in vogue among the Saints of Islam (as Abdul Qadir Jilani, Khawja Shahbuddin Suharwardy, Khawaja Moinuddin Ajmeri, Data Ganj Bukhs of Lahore, Junaid Baghdadi, Bahauddin Naqshband, Mujaddid Alfe Thani of Sirhind, Khwaja Nizamuddin of Delhi etc.—may God enlighten their graves !) These saints or Mashaekh also administeted the Bait to men and women by the words or their substance, given in the present verse. The main purpose served by the Bait is the purification of heart and soul of the disciple. Though in the present verse only the believing women are mentioned, the Prophet also administered Bait to men and recited the words of the present verse as given in Bukhari. (Tr.)

28. Ask God's forgiveness for the faults and defects left in these affairs in the past, and also for the possible failings in complying with these commands and orders in future. God by your blessing shall forgive them their faults and failings.

13. O Believers, take not for friends a people upon whom God has wrathed,[29] they have despaired of the last Abode as the disbelievers have despaired of the inhabitants of the graves.[30]

١٣۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ قَدْ يَئِسُوْا مِنَ الْاٰخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ اَصْحٰبِ الْقُبُوْرِ ۝ ع ٢ ٨

29 What was described in the beginning of the Sura is recollected in the end i.e. this is not for a Momin that he should enter upon friendly and intimate dealings with the one who is under God's wrath Against whom God is wrathful, the friends of God should also bear wrath upon him.

30. The disbelievers do not expect that anyone shall rise from the grave, and then they will meet one another in the next life. These unbelievers have also despaired like them.

Note :—According to some commentators مِنْ اَصْحٰبِ الْقُبُوْرِ is the description of the Unbelievers i.e. as the Unbelievers; who have gone to the graves, seeing the condition there, have absolutely despaired of God's mercy and His good pleasure, similarly these Unbelievers are despondent of the Last Day.

Sura Mumtahina has ended by God's mercy and His Kindness.

سُوْرَةُ الصَّفِّ مَدَنِيَّةٌ رکوعاتها ٢ اٰیاتها ١٤

(SURA SAFF SENT DOWN IN MEDINA, VERSES 14, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١- سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

1. All that is in the heavens and that is in the earth glorifies God, and He is the All-Mighty, the All-Wise.

٢- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ○

2. O Believers! Why do you say what you do not?

٣- كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ○

3. It is a thing of great detestation with God that you say a thing which you do not.

٤- اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ○

4. God loves those who fight in His way in ranks as if they are a wall engineered with lead.[1]

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1. A slave should fear boastful talking and high sounding claims, that afterwards difficulty abounds. It is easy to utter a thing by the tongue, but it is not easy to afford it. God is abhorrently displeased with such a man who utters much by the tongue but does nothing. It is said in the traditions that once some Muslims were assembled somewhere (in Medina). They said, "If we come to know what is most pleasing to God, we will do the same." At this these verses were revealed i.e. they should be cautious of what they are saying. If they want to know what is most pleasing to God they should listen that God loves most those men who stand against the enemies of God in His way like an iron-wall, and in the battlefield they make ranks in such a lofty manner as if they form a wall, engineered, with lead, impervious to any break and disruption.

Now they should test themselves at this criterion. No doubt, there are many of you who have proved themselves perfectly true to the standard, but there may be some among you whose actions have falsified their oral claims. For example, in the Battle of Uhad that well-compacted wall could not remain intact. And when the Order of Fighting was sent down some of you even said: ربنا لِمَ كتبت علينا القتال لولا اخرتنا الخ (Maeda) i.e. O our Lord wherefore have you written upon us fighting?

However, the Muslims were advised not to make big claims by the tongue but offer sacrifice in the way of God whereby glorious success may be achieved. Don't you see the people of Moses who made big claims before Moses but in the field of action they were zero. Whenever some grave situation arose they foundered, and began to make very painful talks. What was the result. It is given as under.

5. And when Moses said to his people, "O people of mine, why do you tease me and you know that I am the Messenger of God to you?[2] Then, when they swerved, God caused their hearts to swerve. And God does not give guidance to the disobedient people.[3]

٥۔ وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ لِمَ تُؤْذُوْنَنِيْ وَقَدْ تَّعْلَمُوْنَ اَنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ ؕ فَلَمَّا زَاغُوْٓا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ○

2. Hazrat Moosa said to them : "You believe in your heart, seeing the bright signs and dazzling miracles, that I am the Messenger of God, righteous and truthful. Despite clear knowledge about me how is it that you tease me by doing very mean and painful activities. These things should not be done even with an ordinary sermoner and preacher, while a Messenger of God demands a very honourable behaviour."

Hazrat Moosa was a gloricus Messenger of God but his people did not prove themselves loyal and faithful to his call. He liberated them from the slavery of Pharaoh but they began to worship the calf, made by Samree, and said that was the God of Moosa and his people. By his prayer they were given Mann and Salva from heaven but they did not pay thanks foi these bounties they received without labour and began to demand earthly production of lower degree—a sign of ingratitude on their part. They said they wanted a civilized place to explore their fortune, but when they were ordered to wage jihad on the people of Emaleqa they foundeted, and said Moosa and his Lord should go and fight them while they would remain sitting there and wait for the result. At these words Hazrat Moosa had prayed to God to create separation between Bani Israeel and them (Moosa and Haroon) : رَبِّ اِنِّيْ لَآ اَمْلِكُ اِلَّا نَفْسِيْ وَاَخِيْ فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفٰسِقِيْنَ

Qaroon, who was his cousin and a hypocrite among his people, had forged a shameless scandal against Hazrat Moosa.

In short, the Bani Israeel teased Hazrat Moosa variously. Being tired of their painful activities Hazrat Moosa said these words : يٰقَوْمِ لِمَ تُؤْذُوْنَنِيْ وَقَدْ تَّعْلَمُوْنَ اَنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ ط —why do you hurt me when you have come to know that I am the truthful Messenger of God ? In other words Hazrat Moosa was warning them of the horrible result of teasing and hurting a Messenger of God.

3. When a man goes on doing evil, his heart, as a rule, becomes harder and harder. Darknsss prevails over his heart and leaves no room for virtue to enter it. Even so the hearts of the people of Moses became harder and they became impervious to goodness and virtue. When they became refractory against the glorious Messenger of God and went on walking crookedly, God also crooked their hearts, with the result that they lost the capability of receiving any kind of virtue. This is the habit of God with all such obstinate miscreants i.e. God does not show them the path of guidance and goodness. (God forbid)

6. And when Jesus son of Mary said: 'Bani Israeel, I am the Messenger of God unto you confirming what is before me of Taurat,[4] and giving good tidings of a Messenger who shall come after me; his name is Ahmad.[5] Then when he came to them with the clear signs, they began to say: 'This is a manifest sorcery.[6]

٦- وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ۖ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَٰذَا سِحْرٌ مُبِينٌ ○

4. Hazrat Eisa declared that he confirmed the real Taurat, as a Book sent down from God and believed in its commands and tidings. So far as his own teaching was concerned, he said, was really based on those principles that were revealed in the Taurat.

Note :—Ibne Kathir has given this meaning of the words مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ الخ that: "My very existence confirms what is given in the Taurat because I have come as a verification of those things whose tidings has been given in the Taurat." (God knows better)

5. "I confirm what is before me and give tidings of what is to come after me."

Though all other past Prophets have had been giving good tidings of the Last Prophet (Be peace upon him), the clarity and vigilance in the good tidings given by Jesus about the Last Messenger of God has its own vindication. Perhaps this peculiarity owned by Jesus is due to the nearness of time and perhaps he knows it well that there was no Prophet to come between him and the Last Messenger.

It is true that though the criminal heedlessness and hostile attitude of the Jews and Christians have not left any true document of the Taraut and Injeel in the hands of the world, whereby we could correctly know what were the exact words which were used by the Past Prophets and specially Jesus (Be peace upon him) in giving the good tidings of the Last Prophet (Be peace upon him) and as such no one has the right to deny this clear and manifest narration of the Quran on this ground that there is no such reference in the changed Bible of today, yet it is also the miracle of the Last Prophet (Be peace upon him) that those who changed the heavenly Books so dauntlessly could not gain power to obliterate totally all those predictions which were inscribed in the heavenly documents about the coming of the Final Prophet. There are so many places in the Bible of today where a just reader finds clear reference to the coming of the Universal Mercy (the Last Messenger of God on earth—Mohammad—Be peace upon him).

6. Hazrat Massieh came with clear signs or Hazrat Mohammad (Be peace upon him), whose tidings were given, came with clear signs, but the people began to say that was sorcery.

7. And who is a greater unjust than he who forges against God falsehood (lie) and he is being called unto Islam.[7] And God does not give guidance to the unjust people.[8]

٧- وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ○

8. They desire to extinguish with their mouths the light of God, and God will have to perfect His light though the disbelievers be averse.[9]

٨- يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ○

7. When they are invited to embrace Islam they conceal the truth and making false talks, deny to believe in the Holy Prophet. Apart from the falsehood of humanizing God and divinizing man, they have brought changes in the heavenly Books, and they deny those things which were really inscribed in the Books and those things which were not given in the Books they have written in them. What a greater wrong would be than that ?

8. Such unjust men can never get guidance. Perhaps there is also an implicit sense in the present verse that God shall never give them the way to success. howsoever these wrong-doers may try to change and deny the clear tidings, about the Last Prophet, in the past Books. In other words those tidings, about the Last Prophet in the past Books. In other words those tidings which are given in the past Books and which they want to conceal or obliterate, can never be concealed or obliterated. Verily, despite their strenuous efforts of changing, distorting and cutting and clipping, a pretty good store of good tidings about the Final Prophet—Ahmad Mujtuba, Muhammad Mustefa, be peace upon him—still exists.

9. The disbelievers may be averse, yet God will undoubtedly perfect His light. To try against the Will of God is as some idiot may try to put out the light of the sun with his mouth. Same is the condition of the opponents of the Holy Prophet and their efforts.

Note :—Perhaps there is an implication in the word بافواههم that the false talks which they are making with their mouths to deny and conceal the good tidings about the Last Prophet can not fructify. They may make thousand efforts to prove that the Holy Prophet is not Far Qaleet (فارقليط), but God will make them recognize that none but the person of the Holy Prophet is the only application of the said word.

9. It is He who sent His Messenger with the guidance and the true religion that He may uplift it above all religions, and though the Associators be abhorrent.[10]

٩۔ هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ۙ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۝ ع

10. O Believers, should I tell you a commerce that will save you from a painful chastisement?

١٠۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ۝

11. Believe in God and His Messenger and fight in the way of God with your possessions and selves. That is better for you if you have understanding.

١١۔ تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝

12. He will forgive you your sins and admit you into gardens underneath which rivers flow,[11] and to fair houses in Gardens of Eden. That is the mighty success.[12]

١٢۔ يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَيُدْخِلْكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝

10. See notes of verse 33, Sura Tauba.

11. To make this Religion prevail over all other religions is the work of God, but your duty is that, keeping firm in Eman, you should do jihad in His way with your selves and your wealth. This is that commerce wherein there is no loss ever. In the world men undertake hundreds of trade and commerce and invest all their wealth in it only on this hope that they will get benefit from it and thus their capital shall be saved from diminution and loss and then they and their families shall be secure from the bitters of indigency and poverty. But if the Momins invest their capital of life and wealth in this high commerce they will not only save themselves from the temporary poverty of this world, but shall also become secure from the painful chastisement and destructive loss of the Hereafter. If a Muslim understands then this trade is the best trade of all the trades of the world, whose profit he shall receive in the form of total forgiveness and everlasting Paradise. What a more magnificent success would be than that?

12. Those fair houses would be in those gardens wherein the believers have to dwell. This is the success of the hereafter; onward is related the loftiest and extreme success of this world.

13. And one thing more that you desire —help from God and a nigh victory.[13] And give thou good tidings to the Believers.[14]

14. O Believers ! Be you God's helpers,[15] as Jesus son of Mary said to his companions: 'Who is that to help me in the way of God?' The companions said: 'We are the helpers of God '[16] Then a party of the Bani Israeel believed and a party disbelieved. Then We strengthened those who had believed against their enemy, and they became dominant.[17]

١٣- وَأُخْرٰى تُحِبُّوْنَهَا ؕ نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِيْبٌ ؕ
وَبَشِّرِ الْمُؤْمِنِيْنَ ۝

١٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْٓا اَنْصَارَ اللّٰهِ كَمَا قَالَ عِيْسَى
ابْنُ مَرْيَمَ لِلْحَوَارِيّٖنَ مَنْ اَنْصَارِيْٓ اِلَى اللّٰهِ ؕ
قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ فَاٰمَنَتْ طَّآئِفَةٌ
مِّنْ بَنِيْٓ اِسْرَآءِيْلَ وَكَفَرَتْ طَّآئِفَةٌ ۚ فَاَيَّدْنَا الَّذِيْنَ
ع ١٤ اٰمَنُوْا عَلٰى عَدُوِّهِمْ فَاَصْبَحُوْا ظٰهِرِيْنَ ۝

13. The real and big success is only that which will be obtained in the next world, in comparison whereof the kingdom of the seven seas is nothing. But in this world too one thing more shall be given to you by nature. What is that thing? That thing is نصر من الله وفتح قريب (a special help from the side of God and a nigh victory) that are so closely united with each other as the bodice and skirt of a garment. The whole world saw how clearly this Divine promise was fulfilled with the Muslims of the first Era. And today too if the Muslim nation become steadfast and firm in Eman and Jihad in the way of God that very success is present to kiss their feet.

14. Giving them the good tidings of Divine Help and Victory is in itself a mighty reward.

15. Be you God's helpers i.e. become the helpers of God's religion and His Messenger. The Muslims, so much so carried out this order that a part of them became well known by the name of Ansar (helpers).

16. The Havari (companions of Jesus) were few in number who were not considered respectable in status and lineage. They accepted Hazrat Massieh, and spread his message with great sacrifices in counties and regions.

Hazrat Shah Sahib says : "The companions of Hazrat Eisa (Be peace upon him) have done great labour after him, then his religion spread. After our Prophet too the Caliphs had done more." Praise to God at their magnificient services !

17. The Bani Israeel were divided into two groups. One group believed and the other disbelieved, then after Hazrat Messieh they were engaged in fight with each other. At last God, made the Believers prevail over the Disbelievers in those civil wars, debates and disputes. The Nassara who took the name of Hazrat Eisa overcame the Jews. And from amongst the Nasara those few who remained on the true faith, after the general error among the Christians, God made them dominate the rest of the world through the Last Prophet, in argument as well as in power and kingdom.

Sura Saff has ended by the grace of God and His Kindness.

سُوْرَةُ الْجُمُعَةِ مَدَنِيَّةٌ وَرُكُوْعَاتُهَا ٢ اٰيَاتُهَا ١١

(SURA JUMA, SENT DOWN IN MEDINA, VERSES 11, SECTIONS 2

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١- يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ○

1. All that is in the heavens and all that is in the earth glorifies God, the King, the All-Holy, the All-Mighty, the All-Wise.

٢- هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۗ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ○

2. It is he who raised up from among the illiterate a Messenger from among them, recites to them His verses and purifies them and teaches them the Book and the Wisdom and before that they had been lying in manifest forgetfulness.[1]

1. اُمّيين (Illiterate) means here the Arabs who had no knowledge and no technology, neither they had any heavenly Book. Their ignorance and barbarity was proverbial. They were in utter forgetfulness of God. To them the Millat of Ibrahim was the name of superstitious beliefs, omens, divination and whim-worship. They had admitted polytheism, association, idol-worship and sins in the Way of Ibrahim. The whole nation was lying in manifest error. Unexpectedly God raised up from among the very nation, a Messenger, whose distinguished title is Nabi-Ummi (The Prophet who could neither read nor write). But despite his being illiterate he recites to his people the most glorious Book of God

and purifies their internal morals and teaches them the most prodigious and profound knowledges, sciences and sublime wisdom, that great scholars, saints, sages, and the ingenious souls of the world bow down before him in devotion and esteem.

Note :—This verse describes the four functions of the Holy Prophet. In the prayer of Hazrat Ibrahim the word يُزَكِّيهِمْ was in the last, but in acceptance of the prayer, the order is changed i.e. تزکیہ is put before the teachings of the Book and Wisdom. The change of order is perhaps due to two reasons.

(i) Admission to Paradise is based on Eman (ایمان), but security from Hell is based on Purification (تزکیہ). It means he who has the slightest possible ray of Eman shall eventually enter Paradise, but he shall be detained in the Hell for purification and chastisement for a period that God knows better. In the Hell his impurities shall be burnt and after purification he shall be admitted to Paradise. But those who are purified in this very world shall straight away go to Paradise without any stay in the Hell for purification. Paradise, as a matter of fact, is made for the purified.

So far as the Unbelievers are concerned tney shall not come out of the Hell because the fire of the Hell is unable to purify the soul of the Unbelievers. It can burn the impurities but not the unbelief. Purification without Eman is inconceivable. In this world too no one can be purified if he has no Eman. Consequently the purified believers shall go to Paradise without entering the Hell. The unpurified believers shall pass through the stages of chastisement and purification in the Hell and then go to Paradise. The Holy Quran says : "God will not purify the Unbelievers in the Hereafter." Perhaps this is why يزکیہم is put befcre کتاب and حکمت in the verse, and after يَتْلُوا عَلَيْهِمْ اٰيٰتِهٖ that is indicative of Eman.

(ii) The second reason perhaps is that a holy mind can understand correctly the Holy Book like the Quran, an ocean of knowledge. Upon Ibrahim only pamphlets were sent down and not any big Book. Hence there was no requirement of a very high purificatian to understand tnose booklets. But upon the Holy Prophet this unlimited Ocean of Knowledge i.e. the Quran, was to be sent down, and to understand this great Book a very high purification was required. Hence تزکیہ is put before کتاب and حکمت . No one can reach the profundity of Kitab and the pinnacle of Hikmat without purification. (Tr.)

3. And raised up that Messenger for another people of them who have not yet joined them,[2] and He is the All-Mighty, the All-Wise.[3]

٣۔ وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

4. That is the excellence of God, He gives it to whom He will, and the grace of God is mighty.[4]

٤۔ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ○

2. It means this very Messenger is raised up for other people too coming in future time, who can also be called اميين (Uneducated) because of not being aware perfectly and correctly of the sciences of Heavenly Constitutions, origin and resurrection e.g. the nations of Persia, Rome, China, Europe, Africa and India etc. who joined them afterwards after embracing Islam. Hazrat Shah Sahib says : "God the High, first created the Arabs to uphold this Religion. Afterwards such perfect men rose up in 'Ajam."

It is said in a Tradition (Hadith) that when the Holy Prophet was asked about وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ he said, putting his hand on the shoulder of Hazrat Salman Farsi : "If Knowledge or Religion goes up to Surayya (the Pleiades) a man of his people shall get it down from there." Sheikh Jalaluddin Siyooti (Be God's mercy upon him) and others have recognized that this prophecy is largely applied to Hazrat Imam A'azam Abu Hanifa Na'man bin Thabit (Be God's mercy upon him).

3. He is the All-Mighty and the All-Wise whose mighty power and wisdom managed for the education and purification of the 'Arab' and 'Ajam' for all times till the last day (Qeyamat), through this grand and glorious Prophet.(صلی اللہ علیہ وسلم)

4. God gave this excellence to the Prophet, and to this Ummat gave such an Illustrious Messenger. So praise to God for this mighty bounty upon this Prophet and this great kindness upon this Ummat !

Note :—The Muslims should recognize the value of this reward and benefaction, and should not fail to avail themselves of the teachings of the Holy Prophet, and should try their level best to get purification.

Onward the example of the Jews is described in order to gain lesson. The Jews went far away from spiritual purification and thus became forgetful of the teachings of Hazrat Moosa (Be peace upon him). Though outwardly they bore the Religion and the Book, inwardly they had gone impute This is why the external adherence to the Book and Religion gave them no benefit. On the other hand they slipped away from the right path, which their Prophet had shown to them, began to worship their wishes, distorted the Book and changed the Divine Laws. The Muslims are indirectly advised not to do those wrong things which the Jews did, and yet they said that they were the sons and the beloved of God. (Tr.)

5. The likeness of those who had been loaded with the Taurat, then they did not bear it up, is as the likeness of an ass that carries the books on its back.[5] Evil is the example of those[6] who have cried lies to the verses of God.[7] And God does not give guidance to the unjust people.[8]

٥۔ مَثَلُ الَّذِيْنَ حُمِّلُوا التَّوْرٰىةَ ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا ؕ بِئْسَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ○

5. On the Jews the burden of the Taurat was laid, and they were held responsible for it, but they did not care a little about its teachings and guidance, neither did they keep it secure, nor gave it place into their hearts, nor availed themselves of God's mercy and grace by acting upon it. No doubt, the Taurat, of whom they were appointed as upholders, was a Divine treasure of wisdom and guidance, but when they did not benefit from it they became an example of this couplet :

نہ محقق شدی نہ دانشمند چارپائے بروکتابے چند

They neither became scholars, nor wise.

They simply became a beast carrying books on his back.

You load an ass with hundreds of books of knowledge and wisdom he will have no perception except of a heavy weight. He is only in search of green grass. It is equal to him whether you load him with jewels and diamonds or load him with earthen vessels or stones. It will be more foolish on his part if the donkey feels proud of the valuable load of books : "Lo ! I am a great honourable scholar."

6. That is a bad people whose example is given here. My God give us shelter !

7. To disbelieve in the good tidings which God has given in the Taurat etc. about the Last Prophet, and the reasons and arguments established in support of the Prophethood of Mohammad (Be peace upon him) is tantamount to crying lies to God's verses.

8. God does not give guidance to such inimical, refractory and unjust people.

6. Thou say: "You of Jewry, if you assert that you are the friends of God, apart from all mankind, then long you for death, if you are true."

7. And they will never long for their dying because of those works which their hands have forwarded, and God knows very well all the sinners.[9]

٦. قُلْ يٰٓاَيُّهَا الَّذِيْنَ هَادُوْٓا اِنْ زَعَمْتُمْ اَنَّكُمْ
اَوْلِيَآءُ لِلّٰهِ مِنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ
اِنْ كُنْتُمْ صٰدِقِيْنَ ○
٧. وَلَا يَتَمَنَّوْنَهٗٓ اَبَدًا بِمَا قَدَّمَتْ اَيْدِيْهِمْ ۭ وَاللّٰهُ
عَلِيْمٌۢ بِالظّٰلِمِيْنَ ○

9. Notwithstanding this stupidity, idiocy and foolishness their claim is that they are the only friends of God among the whole human race and exclusively entitled to Paradise—as if, as soon as they pass away from this world they shall enter Paradise. But if really they have such a strong confidence in their hearts and true in their assertion it was necessary that becoming tired and weary of the impure luxury of the transitory world they would have longed for death, in eagerness for God and in yearning for Paradise. One who comes to know that he has a dignified position with God has no danger, he will undoubtedly feel happy at the very thought of death,

and will think death a bridge that joins the friend with friend. Such words as given below shall come to his tongue ; غدًا نلقى الاحبه، محمدًا وحزبه،

Tomorrow I shall meet my beloved ones—Muhammad and his Companions What a beautiful place is Paradise and how excellent are its outskirts and how deliciously cold are its drinks ! حبيب جبار على فاقة

At my last gasping my beloved came (to take me).

يا بنى لا يبالى ابوك سقط على الموت ام سقط عليه الموت

My son, your father has become care-free that he has fallen down on death, or the death has fallen down on him.

These are the words etc. etc. of those friends of God who longed for death, not because of worldly miseries and hardships but they desired to meet God and see Paradise. Their deeds and movements were a witness to this fact that death was more tasteful to them than all the tastes of the world. The Holy Prophet has said : I desire that I should be slain in the way of God, then I come to life and then slain." Just see comparatively, the condition and movements of those false claimants who assert they are the beloveds of God, while they are most afraid of death. They are dejected and depressed at the very idea of death and run away at its name, not because they desire to earn numerous virtues if they live long, but because their belly is never filled with the greed of the world ; and they conceive in their hearts that they shall definitely be seized for the misdeed that they have done in this world, just after death. In short, it is crystal clear from their deeds and actions that they can never long for death even for a second. It was possible that the Jews of those days would have falsely pretended to long for death in order to defeat the challenge of the Quran, but God did not give them this power too. It is said in the traditions that if some Jew would have longed for death, at once he would have expired by a throat suffocation.

Note :—See notes under verses, 94, 95, Sura Baqara.

According to some early scholars تمنى موت meant a Mubahila against the hostile Jews i.e. it was said to those Jews that if they were sure that they were the beloved of God and were on the straight path against the Muslims, they should invoke death for the party that was false ; but those Jews would not be prepared to meet this Mubahila because they were fully aware of their falsehood and wrong. Ibne Kathir and Ibne Qayyum have adopted the said interpretation. (God knows better)

8. Thou say: 'Death—that from which you flee—shall surely encounter you, then you shall be returned to the Knower of the Unseen and the Visible, then He will tell you that you had been doing (in the worldly life).[10]

٨۔ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم ع بِمَا كُنتُمْ تَعْمَلُونَ ۝

10. Where can you flee fearing death. You make any possible effort, get yourselves closed up in fortified fortresses, yet death will not leave you even there and after death you shall come to the Divine Court.

Connection: The greatest short-coming of the Jews was that the books were laden on their backs but they did no benefit from them. They understood very many things of Divine Religion, but forsook them for the sake of the world. They so much absorbed in the worldly affairs that they had almost forgotten the very idea of the Hereafter. The Muslims are forbidden to adopt such a way of heedlessness and forgetfulness. The enjoining of Juma prayer embodies the spirit of wordly renunciation to a limited span of time. Islam does not say that you should renounce the world altogether. Islam says that worldly activities should not be done at the cost of God's worship and God's remembrance. Moreover the worldly engagements should not create forgetfulness and heedlessness in the interior. In the case of the Jews the worldly business had taken the place of God's remembrance. This is why, when they were ordered to reserve Saturday for God's worship alone and be away from commercial, economic and worldly activities, they could not abide by that Divine order; and mischievously resorted to economic and worldly exploitation as is given in the story of the prohibition, at various places in the Quran. The Muslims are ordered not to absorb themselves into the world so much as the Jews had done, Whenever they are ordered to come in the presence of God they should at once leave all worldly activities and forthwith start for His service. This instruction is given at the occasian of Juma Congregation, because it is a very important weekly assembling of the Muslims. The Muslims are ordered to stand up and leave their worldly activities when the Azan is heard, run to the Mosque and attentively listen to the Khutba and perform the prayer. The Holy Prophet has said: "One who talks during the Khutba is like an ass whereupon books are loaded i.e. he is like a Jew. (God forbid)

SECTION 2

9. O Believers, when the Azan is proclaimed for prayer on Friday (the Day of Congregation) hasten to God's remembrance and leave trafficking aside,[11] that is better for you, if you have understanding.[12]

10. Then when the prayer is finished (completed) scatter in the land and seek God's bounty and remember God very much that you get prosperity.[13]

٩۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

١٠۔ فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ○

11. Hazrat Shah Sahib says : 'This is not the order for every Azan, because congreation can be had elsewhere, but Juma prayer was held only at one place, it could not be had elsewhere. Remembrance here means the Khutba and the prayer is also included in its generalization. It means one must reach Mosque at such time that he may find the Khutba At that time trafficking is Haram. And hastening means going with full preparations and it does mean running.

Note :— نُوْدِيَ here in the Quran denotes Azan that was proclaimed at the time of revelation of the present verse i.e. the one proclaimed in front of the Imam sitting on the pulpit to deliver the Khutba of the Juma prayer. The Azan that is proclaimed before the traditional Azan was appointed in the days of Hazrat Usman by the concensus of the Sahaba. But in the unlawfulness of trafficking, this Azan has the same order which the traditional Azan, has, because the generality of reason determines the generality of command. Of course, this order of unlawfulness of trafficking shall be divine and absolute in the traditional Azan appointed by Hazrat Usman. it shall be deduced in character and presumptuous in nature. This explanation does away all scientific suspicions and doubts. Moreover, it should be noted that يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا is a general address to a particular extent because, Juma is not obligatory, according to unanimous opinion, on the travellers, sick men, etc.

12. The benefits of the present world, it is obvious, have no significance in comparison to the benefits of the Hereafter.

13. Hazrat Shah Sahib says : "Upon the Jews Saturday was enjoined as a Day of Worship. Trafficking was prohibited the whole day. Therefore, it is told that you should seek livelihood (provision) and during this business too forget not God's remembrance." (Mozihul Quran)

11. And when they see merchandise or some diversion they scatter to it and leave thee standing. Thou say: 'What is with God is better than the diversion and the merchandise, and God is the Best Provider.'[14]

١١- وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۚ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ ۝ ع ١٢

14. Once the Holy Prophet was delivering the Khutba of Juma prayer. At the same time a trade caravan came with grains from outside. With it a drum was beaten for the sake of proclamation. Aforetime the city was suffering from scarcity of grains. The people ran towards it to stop it. (They would have thought that the order for listening to the Khutba was like that of the general sermons in which they could stand in necessity. They were not fully aware of the order concerning Khutba.) So many men scattered to it Twelve men including Hazrat Siddique, Hazrat Umar, Hazrat Usman, Hazrat Ali (God is well-pleased with them) were left with the Holy Prophet. At this event the present verse was sent down i.e. the worldly trafficking and diversion is nothing, seek that everlasting wealth which is with God and which is received in the company of the Holy Prophet and in the congregation of God's remembrance and in God's worship. As for the fear of provision due to famine on account of which you had scattered, so remember the provision lies in the hand of God and He is the Best of providers. The slave of that Master should not cherish such fears. After this warning and instruction the state of the Sahaba was that which is described in Sura Noor :

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ

Note :—Diversion (لهو) is every that thing which drives away from God's remembrance as some game, sport, show, etc. Perhaps the sound of that drum is likened to diversion.

Sura Juma has ended by God's grace and kindness.

اٰیاتہا ۶۳ سُوْرَۃُ الْمُنٰفِقُوْنَ مَدَنِیَّۃٌ رکوعاتہا ۲

(SURA MUNAFIQOON; SENT DOWN IN MEDINA, VERSES 11, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

۱۔ اِذَا جَآءَكَ الْمُنٰفِقُوْنَ قَالُوْا نَشْهَدُ اِنَّكَ لَرَسُوْلُ اللّٰهِ ۘ وَاللّٰهُ يَعْلَمُ اِنَّكَ لَرَسُوْلُهٗ ۭ وَاللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ○

1. When the hypocrites come to thee they say: 'We are convinced that thou art indeed the Messenger of God.' And God knows that thou art indeed His Messenger. And God bears witness that these hypocrites are liars.[1]

۲۔ اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ۭ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ○

2. They have taken their oaths as a shield (covering),[2] then they bar from the way of God. These people —evil are the works that they are doing.[3]

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1. The hypocrites came to the Holy Prophet and said they were sincere believers and they acknowledged his prophethood by their hearts. But God refuted their words. i.e. they tell a lie when they say that they have faith in the Prophet by heart. As a matter of fact they are not convinced of the Prophethood of Mohammad (Be peace upon him). Only for the sake of their self-interest they make talks by their tongue and in their hearts they understand that they are telling a lie. Not only this, telling a lie has become their second nature and a distinguished habit. In every matter they use lie and falsehood. As such, a story of their lie is described in this Sura, in which they had spoken a manifest lie, and God from heaven falsified them.

2. They swear false oaths that they are Muslims. They have in fact, taken their false oaths as shield to save themselves from the sword of the Muslim fighters (Mujahideen). Whenever something culpable was committed by them and they were afraid of answerability to the Muslims at once they took false oaths and were liberated.

3. They bar others from entering into Islam by using fowl language against Islam and the sincere Muslims. They tried to find fault with Islam and the Muslims so that other men might not embrace the excellent religion of Islam. Thus they barred the people from the way of God. They thought they would easily deceive the people by their mischievous adherance to Islam. Hence their false oaths were not only injurious to themselves but also to others. What a more evil work would be there than to misguide others and bar them from the path of God ?

(Till a man acknowledges the fundamentals of Islam, though by deception and lie, Islam does not give permission of his slaying.)

٣۔ ذٰلِكَ بِاَنَّهُمْ اٰمَنُوْا ثُمَّ كَفَرُوْا فَطُبِعَ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ○

3. That is because they believed, then they became disbelievers, then seal was set on their hearts, so now they understand nothing.[4]

٤۔ وَاِذَا رَاَيْتَهُمْ تُعْجِبُكَ اَجْسَامُهُمْ ؕ وَاِنْ يَّقُوْلُوْا تَسْمَعْ لِقَوْلِهِمْ ؕ كَاَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ؕ يَحْسَبُوْنَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ؕ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ؕ قٰتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤْفَكُوْنَ ○

4. And when thou seest them, their bodies look fair to thee; and when they speak, thou listnest to their speech.[5] How they are, as if timber laid by a wall.[6] They think every cry a calamity over themselves.[7] They are the enemy, so beware of them.[8] God assail their neck! How they are perverted![9]

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4. It means they believed by tongue but remained disbelievers by heart, and becoming the claimants to Islam they did the works of the Unbelievers. The effect of this betraying and infidelity was that their hearts were sealed. Their hearts became totally impervious to Eman, truthfulness and goodness. It is obvious that they can not be expected to understand anything of truth and virtue. When the heart of a man is perverted on account of his misdeeds and infidelities, then the capability of differentiating and understanding good and evil is totally lost.

5. The hearts of the Hypocrites are perverted, but if you see their bodies, they are of heavy stature; they are wheedling in their speech, eloquent in their expression, greasy in style that the listener attends to them nolens volens, and becomes ready to

accept their speech seeing the superficial beauty of their oration. A poet has rightly said :

ازبروں چوں گور کافر پرخلل واندروں قہر خدائے عزّ وجل

ازبروں طعنہ زنی بر بایزید واز درونت ننگ میدارد یزید

"It means a hypocrite is like the grave of a Kafir which is outwardly decorated with flowers etc. but inside his grave there is the wrath of God—the Respected, the Glorious."

"A hypocrite makes taunts against the pious saint like Bayazid Bustami but his own interior is so much filthy and unholy that even Yazid, the historial rival of Hazrat Imam Hussain, the Martyr, is ashamed of it."

6. A dry and useless wood, which is propped up against a wall, is merely lifeless and senseless, outwardly it appears to be huge but it can not stand a minute without a prop; it can be used in burning if needed, of course. Same is the condition of the hypocrites. Their fat and bulky bodies and statures are mere external coverings. From inside they are empty and soulless, only a fuel fit for the Hell.

7. The Hypocrites are cowardly, heartless and pusillanimous, their hearts trembla at any shrill or noise, thinking that some calamity has befallen them. Due to grave crimes and serious infidelities their hearts are always filled with alarm and apprehension that their mischiefs may have been divulged, or some calamity may have befallen in consequence of their mischievous activities.

8. They are indeed the most dangerous enemies. Beware of their insidious tactics.

9. How strange is this infidelity after the expression of Eman, and how strange is this darkness-loving after the coming of the light of Truth !

5. And when it is said to them: 'Come, God's Messenger may ask forgiveness for you,' they twist their heads, and thou sees. them that they pause and they wax proud.[10]

٥۔ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ○

6. Equal it is for them, whether thou seekest forgiveness for them or thou seekest not forgiveness for them, God will never forgive them. No doubt, God does not give guidance to the disobedient people.[11]

٦۔ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ○

10. Sometime when the treachery of the Hypocrites was clearly divulged or their infidelity and lie was openly brought to light, the people said to them. "The time has not gone even now, come, ask forgiveness of God for your fault in the presence of the Holy Prophet, by the blessing of the Prophet's Istighfar (asking forgiveness) God will forgive you your fault." But in their obstinacy they did not get ready for it out of arrogance and pride and twisted their heads with utter carelessness and paused to come to the Prophet. Nay, but some wretched souls openly said that they had no need of the Prophet's Istighfar.

11. It is possible that you seek forgiveness for them in the present condition, out of extreme mercy and kindness, but God is not to forgive them in any way neither such disobedient souls get the grace of guidance from Him.

Note :—See notes under verse 90, Sura Tauba, of the same type.

7. Those are they who say: 'Do not expend on them that are with the Messenger of God until they scatter off';[12] and with God are the treasures of the heavens and of the earth, but the hypocrites do not understand.[13]

٧. هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ؕ وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ○

12. Once in a journey, two men, one from the Muhajirin and the other from the Ansar, fought with each other. Both of them called their parties for their support, and a considerable disturbance was created. This news came to Abdullah Bin Ubai, the chief of the hypocrites. He said, 'Had we not given them place in our city they would have never fought us. You look after them, so they gather round the Messenger. If you give up the financial help to them they shall scatter being tired of their livelihood expenses. All of them shall go away from the Messenger" He also said that at their return to Medina from the journey the mightier one in that city should expel the abased ones. It means Abdullan Bin Ubai thought himself and his men reasonable and the Muslims in his eyes were despicable More than that he also included the holy person of the Prophet in his evil remark. One Sahabi, Zaid Bin Arqam, communicated the remarks of Abdullah Bin Ubai to the Holy Prophet. The Holy Prophet called Abdullah Bin Ubai and others and investigated the matter. They totally denied the fact and swore false oaths that Zaid bin Arqam had spoken lie due to enmity against them. The people passed remarks against Zaid bin Arqam. He was very much sorrowful and abased. At that time these verses were sent down The Holy Prophet said to Zaid: "God has confirmed thy truth."

13. These idiots did not understand this much that God is the owner of all the treasures of the heavens and the earth. Will He let those men starve who live in the company and service of the Prophet? If the people stop to help them, will God also shut all the doors of His provision? The truth is that what these people are expending upon these godly men, it is God who has given them the grace to expend on them. But for His succour and grace no one can expend a penny in good work.

8. They say: 'If we return to Medina, the mightier one of it will expel the weaker (meaner) ones.' And unto God belongs the glory (power) and unto His Messenger and unto the Believers, but the hypocrites do not know it.[14]

٨۔ يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۚ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ۝ ع ۱۳

SECTION 2

9. O Believers, let not your wealth and your children turn you heedless from the remembrance of God and whoso does that, they are the losers.[15]

٩۔ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ۝

14. The Hypocrites do not know this who commands respect and wields authority. Remember, the respect and honour originally belongs to God, after that due to keeping relation with Him, honour belongs to the Prophet and the Believers according to their degrees.

It is said in the traditions that when the words of Abdullah Bin Ubai (the mightier in the City will expel the meaner ones) reached his son, Hazrat Abdullah bin Abdullah, (who was a sincere Muslim) he stood up with sword in front of the father and called out: "Unless thou acknowledgest this that the Messenger of Allah (Be peace upon him) is respected and honourable and thou art abased, I will not leave thee alive, neither will I let thee enter into Medina." At last, he acknowledged and then his son left his way—God is well pleased with him.

After condemning the Hypocrites, the Believers are given some valuable instructions in the coming section i.e. become not heedless, being engaged in the affairs of the world, as these unwise hypocrites have become heedless and careless about the Hereafter and the remembrance of God.

15. It is a matter of great loss to a man that he may engage himself in the transient leaving the permanent, and fall down from the high goal to lower levels. Only that wealth and seed is good that may not make a man heedless of God's remembrance. If a man becomes heedless of God's remembrance being absorbed in these affairs, he will lose the Hereafter as well as be deprived of peace in this world.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ

It means those who turn away from the remembrance of God, for them is narrow livelihood, and such men in the Hereafter shall be raised blind (because they remained blind to God's Book and God's remembrance in the world).

10. And expend some of what We have provided you before that death comes upon anyone of you, then he may say : 'O my I ord, why did Thou not give me respite for a short time (near term) that I would have given alms and become one of the righteous ?'

11. And God will never defer any soul when its term has come [16] And God is aware of what you do.[17]

١٠ وَاَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ
اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْلَآ اَخَّرْتَنِيْٓ اِلٰٓى
اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ وَاَكُنْ مِّنَ الصّٰلِحِيْنَ ○
١١ وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ۭ وَاللّٰهُ خَبِيْرٌۢ
ع ٢ ١٤ بِمَا تَعْمَلُوْنَ ○

16. Perhaps this is an answer to the words of the Hypocrites : لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ الخ (Expend not upon those who are with the Messenger of God). It means, in expending, there is your own benefit. Make haste in expending whatever you want to expend of alms and freewill offering otherwise you will be remorseful, when the death comes, for that why you did not expend in the way of God. At that time the miser shall wish, "Would that my Lord, my hour of death could be deferred for some time that I would come in Thy presence after expending too much of alms and freewill offerings and becoming one of the righteous" But there is no question of deference there. Not a single moment of respite or delay is made for a soul whose term is completed, the term that is written with God, the age that is fixed by God.

Note !—Hazrat Ibne Abbas has taken the said wish of the miser as an event of the Hereafter i.e. miser will say these words after resurrection i.e. would that he be returned to the world, to come again after expending much in the way of God and after becoming one of the righteous souls.

17. God also knows it well that if, suppose, your death is deferred or you are returned to the world from the resurrection, how will you act then. He knows the internal capacities and capabil ties of everyone and is perfectly aware of the inner and outer conditions of all the souls, and He shall deal with them accordingly.

Sura Munafiqoon has ended, praise and thanks to God at this kindness.

اٰیاتہا ۱۸ سُوْرَۃُ التَّغَابُنِ مَدَنِیَّۃٌ رکوعاتہا ۲

(SURA TAGHABUN, SENT DOWN IN MEDINA, VERSES 18, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

۱۔ يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

1. All that is in the heavens and in the earth is glorifying God. His is the Kingdom and His is the praise,[1] and He is the powerful over everything.

۲۔ هُوَ الَّذِيْ خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَّمِنْكُمْ مُّؤْمِنٌ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○

2. It is He who created you, then some of you is disbeliever and some of you is believer,[2] and God sees what you do.

۳۔ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ ۚ وَاِلَيْهِ الْمَصِيْرُ ○

3. He created the heavens and the earth with planning, and drew your shape, then made your shape fair,[3] and unto Him is the return.

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1. Any kingdom which is seen in the world is a gift of God, and the praise which is celebrated for any soul in the world is, in reality, the praise of God.

2. God has created all men. It was incumbent on their part to believe in Him and obey that Real Benefactor, but it so happened that some became disbelievers and some became believers. No do bt, God had placed in man the capacity and power of going both the sides, but originally God had created them on the right nature. Then some kept on that nature and some adopted an opposite direction against it being impressed by the environment. And God had the knowledge of both from eternity that who would go to what direction by his own free-will and power, and accordingly deserve punishment or reward. This very thing He had written in his fortune according to His knowledge. The Divine Knowledge does not demand the extinction of free-will and optional power of man. Man is not made a stone that has no will or intention. He has got free will and free intention, and to a limited extent he acts according to his will and intention. He eats food and not filth by his own free choice. Similarly he chooses Eman or Kufr by his own free will and not under compulsion. This is the power of selection and choice for which he shall be rewarded or taken to task.

3. The creation of man is better than the creation of other living objects. In outward appearance he is beautitul, and in inward talents, distinguished, nay, it is the substance of all the talents scattered among different creatures. This is why the Sofis call him the Little Universe (عالم صغیر).

4. He knows whatever is in the heavens and the earth, and He knows what you conceal and what you do openly, and God knows what is there within the breasts.

5. Has there not come to you the news of those that had disbelieved before, then they tasted the punishment of their deed, and for them is a terrible chastisement ?[4]

6. That is because their Messengers brought to them clear signs, then they said, 'What, shall mortals guide us?' Then they became disbelievers and turned their face,[5] and God adopted carelessness (from them), and God is All-Sufficient, All-Laudable.[6]

٤۔ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ۭ وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ○

٥۔ اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ ۡ فَذَاقُوْا وَبَالَ اَمْرِهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ○

٦۔ ذٰلِكَ بِاَنَّهٗ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَقَالُوْٓا اَبَشَرٌ يَّهْدُوْنَنَا ۡ فَكَفَرُوْا وَتَوَلَّوْا وَّاسْتَغْنَى اللّٰهُ ۭ وَاللّٰهُ غَنِيٌّ حَمِيْدٌ ○

4. Before, many nations like Aad, Thamood, etc. were annihilated and the chastisement of the Hereafter is apart from it. This address is made to the People of Mecca.

5. The Unbelievers could not assemble the idea of prophethood with the idea of humanity. They thought that a Prophet should be super-man or a super-natural person. So they said, "Are mortals like us have been sent down as guides. If it was needed to send down some guide, then some angel should have been sent down from heaven." In other words prophethood and mortality near them were antagonistic to each other. This is why they adopted Kufr and rejected the Prophets.

Note :—To prove by this verse that one who says : 'Messengers are mortals' is a Kafir (Unbeliever) is a sheer ignorance and heresy. On the contrary, if someone says that the present verse proves the Kufr (unbelief) of those who refute the mortality of Messengers—the children of Adam, that would be a more sound and reasonable argument.

6. What need or care would have God ? They turned their face, so God also lifted up His merciful eyes from there. He is All-Independent, All-Laudable.

7. The Unbelievers assert that they will never be raised up.[7] Thou say : Why not? By my Lord, you shall undoubtedly be raised up, then you shall be told the things you did. And that is easy for God.'[8]

8. Therefore believe in God and His Messenger and in the Light that We have sent down.[9] And God is aware of all the works you do.[10]

9. Upon the day when He shall gather you for the Day of Gathering—that is the Day of Loss and Gain (Losing and Winning).[11]

And whosoever believes in God and does good deeds, God will remove from him his evils,[12] and admit him into gardens underneath which rivers flow, to dwell therein for ever and for ever. That is the mighty success.[13]

٧- زَعَمَ الَّذِيْنَ كَفَرُوْٓا اَنْ لَّنْ يُّبْعَثُوْا ۭ قُلْ بَلٰى وَرَبِّيْ لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۭ وَذٰلِكَ عَلَي اللّٰهِ يَسِيْرٌ ○

٨- فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالنُّوْرِ الَّذِيْٓ اَنْزَلْنَا ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ○

٩- يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ۭ ذٰلِكَ يَوْمُ التَّغَابُنِ ۭ وَمَنْ يُّؤْمِنْۢ بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُّكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَيُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ○

7. Like Messengership they also disbelieve in upraising after death.

8. What is the difficulty with God to raise up again and take the accounts of all mankind. Be sure that will certainly happen. By the denial of anyone that Hour can not be deferred or postponed. Hence it is incumbent on your part to leave the disbelief and think about that Time.

9. The Light here means the Noble Quran.

10. With the Eman action is also wanted.

11. On that day the people of the Hell shall lose and the people of Paradise shall win. Losing is that they, utilizing their energies in absurd activities, lost their capital too, and winning is that they gained thousands in recompense of ones. Of it some detail is given below.

12. The faults, which were committed in the world, shall be forgiven by the blessing of Eman and righteous deeds.

13. He who entered Paradise, achieved all his desires—the place of God's good pleasure and His Sight is also the same.

10. And those who disbelieved and cried lies to Our verses—those shall be the inhabitants of the Hell, dwelling therein for ever and they reached a bad place.

١٠۔ وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ خٰلِدِيْنَ فِيْهَا ۭ وَبِئْسَ الْمَصِيْرُ ۝ ع ١٥

SECTION 2

11. No affliction befalls without the order of God. And whoso believes in God, He gives guidance to his heart.[14] And God has knowledge of everything.[15]

١١۔ مَآ اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا بِاِذْنِ اللّٰهِ ۭ وَمَنْ يُّؤْمِنْۢ بِاللّٰهِ يَهْدِ قَلْبَهٗ ۭ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

12. And obey God and obey the Messenger, then if you turn your face, the job of Our Messenger is only that to deliver (the Message) explicitly and distinctly.[16]

١٢۔ وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّيْتُمْ فَاِنَّمَا عَلٰي رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ۝

14. No affliction and misery befalls in the world without God's will or intention When a Momin believes in this fact, then he need not be sorry and disheartened at it, nay, but he should keep acquiescent in the cecision of the Real Lord in all circumstance, and he should say this :

نہ شود نصیب دشمن کہ شود ہلاک تیغت سر دوستاں سلامت کہ تو خنجر آزمائی

(It should not be the fate of the enemy to be killed by Thy sword. The head of the friends is present that Thou mayst try the dagger.)

By this way God guides the heart of a Momin to the way of patience and submission. Thereafter the wonderful ways of recognition and certainty are opened, and the door of inward progress and the heart-exhilarations is also opened.

15. Whatever affliction and misery He sends He sends it with absolute wisdom and knowledge, and He alone knows who of you walked at the path of patience and perseverance, obedience and submission, and His good pleasure, and whose heart is deserving of which states and conditions.

16. In mildness and hardship, in misery and comfort, in brief in all circumstances the order of God and the Messenger should be obeyed. If you do not do that you will yourselves incur the loss. The Messenger has had performed his duty explicating all good and evil to you. God does not receive any benefit or harm from your obedience or disobedience.

13. God—there is no god but He. And in God the Believers should put their trust.[17]

14. O Believers! Some among your wives and children are enemy to you,[18] so beware of them; and if you pardon and overlook and forgive, so God is All-Forgiving, All-Kind [19]

15. Your wealth and your children are but for your trial, and with God is a mighty wage (Thawab).[20]

١٣۔ اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ○

١٤۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ ۚ وَاِنْ تَعْفُوْا وَتَصْفَحُوْا وَتَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

١٥۔ اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ؕ وَاللّٰهُ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ○

17. The God and the Benefactor is His Self alone. Worship is reserved for Him alone, and help is sought from Him alone, No one deserves worship, nor anyone else can be trustworthy.

18. Many times, a man, being entangled in the love of wife and children forgets God and His commands. For these relations, how many evils he commits and how many virtues he is deprived of! The demands and desires of the wife and children and the efforts to please them never allow him to rest, In these engagements he becomes forgetful of the Hereafter. It is obvious that those wives and children who become the cause of loss to man can not be called his friends, nay, but they are the worst foes whose enmity very often is imperceptible. This is why God, the Most High, has warned man to beware of such enemies, and abstain to adopt such a way which tends to the loss of his own in the effort to ameliorate their world. But it does not mean that all wives and children in the world are of this demeanour. There are very many she servants of God who safeguard the religion of their husbands and cooperate with them in good works. And there a e very many blessed children who become the abiding virtues for their parents.

جعلنا الله منهم بفضله ومنّه

(May God admit us into those blessed ones by His grace and kindness!)

19. It means if they have done enmity against you and you incurred some mundane or religious loss, it should not lead you to retaliate and become severe to them unreasonably This behaviour will disturb the administration of wordly affairs. As far as wisdom and Shariah allows you should forgive and pardon their shortcomings and absurdities and adopt an attitude of connivance. At these morals God shall do kindness to you and forgive you your blunders.

20. It means God tests you by your wealth and children to see who forgets the permanent and everlasting blessings of the Hereafter getting engrossed into the transient pleasure of this world, and who has made these things a means to the provision of hereafter, and preferred the mighty wage of these to the tastes and lovings of here?

16. So fear God as far as you can and listen and obey,[21] and expend for your good,[22] and whosoever is guarded against the avarice of his soul, those—they reached the goal.[23]

17. If you lend God a goodly loan, He will multiply for you and forgive you.[24] And God is All-Thankful, All-Clement.[25]

18. Knower of the Unseen and the Visible, the All-Mighty, the All-Wise.[26]

١٦- فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَاَطِيْعُوْا وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ۭ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ○

١٧- اِنْ تُقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۭ وَاللّٰهُ شَكُوْرٌ حَلِيْمٌ ○

ع ١٨- عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الْحَكِيْمُ ○

21. 'Fearing God as far as you can,' you should be firm in this trial, and listen to His word and obey.

22. If you expend in the way of God it shall be to your own good.

23. Only that one reaches the goal whom God saves from the avarice of his Nafs (soul), and whom He keeps secure from greed and miserliness.

24. If you expend pure wealth, in the way of God with sincerity and good intention, God shall give far more than that, and He will forgive you your faults and failures. This subject has also been discussed at very many places before.

25. 'He is All-Thankful' means He gives a great Thawab on a small action. 'He is All-Clement' means He does not send the chastisement all of a sudden seeing the sins. And most of the criminals are forgiven, and the punishment of many others is curtailed.

26 He alone knows the external actions and the internal intentions. By His mighty power and wisdom He will give the recompense accordingly.

Sura Taghabun has been completed by His grace and kindness.

سُوْرَةُ الطَّلَاقِ مَدَنِيَّةٌ وَعَدَدُ آيَاتِهَا ١٢ وَعَدَدُ رُكُوعَاتِهَا ٢

(SURA TALAQ, SENT DOWN IN MEDINA, VERSES 12, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is excessively Compassionate, Extremely Merciful.

SECTION 1

يٰٓاَيُّهَا النَّبِيُّ اِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوْهُنَّ لِعِدَّتِهِنَّ وَاَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللّٰهَ رَبَّكُمْ ۚ لَا تُخْرِجُوْهُنَّ مِنْۢ بُيُوْتِهِنَّ وَلَا يَخْرُجْنَ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُوْدُ اللّٰهِ ۭ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَقَدْ ظَلَمَ نَفْسَهٗ ۭ لَا تَدْرِيْ لَعَلَّ اللّٰهَ يُحْدِثُ بَعْدَ ذٰلِكَ اَمْرًا ○

1. O Prophet, when you divorce the women, divorce them on their term,[1] and count the term,[2] and fear you God who is your Lord. Do not expel them from their houses,[3] and they should not also go forth, but that they commit a flagrant indecency [4] And these are God's bounds tied by God, and whosoever trespasses the bounds of God has done wrong to himself.[5] He knows not, per chance after that (divorce), God may create a new situation.[7]

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1. This is an address to the whole Ummat through the person of the Holy Prophet i.e. when anyone (due to some necessity or helplessness) intends to divorce his wife, he should divorce her on the term. It has been given in Sura Baqara that the term (Iddat) of the divorced woman is three menses. And it is the religion of Imam Abu Hanifa. Therefore divorce should be given before the menses, in the period of purity, so that the whole course may be reckoned. If, suppose, he pronounces divorce in menses then the situation would not be empty of two positions :

The course wherein the divorce is pronounced shall be reckoned, or it shall not be reckoned. In the first position the days of menses, which have lapsed the pronouncement of divorce, will be a diminution in the prescribed term i.e. there shall

not pass three complete menses. In the second position, when three menses are counted apart from the present menses, then this course shall exceed three prescribed menses of the term. Consequently, the constitutional way is that divorce should be given in the days of purity, and then the ensuing three menses should be counted.

One condition, that is proved by the Tradition (Hadith), is that during this period of purity the intercourse should have not been done by the husband.

2. The man and the woman both should remember the term lest some distrubance or incautiousness should take place due to mistake and heedlesness. Moreover divorce should be pronounced in a way that diminution or excess should not take place in reckoning the days of the term, as described in the above note.

3. It means the orders of God should be fully carried out with the fear of God in the heart. One of those orders is that divorce should not be given during the menses, and three divorces should not be cast at one time. Moreover, the divorced woman should not be expelled from her house, etc. etc.

4. The women should not also go forth by their own freewill, because this dwelling is not a mere human obligation that it may become void by her pleasure, nay, it is the constitutional right. Of course, if some woman commits open indecency, as adultery or theft, or according to some Ulema may use impudent language and is always bent upon fighting and grieving, then to expel is lawful. And if the woman herself goes forth, then it would be an act of flagrant indecency.

5. Whosoever trespasses the bounds of God becomes sinful and is liable to punishment with God.

6. لَا تَدْرِيْ is translated in the third person that it may be known that the address is to the divorcing man and not to the Prophet.

7. Perhaps some mutual understanding or compromise may take place between them and they may feel remorseful at the divorce.

2. Then, when they reach their term, retain them according to law or leave them according to law,[8] and take witnesses, two men of equity (two men reliable), from among yourselves,[9] and perform straight the witnessing for God's sake.[10] This thing—from it will understand he who believes in God and the Last Day.[11] And whosoever fears God, He will create for him a way out,[12]

٢- فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ
يَجْعَل لَّهُ مَخْرَجًا ۝

8. When the term is near at end in a revocable divorce, you are given option of one of the two things :

Either retain the woman in marriage revoking the divorce, before the expiration of the term, with an established usage of the Islamic Society. Or at the expiry of the term leave the woman honourabley.

The main idea is that, whether retain or leave, deal humanly and honourably. Do not do this that you revoke the divorce for mere prolongation of the Iddat, and

yet you are not willing to retain her. Or if you are willing to retain, then do not, tease, trouble or taunt the woman.

9. After divorcing if the man wants to retain the woman, revoking the divorce, before the term expires, then he should call in two witnesses, two reliable men of equity, at the time of revocation, so that he may not become accused in the society.

10. This is an instruction to the witnesses that they should not be ambiguous or crooked but straightforward in giving evidence.

11. In the Days of Ignorance the women were dealt with very cruelly. They were behaved like cows and buffalos or like very abased and helpless prisoners. Sometimes they were divorced hundred times, but still their miserable plight did not end. The Holy Quran raised voice here and there against these barbarous cruelties and merciless treatments, and threw a very clear light on the rights and bounds of marriage and divorce, and especially in this Sura a very comprehensive and universal principle of guidance—retain them according to established usage or leave them honourably—is described together with other wise and useful instructions and advices, the substance whereof is that if you retain the women you retain them in a reasonable and honourable way, and if you leave them, leave them in a reasonable and honourable way. But from these golden instructions only that man can benefit who has faith in God and the Last Day, because this faith alone creates the fear of God in the heart of man, and only by this fear a man thinks that as a weak woman has come under their control and possession by fortune and chance, they are also under the sovereign power and possession of some Omnipotent Being. This is the only idea that can prevent a man from doing wrong and violence, and that urges man to the obedience of God, the Exalted, the High. This is why in this Sura much emphasis is laid upon piety and the fear of God.

12. Fearing God obey the orders of God by all means. Whatever troubles and hardships come in your way, God shall create for you a way out, and make provision for you in all adverse circumstances.

3. And He will give him provision from whence he never reckoned.[13] And whosoever puts his trust in God, then He is sufficient for him. Verily God accomplishes His work. God has determined the estimate of everythings.[14]

٣- وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ○

4. As for those who have despaired of menstruating among your women, if you are in doubt, their term shall be three months, and the same for those who have not menstruated as yet.[15] And those who bear child, their term is when they deliver their burden.[16] And whoso fears God, God will generate in his work, easiness.

٤- وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ ۚ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ○

5. This is God's command that He has sent down unto you. And whoso fears God He will remove from him his evils and magnify for him the wage.[17]

٥- ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۚ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ○

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13. The fear of God is the key of the treasures of both worlds and the means to all successes. By its blessing the hardships are ceased, incalculable and incomprehensible provision is provided, sins are forgiven, Paradise is attained, the wage increases and a strange peace of mind and tranquility of heart is received whereafter no hardship remains a hardship and all complexities and distresses scampher off within. In a Tradition the Holy Prophet has said : "If all men of the world hold this verse, it shall suffice for them."

14. Put trust in God and do not rely on mere causes. The power of God is not bound by these causes Whatever He is to do, that work has to be accomplished. The causes are also subservient to His Will. Of course, there is an estimate of everything with Him according to which it comes into manifestation. Therefore, if there is some delay in the achievement of object the Mutawakkil should not become perplexed.

15. The Quran has told three menses as a term for the divorced woman (as given in Sura Baqara). As for those women who have not menstruated as yet, or whose menses have stopped due to old age, their term is three months.

16. According to the unanimous opinion of the scholars the term of a pregnant woman is till the delivery of the child even if it takes place after one minute or it takes place after an indefinite long period. This order applies to the divorced woman and the bereaved lady both (as elaborated in the Traditions).

17. After each sentence the subject of piety and the fear of God is repeated over and over again in different styles, so that the reader may be repeatedly warned that in the affairs of women this thing is most required.

6. Give them lodging to live where you yourselves are living, according to your means,[18] and do not desire to tease them, so as to bring straitened circumstances upon them [19] And if they bear child, expend upon them until they deliver their burden,[20] then if they suckle for your sake, give them their wages, and consult together with virtue.[21] And if you are at opposition with each other, another woman shall suckle for him.[22]

٦. اَسْكِنُوْهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ وُّجْدِكُمْ وَلَا تُضَآرُّوْهُنَّ لِتُضَيِّقُوْا عَلَيْهِنَّ ؕ وَاِنْ كُنَّ اُولَاتِ حَمْلٍ فَاَنْفِقُوْا عَلَيْهِنَّ حَتّٰى يَضَعْنَ حَمْلَهُنَّ ۚ فَاِنْ اَرْضَعْنَ لَكُمْ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ ۚ وَاْتَمِرُوْا بَيْنَكُمْ بِمَعْرُوْفٍ ۚ وَاِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهٗۤ اُخْرٰى ۝

18. It is incumbent on the part of man to give lodging to the divorced woman to live during the period of the term. It is called Sukna (سکنیٰ). When Sukna (dwelling place) is incumbent on man, fooding shall also be his responsibility because the woman shall be bound within the four walls for his sake during the prescribed term. The words of the Holy Quran:

اَسْكِنُوْهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ وُّجْدِكُمْ وَلَا تُضَآرُّوْهُنَّ لِتُضَيِّقُوْا عَلَيْهِنَّ

also imply the meaning of fooding, because it is ordered in this sentence that the man should keep the woman in his house according to his means, which naturally bears the sense of fooding and clothing, together with lodging, in an honourable way. In the Mashaf of Hazrat Abdullah Ibne Mas'ood this verse read as follows:

اسكنوهن من حيث سكنتم وانفقوا عليهن من وجدكم

According to the Hanafi School the order of fooding and lodging is general for all kinds of divorced women, not exclusively confined to the revocable divorce, because the context i.e. the order for the term of the three kinds of women—the woman despaired of menses, the pregnant and the one who has not menstruated as yet, does not involve any speciality, then why should speciality be traced here without reason? As for the tradition quoted by Fatima binte Qais, in which she says that her husband had pronounced three divorces for her but the Holy Prophet did not allow her lodging and fooding, firstly Hazrat Farooqe A'zam, Hazrat A esha and other Sahaba and their followers have denied this tradition, nay, but Hazrat Farooqe A'zam has said to this extent that they were not going to leave the Book and the Sunnah of the Messenger of God (Be peace upon him) only at the words of a woman, because they knew not whether she forgot or remembered. Hence the known fact is that Hazrat Farooqe Azam had understood this from the Holy Quran that provision of fooding and lodging was obligatory on the divorcing men for all the three types of divorced women. Moreover, in his support he had also got some

Sunnah of God's Messenger with him. As such Tahawee etc. have quoted traditions in which Hazrat Farooqe A'zam is quoted to have clearly described that he had himself heard that Masala (مسئلہ) from the Holy Prophet (Be peace upon him). And in Dar Qutna one Tradition is also clear about this matter, though remarks are made about some of its narrators. Secondly, it is also possible that the Holy Prophet might have not suggested the provision of lodging and food for Fatima binte Qais because she was impudent to her husband's relatives as given in some traditions. So the Prophet had ordered that she should leave their house. Then when lodging was gone, the fooding was also dropped as in the case of a rebellious wife (ناشزہ), who goes forth of the house rebelling against the husband, the fooding is dropped, unless she comes back to the house. Moreover, in some traditions of the Jam e Tirmizi, it is given that grains were provided, f r her fooding, but she demanded more than that she was provided, and this demand was rejected. Then it will mean that the Holy Prophet did not grant the excess of the provision she was being given by the man. (God knows better)

Of course, this should be remembered that in so. e tradition of Nisai, Tibrani and Masnad Ahmad, Fatima binte Qais has quoted the clear words of the Holy Prophet that Sukna and Nafqa is only for that woman whose divorce is likely to be revoked. But the authorities of these traditions are not much strong.

19. Do not harass the woman that she may be compelled to go forth.

20. The period of pregnancy is sometime: very long—hence it is made clear that she shall be given the provision till the delivery of the child, however long the period may be. This shall not be done that provision may be stopped after three months, and still she has not delivered her burden.

21. After delivering the child if the woman suckles for your sake, the wage that could be given to any other woman for suckling should be given to her, and should enter into a contract after an honourable and amicable consultation. They should not adopt stubbornness and crookedness unreasonably. On the other hand they should behave with each other with honour and goodness. Neither the woman should deny to suckle the child, nor the man should hire another woman for suckling.

22. But if the woman is not pleased to suckle due to mutual hatred, then it does not rest upon her. Any other woman may be had for this purpose. She should not wax so much proud. And if the man does not want her to suckle her child, any other woman, after all, shall come to suckle, and something shall be given to her. Then why should he not give to the mother of the chi'd ?

7. Let the man of resources expend out of his abundance. And as for him whose provision is stinted to him, let him expend as God has given him. God does not impose a burden upon any soul but to the amount of what He has given him. Now God will create, after financial distress, some easiness.[23]

٧. لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا ۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝

SECTION 2

8. And how many a city that went forth arrogantly of the Commandment of God and His Messengers, then We seized them in accounts with a terrible reckoning and cast upon them a calamity, an unseen calamity.[24]

٨. وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبْنَٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَٰهَا عَذَابًا نُّكْرًا ۝

9. Then they tasted the punishment of their action, and the last end of their action was loss.[25]

٩. فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَٰقِبَةُ أَمْرِهَا خُسْرًا ۝

23. The expenses of bringing up the child is the responsibility of the father. A man of affluence should expend according to his resources, and a man of small means should expend according to his condition. When a man is not given plenty and his provision is measured, he should expend of it according to his capacity. God does not impose a burden upon any soul more than his power. When you expend in the straits according to the Divine Order, He will change the hard and poor circumstances into easy conditions.

24. Be cautious about the observance of Divine Commands (especially belonging to the affairs of women). If you disobey then remember that many of the cities have been destroyed in consequence of God's disobedience. When they waxed proud and turned disdainful from the commandments We made reckoning with them and that too terrible. We did not forgive them even one sinful work, then We entangled them into such a strange calamity that was never seen by their eyes!

25. The transaction of the whole long life ended into a hopeless loss, and the capital was absolutely lost.

10. God has prepared for them a terrible chastisement,[26] so fear God, O men of wisdom, those who have faith,[27] no doubt, God has sent down unto you an instruction (advice) [28]

11. A Messenger who recites unto you God's verses, explicit narration.[29] that he may bring forth those who have believed and done righteous deeds, out of shadows into light.[30] And whoso believes God and does some virtue, He shall admit him into gardens underneath which rivers flow, dwelling therein for ever and for ever. Of course, God has excellently provided for him the provision.[31]

١٠. أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ
يَا أُولِي الْأَلْبَابِ ۚ الَّذِينَ آمَنُوا ۚ قَدْ أَنْزَلَ اللَّهُ
إِلَيْكُمْ ذِكْرًا ۝
١١. رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ ۚ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ۖ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ۝

26. Formarly the worldly chastisement was described, this one is the chastisement of the Hereafter.

27. Hearing the lesson-giving stories, the wise Believers should be fearful, lest their should occur from them such immoderacy that they come under God's seizure. (God forbid)

28. Instruction here means the Quran, if zikr means Zakir then it will denote the person of the Holy Prophet.

29. Clear and manifest verses wherein God's commands are recited unto mankind, explicitly.

30. Shadows mean the shadows of Kufr and Ignorance. Light means the light of Eman, knowledge and action. The Holy Prophet has been sent unto mankind that he may bring forth mankind from the darkness of Unbelief and Ignorance into the light of Eman, recognition and action.

31. Where shall a better provision be found than that in Paradise ?

12. God is He who created seven heavens and the earth as many.[32] God's command descends in them,[33] that you may know that God can do everything, and that the knowledge of God encompasses everything.[34]

١٢- اَللّٰهُ الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّمِنَ الْاَرْضِ مِثْلَهُنَّ ؕ یَتَنَزَّلُ الْاَمْرُ بَیْنَهُنَّ لِتَعْلَمُوْۤا اَنَّ اللّٰهَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ۙ وَّاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَیْءٍ عِلْمًا ۝ ع ١٢

32. The earths as well, He created seven, as given in the Traditions of Tirmizi etc. It is possible that they are not visible, it is possible that they are visible, but the people think them to be stars or planets, as the scientists of today have predicted the possibility of life in Mars etc. As for the description of those earths to be under our earth, in the Tradition, is perhaps with respect to certain conditions, and under some other conditions they may be above this very earth. As for the saying of Hazrat Ibne Abbas about the Adam in those earths like the Adam of this earth, it is elaborated in Ruhul M'aani. Maulana Mohammad Qasim, the founder of Darul Uloom, Deoband, has written a pamphlet on this subject (Tehzirun-Nas) in which he has proved by the present verse and the traditions that there are six other earths and the finality of our Prophet is also proved for the Prophets sent in those earths.

33. For the administration and planning of the universe the commands of God—both constitutional and schematic—descend in the heavens and in the earths.

34. The main purpose of creating the heavens and the earths, and executing the administrative orders in them, is that the Divine Attributes of Knowledge and Power may be mainfested. Other Divine Attributes, somehow or other come under the above two Attributes. The tradition generally quoted among the Sofis (Saints)

كنت كنزاً مخفياً فاحببت ان اعرف

(I was a hidden treasure, so I liked that I should be recognized), though not recognized by the Traditionalists, yet it appears that the main idea of this tradition is derived from the present verse. (God knows better)

Sura Talaq has ended by His grace and kindness.

سُوْرَةُ التَّحْرِيْمِ مَدَنِيَّةٌ رُكُوْعَاتُهَا ٢ اٰيَاتُهَا ١٢

(SURA TEHREEM, SENT DOWN IN MEDINA, VERSES 12, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate Extremely Merciful.

SECTION 1

يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

1 * O Prophet, why maketh thou unlawful what God has made lawful for thee, seeketh thou the good pleasure of the wives,[1] and God is All-Forgiving, All-Kind.[2]

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* In the comments of Sura Ahzab it has been given that when God conferred victories on the Muslims and the people became affluent, the holy wives of the Holy Prophet also thought why they also not become affluent. In this connection they demanded of the Holy Prophet some more Nafqa (expenses of fooding and clothing etc.). In Sahih Muslim one Tradition speaks : وهن حولی یطلبنني النفقه (And they were around me demanding Nafqa) and in Bukhari, in the Chapter of good qualities, it is given : وحوله نسوة یکلمنه، و یستکثرنه (And around him were women speaking to him and demanding increment). At this Hazrat Abu Bakr rebuked Hazrat Aesha and Hazrat Umar rebuked Hazrat Hafsa (God is well-pleased with all of them). At last the holy wives promised that in future they would not demand of him what he did not possess. Notwithstanding that position the pace of time ran in other way, and the Holy Prophet had to take up Eala (separation) from the wives for one month, till that the Verses of Option (verse 28, 29) came down in Sura Ahzab and ended this story. Meanwhile some more events took place to the grief of the Holy Prophet. The fact is that the intense love, which the holy wives had for the Holy Prophet, had naturally created some tension among them. Every wife desired and tried to draw the attention of the Holy Prophet more and more towards her own self in order to gain the prosperity

of the two worlds, abundantly For a man this occasion is the most delicate moment of test of his patience, though fulness and morality. At this delicate occasion too the steadfastness of the Holy Prophet remained unshaken and proved to the very test that could be expected from the dignity of a grand and glorious Prophet like him. It was his habit that he went to the house of every wife after Asr (evening prayer) to remain with them for some time. One day he stayed in the house of Hazrat Zainab for some time more than usual. The matter was that Hazrat Zainab offered him honey, in taking which some time more than usual had passed. Then for a few days this practice continued. Hazrat Aesha and Hazrat Hafsa planned together that the Holy Prophet should give up drinking honey there. The Holy Prophet gave up and said to Hafsa: "I had taken honey in the house of Zainab, but now I say on oath that I will not drink honey there henceforth." And thinking that if Zainab came to know about it she would be grieved, he forbade Hazrat Hafsa to inform anyone about it. A similar event also took place about Maria Qibtiya (she was the Harem of the Holy Prophet and she had given birth to Hazrat Ibrahim who had died in the early age). The Holy Prophet also swore on oath at this occasion for the sake of his wives that he would not go to Mariya. This thing he had said before Hazrat Hafsa, and had instructed her with emphasis not to open it before others. Hazrat Hafsa, secretly communicated these events to Hazrat Aesha, and she also said to her not to inform anyone about those events, God informed the Holy Prophet. The Holy Prophet told Hazrat Hafsa that she gave information to Aesha about that thing though he had forbidden her. Hazrat Hafsa was astonished and asked the Holy Prophet, "Who told you ?" Perhaps she would have thought about Hazrat Aesha The Holy Prophet said : نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ —The All-Knowing, the All-Aware informed me. About these events these verses are sent down.

1. 'The making of Halal as Haram upon himself' means that thinking that thing as Halal and permissible by faith, he had sworn that in future he would not use it. Doing this thing is constitutionally lawful, provided it is done on account of some sound and genuine reason (expedience). But it was not befitting the high dignity of the Holy Prophet to establish such an example, for the good pleasure of some wives, that would become a cause of distress and narrowness for the Ummat in futurity. So God has made it a point that the wives, no doubt, required a good moral behaviour, but not to such an extent that, for their account, difficulties may be born by making a Halal thing as Haram, upon himself.

2. God forgives the sins, and upon the part of the Holy Prophet no sin was done, only a thing beneath dignity had occurred.

2. God has had enacted for you the absolution of your oaths, and God is your Owner, and He is the All-Knowing, the All-Wise.[3]

3. And when the Prophet confided (said secretly) to one of his wives a certain matter, then when she gave information of it, and God disclosed that matter to the Prophet, the Prophet told some of it and some he put off, then when he told her of it, she said, who told thee this?' He said, That All-Knowing, All-Aware told me.'[4]

٢- قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ وَاللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ الْعَلِيْمُ الْحَكِيْمُ ○

٣- وَاِذْ اَسَرَّ النَّبِيُّ اِلٰى بَعْضِ اَزْوَاجِهٖ حَدِيْثًا ۚ فَلَمَّا نَبَّاَتْ بِهٖ وَاَظْهَرَهُ اللّٰهُ عَلَيْهِ عَرَّفَ بَعْضَهٗ وَاَعْرَضَ عَنْ بَعْضٍ ۚ فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ مَنْ اَنْۢبَاَكَ هٰذَا ۚ قَالَ نَبَّاَنِيَ الْعَلِيْمُ الْخَبِيْرُ ○

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3. That Owner, by His knowledge and wisdom, has enacted for you suitable laws and rules, whereof one is that, if any man swears oath on a wrong manner, then giving the expiation (as mentioned is Sura Maeda, verse 89) he can open his oath. Hazrat Shah Sahib says: "If now someone says to his possession," "It is Haram (unlawful) on me, then the oath is asseverated. He shall give expiation (Kaffara), then utilize or make use of it, be it food, clo hes or hand-maid (and this is according to the Hanafiites.

4. In the introduction of this Sura the story of honey and Mariya Qibtiya is described, here in this verse it is told that whatever efforts the servants may make to hide a certain matter, but when God wills to disclose it, it can never remain hidden.

Moreover, the extra-ordinary leniency and connivance, which the Holy Prophet (Be peace upon him) did assume at the activities that were against his disposition, provides a proof of this excellent dealings and broadminded morals in his social and family life His good nature and lofty character was too innocent to seize them on small matters. Generally he put off some matters out of pardon and magnanimity, as he had not blamed fully Hazrat Hafsa at the occasion of complaint. (His amiable traits had captivated the heart of every wife, and his wide heart truely worked as a magnet).

Hazrat Shah Sahib says: "Some say that the Holy Prophet had informed Hazrat Hafsa about the dismissing of that Harem (Mariya Qibtiya) and also forbidden her to disclose the matter to anyone. In addition he had also said something more to Hazrat Hafsa. She disclosed all to Hazrat Aaesha, because in both matters both were interested. Then after coming to know through Revelation the Prophet blamed Hazrat Hafsa at the secret of the Harem (Mariya Qibtiya), but said nothing about the other matter. What was that thing? Perhaps it was that his father would be Khalifa after the father of Aaesha. The Unseen is with God! What God and His Messenger put off, we can't know about it. He put off that matter lest unnecessary propaganda should shoot out to the resentment of certain souls.

Note:—This subject of Khilafat has occurred in some week traditions, and some Shia Ulema have also recognized it.

4. If you two repent unto God, so your hearts have had inclined,[5] and if you demonstrate against him, so God is his comrade, and Gabriel, and the righteous Believers, and after that the angels are his supporters (backers).[6]

٤- إِنْ تَتُوبَآ إِلَى اللّٰهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۚ وَإِنْ تَظٰهَرَا عَلَيْهِ فَإِنَّ اللّٰهَ هُوَ مَوْلٰىهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۚ وَالْمَلٰٓئِكَةُ بَعْدَ ذٰلِكَ ظَهِيرٌ ○

5. If the Prophet leaves you all now, his Lord will give him in exchange, wives better than you, women submissive, believing, standing in prayer, penitent, devout given to fasting—married and virgins.[7]

٥- عَسٰى رَبُّهٗٓ إِنْ طَلَّقَكُنَّ أَنْ يُّبْدِلَهٗٓ أَزْوَاجًا خَيْرًا مِّنْكُنَّ مُسْلِمٰتٍ مُّؤْمِنٰتٍ قٰنِتٰتٍ تٰٓئِبٰتٍ عٰبِدٰتٍ سٰٓئِحٰتٍ ثَيِّبٰتٍ وَّأَبْكَارًا ○

5. This is an address to Hazrat Aaesha and Hazrat Hafsa: "If you repent unto God, then, no doubt, it is an occasion of repentance, because your heart' have had deflected from the path of rectitude and moderateness. Therefore abstain from all such immoderations in future."

6. The home affairs of the husband and wife sometimes appear to be very insignificant and trifling in the beginning, but if they are let loose they turn to be very dangerous in the long run, especially when the woman belongs to a high family she can also be proud of her father, brothers and other relatives. So they are warned that if they continue their activities and make demonstrations like that, then they should remember that it will give no harm to the Prophet, because human contrivance and planning fail against him whose comrades and supporters are God, the Angels and the righteous Believers in their respective degrees. Of course, they can receive loss if they do not refrain.

Note :—Some early scholars have given the names of Hazrat Abu Bakr and Hazrat Umar in the interpretation of صَالِحُ الْمُؤْمِنِينَ Perhaps it is because Hazrat Aaesha and Hazrat Hafsa are involved in this matter.

7. Let not this whim enter your mind that after all, man is in need of women, and where are women better than you? Hence all your activities will be inevitably tolerated. So remember, if God will, He may create better women than you for His Prophet. There is no scarcity of anything with Him.

Note :—In some peculiar conditions of life a man prefers widows to the virgins. Hence the women who have been married (ثَيِّبٰتٍ) are mentioned in the verse.

٦. يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ○

6. O Believers. save yourselves and your families from that Fire whose fuel is men and stones,[8] upon it are appointed angels, harsh, terrible,[9] they do not disobey God in what He commands them and do whatever they are commanded.[10]

٧. يٰٓاَيُّهَا الَّذِيْنَ كَفَرُوْا لَا تَعْتَذِرُوا الْيَوْمَ ؕ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ○ ع ١٩

7. O you disbelieyers, do not tell excuses today; you shall only be recompensed for what you had been doing (in the world).[11]

8. It is incumbent on the part of every Muslim to bring the members of his family to guidance with himself, by teaching and instructing, by love and fear, by greed or beating Whatever he can, he should try to make them religious. Even then if they do not come to the way of guidance, this is their misfortune. he is immune from censure and answerability.

9. These angels are very much hard-hearted, they neither feel pity on the criminals, nor anyone can escape their powerful seizure.

10. Neither those angels disobey the commands of God, nor do they delay or linger in complying with His order, nor they are helpless to carry out His commands.

11. Upon the Day of Resurrection, when the chastisement of the Hell shall be in front of them, it shall be said to the Disbelievers: Do not tell any excuse or pretences. Today no excuse or pretence shall be successful, nay, but you shall be suffering full punishment for what you had been doing in the world. From Our side there is no wrong or excess. These are your deeds that are appearing in the form of the chastisement.

SECTION 2

8 Believers, repent unto God with a repentance of clean heart.[12] There is hope that your Lord may remove from you your evils and admit you into gardens underneath which rivers flow, the day when God will not degrade the Prophet and those who have believed with him,[13] their light running before them and on their right hand ;[14] they say, 'Our Lord, perfect for us our light, and forgive us. No doubt, Thou canst do everything '[15]

٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا ؕ عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ وَيُدْخِلَكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ يَوْمَ لَا يُخْزِي اللّٰهُ النَّبِيَّ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۚ نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَآ اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا ۚ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

9. O Prophet, fight against the Disbelievers and the Hypocrites, and be thou harsh with them ;[16] and their house is the Hell, and they reached a bad place.[17]

٩- يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ؕ وَمَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ ○

12. The repentance of a clean heart is that in the heart the idea of that sin must remain. If the ideas of those very absurdities linger in the mind, then understand at some fraction has remained in the repentance, and the root of sin is not come ut of the heart. May God confer upon us a plentiful delight of such a clean repentance by His grace and help ! And He is powerful over everything.

13. Not to speak of the Prophet, He will not degrade even his companions, nay, but He will lead them, with great honour and kindness, to the high ranks of grace and glory.

14. Refer verse 28, Sura Hadid.

15. Preserve our light till the last ! Let it not dwindle, as it is said about the Hypocrites in Sura Hadid that their light will dwindle away and they will remain standing in the darkness.

The Commentators have generally given the said interpretation, but Hazrat Shah Sahib while interpreting اَتْمِمْ لَنَا نُوْرَنَا says :

"The light of Eman is in the heart, increasing from the heart it scatters throughout the whole body, seething and surging in the flesh and bones." (Mozihul Quran)

16. The morality and tolerance of the Prophet was so high that God orders others to be clement, and commands him to be harsh.

17. Formerly the abode of the Believers was mentioned, here as their contrast the abode of the Unbelievers and the Hypocrites is told.

10. God told an example for the Disbelievers—the wife of Noah and the wife of Lut. They were under two good servants of Our righteous servants, then they betrayed them, so they availed them nothing against God, and the order was given: 'Enter, you two, the Fire with the enterers.'

١٠۔ ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَاَتَ نُوْحٍ وَّامْرَاَتَ لُوْطٍ ؕ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتٰهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْـًٔا وَّقِيْلَ ادْخُلَا النَّارَ مَعَ الدّٰخِلِيْنَ ○

11. And God has told an example (similitude) for the Believers—the wife of Pharaoh,[18] when she said, 'My Lord, build for me a house in Paradise with thee,[19] and deliver me from Pharaoh and his work, and do Thou deliver me from the cruel people.'[20]

قف لازم ١١۔ وَضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ اٰمَنُوا امْرَاَتَ فِرْعَوْنَ ۘ اِذْ قَالَتْ رَبِّ ابْنِ لِيْ عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِيْ مِنْ فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ○

18. Hazrat Noah (Be peace upon him) and Hazrat Lut (Be peace upon him) were the righteous servants of God, but their wives were hypocrites. Outwardly they had relations with their husbands, but by heart they were with the Unbelievers. Then what happened? With the common people of the Hell, God also pushed them into the Hell. The marital relation with the Prophets couid not save them a little from the Divine Chastisment. On the contrary, the wife of Pharaoh, whose name was A'sia binte Mazahim (آسیہ بنت مزاحم), was a staunch believer, a perfect saintess, and her husband, the greatest rebel of God; neither could that holy lady save the husband from the chastisement of God, nor could the wife be affected a little on the husband's crimes.

Hazrat Shah Sahib says: "Correct your Eman, neither the husband can save, nor the wife. This Law is rehearsed unto all in general. This whim should not be cherished that it is said upon the wives of the Holy Prophet (God forbid). For them that is said which occurs in Sura Noor: "اَلطَّيِّبٰتُ لِلطَّيِّبِيْنَ" And suppose if such a whim is allowed then to whom the similitude of Pharaoh's wife will you apply."

لاحول ولا قوة الا بالله

19. Hazrat A'sia prayed to God to give her His nearness and prepare a house for her in Paradise.

20. Hazrat A'sia further prayed to God to deliver her from his clutches and his tyranny. She had brought up Hazrat Moosa (Be peace upon him) and she was his helper. It is said that when Pharaoh knew the real fact he nailed her in hands and feet and persecuted her in all manners. In this condition the palace in Paradise was shown to her whereby her pain was relieved. At last Pharaoh slew her politically. She drank the cup of martyrdom and went away to the Real Owner! In a True Tradition the Holy Prophet has proclaimed her to be a Perfect (کامل), and has mentioned her with Hazrat Maryam. Be thousands of mercies upon that holy soul!

12. And Maryam, daughter of Imran, who restrained her place of voluptuousness,[21] then We breathed into her a spirit from Our side,[22] and she knew true the words of her Lord and His Books,[23] and she was one of the devouts.[24]

١٢- وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ وَكَانَتْ مِنَ الْقَانِتِينَ ۝

21. It means she restrained herself from all Haram and Halal.

22. It means through an Angel a spirit was breathed. Hazrat Jibraeel (Gabriel) breathed into her, through the collar-place of the breast resulting in her pregnancy, and Hazrat Massieh (Be peace upon him) was born.

Note :— نفخ is connected here with God, because the Real Doer or Maker is God, and He is the Absolute Cause and the Absolute Effective. After all, who is the creator and maker of the child in the womb of a woman apart from God ?

Some Research Scholars have taken the word فرج to mean an open collar. Then أَحْصَنَتْ فَرْجَهَا will mean that she did not allow any hand to reach her collar. And that would be a very eloquent and mature indication to her propriety and innocence, as in Arabia نقي الجيب طاهر الذيل means that who has a spotless and undefiled character. It does not mean the skirt or collar of the cloth. At this estimation the pronoun in فَنَفَخْنَا فِيهِ shall reflex towards the word فرج in its verbal sense. (God knows better)

23. The 'words of God' would be those that are described in Sura Aale Imran through the angels (Ref verse 42, Aale Imran—when the angels said, "Maryam, God has chosen thee and purified thee————")

The Books of God here indicate the heavenly books in general not in particular.

24. It mean she was steadfast in service and obedience to God like perfect men. Or it can be said that she belonged to the family of the devouts.

Sura Tehreem has ended by His grace and kindness, and the succour and the help is from Him. Right interpretation is an endowment of God.

اٰیاتہا ۳۰ سُوْرَةُ الْمُلْكِ مَكِّيَّةٌ رُكُوعَاتہا ۲

(SURA MULK, MECCAN, VERSES 30, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of God who is Excessively Compassionate Extremely Merciful.

SECTION 1

۱- تَبٰرَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ ۡ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرُ ۙ

1. Blessed is He in whose hand is the Kingdom, and He can do everything.[1]

۲- الَّذِيْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ۭ وَهُوَ الْعَزِيْزُ الْغَفُوْرُ ۙ

2. Who created death and life so that He might try you which of you is excellent in deeds.[2] And He is All-Mighty, All-Forgiving.[3]

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1. The whole Kingdom is His, and only His order pervades in the whole Kingdom.

2. Only He has appointed the order of dying and living. Aforetime we were nothing (i e. we were dead), then He created us, thereafter He sent death, then after death He will bring to life :

(Verse 28, Sura Baqara) وَكُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ

This whole system of death and life is established to test your deeds that which of you does evil and which of you does good deeds, and which of you does the most excellent. In the first life this test is held and in the next life its result is shown. Suppose, there had been no first life, no one would have done the deeds. And had there been no death, the people would have abandoned to act, being heedless and careless about the origin and the end. And had there been no upraising, there would have been no recompense for the good and the evil.

3. He is All-Mighty that no one can escape His seizure ; and He is All-Forgiving too.

3. Who created seven heavens one upon another.[4] 'Dost thou see in the creation of Rahman some difference ?[5] Then view again, seest thou any fissure ? [6]

4. Then returning, view thou again and yet again, thy glance shall come back to thee abased and aweary.[7]

٣- الَّذِيْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ؕ مَا تَرٰى فِيْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ؕ فَارْجِعِ الْبَصَرَ ۙ هَلْ تَرٰى مِنْ فُطُوْرٍ ○

٤- ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ اِلَيْكَ الْبَصَرُ خَاسِئًا وَّهُوَ حَسِيْرٌ ○

4. It is said in the Tradition (Hadith) that upon the first heaven is the second heaven and upon the second is the third and so on till the seventh. These seven heavens are like concentric circles, and the distance between two heavens is a journey of five hundred years. In the Traditions and Verses it is not given explicitly that the blue space which is visible to the naked eyes is the heaven. It is possible that the seven heavens are above that blue surface, working as a ceiling-cloth of the heaven

5 The Divine Nature has not left any difference in the administration and skill, anywhere. In everything from the man to the animals, vegetation, elements, heavenly bodies, seven heavens, the stars and the planets, the Divine Nature has shown a uniform artistic skill This is not that some things are made with wisdom and insight, and some others are made at random, futile or useless. (God forbid). If someone thinks so, understand that something is wrong with his wisdom.

6. The whole universe from down to up is tied in one Law and one strong system, and the chains are bound with one another. There is no fissure or crack in the creation, neither any disorder is found in any creative art. Everything is made on a pattern that was necessary for it.

If these verses are only connected with the heaven then it will mean : "O observer, look towards the heaven thou will not find any uneveness, or fissure and rent. On the other hand, thou shalt see a clear, plain, compact, well-composed, concordant and consistent thing with a strong system, wherein no difference or disorder has taken place despite such long revolutions of time, upto this time.

7. It may be that in one or two observations the eye may err, hence see over and over again if there is any disturbance anywhere. Think repeatedly if there is any place of objection in the Order of Divine Nature. Remember, thy sight shall become weary and shall come back to thee abased and given in, but it will not be able to point out any defect or flaw in the Divine Creations and Administrations.

5. And We adorned the lower-most heaven with lamps,[8] and by them We have put a throw-bit for the satans,[9] and We have prepared for them the chastisement of the blaze.[10]

٥- وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنٰهَا رُجُومًا لِّلشَّيٰطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ○

6. And those who disbelieved in their Lord, for them is the chastisement of the Hell. And they reached a bad place.[11]

٦- وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ط وَبِئْسَ الْمَصِيرُ ○

7. When they are cast into it, they will hear its roaring, and it will be springing up,

٧- إِذَآ أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَّهِيَ تَفُورُ ○

8. It seems as if it will burst with rage.[12] When a group is cast into it, the Inspectors of the Hell ask them, 'Had no warner come to you?'[13]

٨- تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ط كُلَّمَآ أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ○

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8. Just see towards the heaven what a glory and resplendence is visible by the twinkling of the stars. These are the Lamps of Nature and many worldly advantages are attached with them.

9. Ref. verse 16, sura Hijr.

10. In the world the meteorites are thrown on them and in the Hereafter the blaze is prepared for them.

11. It means the abode of the Unbelievers is also with the satans in that very Hell.

12. At that time the noise of the Hell shall be very dreadful and abominable; and it will seem by its extreme rage and fury as if it is going to burst in its anger. May God help us by His grace and mercy!

13. This question will be put to them in order to further degrade and ashame them: "Did anyone not warn you against the bitter consequences of misdeeds that you got entangled in this misery? Were you not warned that you should not lead the path of unbelief and arrogance, otherwise you would straight away go to Hell where such kinds of chastisement you would suffer.

9. They say: 'Why not, warner came to us, then we cried lies, saying, 'God has not sent down anything, you are indeed lying in great error.'[14]

10. And they will say: 'Had we heard or understood, we would have not been of the inhabitants of the Hell.'[15]

11. So they confessed their sins; now curse to the people of the Hell![16]

12. Those who fear their Lord in the Unseen,[17] for them is forgiveness and a great wage (Thawab).

13. And you say your word secretly, or proclaim it—He very well knows the secrets of the breasts.[18]

٩- قَالُوا بَلٰى قَدْ جَآءَنَا نَذِيرٌ ۙ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ ۖ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ○

١٠- وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحٰبِ السَّعِيرِ ○

١١- فَاعْتَرَفُوا بِذَنْبِهِمْ ۚ فَسُحْقًا لِّأَصْحٰبِ السَّعِيرِ ○

١٢- إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ○

١٣- وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ○

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14. They will answer peevishly and regretfully: "No doubt, the warners had come, but we did not listen to them. We ceaselessly cried lies to them that they all spoke falsehood, neither God had sent them, nor revealed anything to them, rather, they had gone astray in far error away from the path of wisdom and understanding."

15. They will say: "We knew not that the warners would turn out true. Had we listened to some adviser, or using wisdom, understood the reality of the matter, we would have not entered the inhabitants of the Hell, and you would have not got the chance of taunting us in this way."

16. It means they confessed themselves that they were crimina . and they were not being cast into the Hell without fault. But that untimely confession shall not avail them an aught. It will be said: Curse to the people of the Hell now! For them there is no resort in the environs of mercy.

17. It means they have not seen God, but they have full faith in Him and His attributes, they shiver with the idea of His dignity and glory, they tremble with the thought of His chastisement. Or بِالْغَيْبِ means being isolated from the crowd of the people, remembering God in loneliness, they live trembling and fearing.

18. Though you do not see Him, yet He is seeing you, and He knows your everything, hidden or open, whether it is in public or in loneliness, nay, rather He is aware of your secret ideas that pass in your breasts. In brief, He is hidden from you but you are not hidden from Him.

14. What, shall He not know, who created? And He is the Knower of secrets, the All-Aware.[19]

١٤ ع ١ ١٤- اَلَا يَعْلَمُ مَنْ خَلَقَ ؕ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ۝

SECTION 2

15. It is He who made the earth low before you, now walk upon its shoulders, and eat some of His provision, and to Him is the uprising.[20]

١٥- هُوَ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ ذَلُوْلًا فَامْشُوْا فِيْ مَنَاكِبِهَا وَكُلُوْا مِنْ رِّزْقِهٖ ؕ وَاِلَيْهِ النُّشُوْرُ ۝

16. Have you become fearless of Him who is in the heaven about that He may sink you into the earth, the while it rocks?[21]

١٦- ءَاَمِنْتُمْ مَّنْ فِي السَّمَآءِ اَنْ يَّخْسِفَ بِكُمُ الْاَرْضَ فَاِذَا هِيَ تَمُوْرُ ۝

17. Have you become fearless of Him who is in the heaven about that He may let loose upon you a squall of pebbles,[22] so you shall know how My warning (threatening, intimidating) is?[23]

١٧- اَمْ اَمِنْتُمْ مَّنْ فِي السَّمَآءِ اَنْ يُّرْسِلَ عَلَيْكُمْ حَاصِبًا ؕ فَسَتَعْلَمُوْنَ كَيْفَ نَذِيْرِ ۝

19. He is the creator and guardian of yourselves, your actions and words all, and the creator and guardian must necessarily know what he creates and guards, otherwise creating is not possible. Then how can it be that He who created may not know.

20. So low, subjected and submissive He has made the earth for you that whatever you will you are at liberty to exploit. So walk and move upon it and its mountains, and earn livelihood, but remember this much that you shall have to be returned unto Him who has given you the provision.

21. Formerly, the rewards were recollected, now the state of Omnipotence and Retaliation is stated in order to intimidate and warn, i.e. the earth, no doubt, is subjected to you but it should be remembered, that the sovereign control of the earth lies in the power of the Owner of the Heaven. If He will, He may sink you into the earth. At that time the earth may tremble due to the earthquake, and you sink down into it. So it is not lawful for a man to be insolent on the earth and start disobedient activities, and wax proud at His respite.

22. Walk and move you may without hesitation upon the earth and earn livelihood, but forget not God, otherwise He is powerful over that He may send upon you a terrible wind, or loosen upon you a squall of pebbles, then what will you do? All your activities shall be broken at once.

23. How terrible and destructive is the chastisement wherewith you were warned and intimidated?

18. And they have had cried lies who were before them, then how was My denial (chastisement) ?[24]

19. Do they not see the birds above them spreading their wings and closing them? No one holds them but the All-Merciful. In His sight is everything.[25]

20. Or who is that that shall be an army for you to help you, apart from the All-Merciful? The Disbelievers are lying in an evil delusion (deception).[26]

١٨۔ وَلَقَدْ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيْرِ ○

١٩۔ اَوَلَمْ يَرَوْا اِلَى الطَّيْرِ فَوْقَهُمْ صٰٓفّٰتٍ وَّيَقْبِضْنَ ۛ مَا يُمْسِكُهُنَّ اِلَّا الرَّحْمٰنُ ۛ اِنَّهٗ بِكُلِّ شَيْءٍۢ بَصِيْرٌ ○

٢٠۔ اَمَّنْ هٰذَا الَّذِيْ هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُوْنِ الرَّحْمٰنِ ۛ اِنِ الْكٰفِرُوْنَ اِلَّا فِيْ غُرُوْرٍ ○

24. Learn lesson from the end of nations like Ad and Thamood etc. Just see, We had denied their activities, then how did that denial appear in the shape of a (terrible) chastisement ?

25. Formerly the heaven and the earth were mentioned, here the mention is made of things between them, i.e. just see the power of God that how the birds, between the heaven and the earth, fly spreading and closing their wings, and despite their bodily weight they do not fall down upon the earth, nor the gravitational power of the earth cap.ivates them. Tell, who is that to hold them in the space except the Divine Hand. No doubt, the All-Merciful, by His mercy and wisdom has made their structure in such a way and put in them such power whereby they can stay in the space for hours without difficulty. He alone knows the capacity of everything and sees His whole creation. Perhaps the example of birds indicates this fact that God is powerful over sending the chastisement from heaven, and the Unbelievers deserve it because of their unbelief and insolence, but as the mercy of the All-Merciful has held the birds in the space, the chastisement is also held up by His mercy alone.

26. The Disbelievers are lying in a bitter delusion. If they understand that the army of this false gods and imaginary idols will save them from the chastisement of God and the impending calamity, then remember very well that no one will reach to help, apart from Rehman.

21. Or who is that that shall give you provision if He withholds His provision?[27] No, but they are persisting in disdain and aversion.[28]

22. What, does he who walks prone upon his face gets the straight path, or he who walks straight forwardly on a straight path?[29]

23. Thou say: 'It is He who has built you and made for you ears and eyes and hearts. Little gratitude do you render![30]

24. Thou say: 'It is He who scattered you in the earth, and unto Him you shall be mustered.'[31]

٢١- أَمَّنْ هٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ
بَلْ لَّجُّوا فِي عُتُوٍّ وَنُفُورٍ ○
٢٢- أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ
يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ○

٢٣- قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ○
٢٤- قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ○

27. If God withholds the means of provision then whose power is that he may open the door of provision?

28. In the heart, these people also understand that apart from God neither anyone can avert the loss nor can avail an aught, but only out of mischief and arrogance they are averse and disdainful to accept Islam.

29. Passing through the path of external progress, only he will reach the real goal who walks upon the straight path like men, straight forwardly. A man who walks upon the uneven path prone upon his face can not be expected to reach the desired goal. This is the similitude of a Unitarian and an Associator. In the Hereafter too their walking styles shall have similar difference.

30. God had given ears to hear, eyes to see and hearts to comprehend for this purpose that recognizing His right, these powers would have been put to right use, and spent in His obedience and submission. But such grateful servants are very little. See the Unbelievers that how did they pay thanks for these bounties. They utilized these God-given powers against God Himself.

31. The origin began from Him and the ultimate end shall also end in Him. Wherefrom we had come, thereto we shall have to go. It was necessary that they would not have become heedless of Him even for a breath, and all the time they would have been careful about Him that they should not go in the presence of the Owner with empty hands. But such servants are very few.

25. And they say: 'When shall this promise come to pass, if you are true?'[32]

٢٥- وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ○

26. Thou say: 'The knowledge is with God alone, and my job is to deliver (rehearse) the warning explicitly.'[33]

٢٦- قُلْ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ○

27. Then when they see it near (at hand), the faces of the Disbelievers will be disfigured, and it will be said: 'This is what you were demanding.'[34]

٢٧- فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَٰذَا الَّذِي كُنتُم بِهِ تَدَّعُونَ ○

28. Thou say; 'Just see, if God annihilates me and those with me, or He does Kindness to us, then who is that that will protect the Disbelievers from the painful chastisement?'[35]

٢٨- قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَن مَّعِيَ أَوْ رَحِمَنَا فَمَن يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ○

32. "When shall we be gathered and when will the Hour come, call it very soon," the Unbelievers often said.

33. I cannot fix the time. Its knowledge is with God alone. Of course, it was my duty to intimidate and warn against the horrible future and against the Hour which is sure and certain. That duty I have discharged.

34. Now you are making haste in its demand, but when the promise is nigh, the faces of the great froward tyrants shall be disfigured and aghast.

35. The Unbelievers wished that the story of the Prophet and the Believers should end soon by some disaster or annihilation (God forbid). Its answer is given, "Suppose, according to our faith I and all my companions die out, or according to our faith I and my companions become triumphant and succeed by the grace of God—whichever the case may be, but what is your gain in it? Whatever our end may be in this world, but in the Hereafter it is all good and well, that is because we are struggling in His way. But you should be careful about yourselves; who will save you from that terrible chastisement which is sure to come at your unbelief and insolence? Leave us and think about yourselves, because a Kafir can not be delivered from the Divine Chastisement in any way."

29. Thou say: 'He is the All-Merciful, we have believed in Him, and in Him we have put all our trust;[36] so now you will know who is lying in manifest error.'[37]

٢٩. قُلْ هُوَ الرَّحْمٰنُ اٰمَنَّا بِهٖ وَعَلَيْهِ تَوَكَّلْنَا ۚ فَسَتَعْلَمُوْنَ مَنْ هُوَ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

30. Thou say: 'Just see, if in the morning your water becomes dry, then who is that that will bring to you purified (transparent) water?[38]

٣٠. قُلْ اَرَءَيْتُمْ اِنْ اَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَنْ يَّاْتِيْكُمْ بِمَآءٍ مَّعِيْنٍ ○

36. When we have faith in Him, then salvation is sure by virtue of the Eman. And when we have put our trust only in Him in the real sense, then success in our purposes is sure and certain.

وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ۭ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ۭ

You are bereft of both things, neither you have Eman, nor trust. Then how are you careless?

37. Either we, as you think, or you, as we believe.

38. It means all the factors of life and death are in His possession alone. Take the water, for example, which is the source of life itself. If, suppose, the water of the fountains and wells sink into the earth, as experienced in hot season, then who has the power to provide the water, clear and clean like pearl, in such a plentiful quantity, sufficient for your life and sustenance. Therefore, a Momin, who has put his trust in God, should rely upon that Absolute Owner. From this place it should also be understood that when all the fountains of guidance have dried up, the issuing of the never-drying fountain of guidance and recognition in the form of the Holy Prophet (Be peace upon him) at this time can be the work of that Absolute-Merciful alone, who has created the means of the external and internal animation for all living creatures by His grace and bounty. If, suppose, this very fountain dries up, as the unfortunate and wretched Unbelievers desire, then who is that who will provide such a pure and clear water for the creatures?

Sura Mulk has ended by His grace and kindness.

اٰیاتہا ۵۲ سُوْرَةُ الْقَلَمِ مَكِّيَّةٌ رکوعاتہا ۲

(SURA QALAM, MECCAN, VERSES 52, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

۱۔ نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ۙ

۲۔ مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ۚ

1. Nun, By the Pen and what they
2. inscribe, thou art not, by the blessings of thy Lord, a maniac.[1]

1. The Associators of Mecca called the Prophet, Maniac or Mad. Some of them said he was possessed by the Satan that getting exclusive of the Society, all of a sudden, he has begun such things that could not be believed by the people. God, the Most High, repudiated this fantasm of the Meccans and consoled the Prophet by the current verses, i.e. how such a man could be called a maniac upon who... there are such rewards and bounties which are being observed by every man possessing eyes, e.g. eloquence of the highest degree, sermons of transcendent wisdom and insight, exercising so much powerful effect on the hearts of those who agree and those who do not agree, so high and pure morals? Is not this an insanity itself to call such a man, insane or mad?

In the world so many mad men have lived, and so many mighty reformers have passed initially whom the people have called mad. But the treasure of knowledge which the Pen has collected into the papers is giving a loud witness to this fact that there is a tremendous difference between the real mad and these so-called mad. To call the Holy Prophet today by the title of Maniac (God forbid) has the same colour wherein all the honorable and resolute reformers had been remembered by the insolent and foolish men of every age. But as history has set a seal of immortality on their glorious performance and obliterated the name and vestige of their traducers, it is well-nigh that the Pen and the inscriptions written by it will, for ever, preserve his mention with goodness, together with his unique performances, knowledges and divine recognitions, and his traducers will have to be obliterated from the face of the earth. A time will come when the whole world shall admire his wisdom and prudence, and shall acknowledge him as a unanimous faith, the perfect-most man of the whole human race. When God, the Holy, has had inscribed, in eternity, on the Secure Table, by His enlightened Pen, the superiority and supremacy of the Holy Prophet, then who is so powerful as to blot out even an ingot of his excellency by dint of demented remarks and insane jesting? One who has such an idea is a mad and ignorant of the superlative degree.

3. And for thee is recompense (Thawab) limitless,[2]	٣- وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۚ
4. And thou art created upon a mighty morality.[3]	٤- وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ○

2. You should not grieve. Your wage increases at their calling you 'Mad', and an unlimited inspiration of guidance is to scatter from you unto mankind; you shall receive a boundless wage (Thawab) for it. Has any one ever seen such a constant and resplendent future of the mad men? Or has anyone ever heard the successfulness of the scheme of a mad man in such a way. Then he, who has such a high rank with God, must have no care of the insane remarks of the foolish men.

3. Can those high morals and sublime perfections on which you have been created, be ever imagined to have been possessed by a mad man. There is no order or arrangement in the words and actions of a mad man, neither his words stand correct against his actions. On the contrary, your tongue is the Holy Quran and your actions and morals are the silent interpretation (Tafsir) of the Quran. Those virtues, goodness and welfare to which the Quran invites are found in your character by nature, and the evil and badness, which it prohibits from, you are averse to it by your very nature. By creation your disposition and character is so composed that any action or movement of yours does not oscillate an inch from the point of moderateness. Your excellent morality did not allow you to give ear to the taunts and censures of the ignorant. Whose morality is so mighty and whose goal is so high, how would such a man pay attention to the remark of 'Maniac' passed by a maniac? You had rather been melting yourself in aspiring for the welfare of these traducers so much that the time came when you heard the Quranic address :

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَىٰ آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا

The most profound aspect of a lofty morality, as a matter of fact, is that man should not become heedless and forgetful of God, the Most Holy, while dealing with these insignificant creatures of the world. So long as this thing pervades the heart, all the dealings shall be fully correct in the balance of justice and morality. In the beautiful words of Hazrat Junaid Baghadi :

سُمِّيَ خُلُقُهُ عَظِيمًا إِذْ لَمْ تَكُنْ لَهُ هَمَّةٌ سوىٰ اللهِ تعالىٰ عاشر الخَلْقَ بخلقه

وزايلهم بقلبه فكان ظاهره مع الخلق و باطنه مع الحقّ

(The morality of the Holy Prophet is named the "Mighty Morality" because he did not pay attention towards other than God—associating with the creatures with his (high) morality and breaking of them from his heart, as if his exterior was with the creatures and his interior was with God.)

And according to some other scholars :

عليك بالخُلق مع الخلق وبالصدق مع الحقّ

(With the creatures with morality and with God with sincerity).

5. So now thou shalt see and they will see too.	٥۔ فَسَتُبْصِرُ وَيُبْصِرُونَ ۝
6. Which of you is demented (fascinated).[4]	٦۔ بِأَيِّيكُمُ الْمَفْتُونُ ۝
7. No doubt, thy Lord—He alone knows well him who has gone astray from His way and He alone knows well those who have found the way.[5]	٧۔ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝
8. So obey thou not the Disbelievers.	٨۔ فَلَا تُطِعِ الْمُكَذِّبِينَ ۝
9. They wish that somehow thou become loose, then they will also get loose.[6]	٩۔ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ۝

4. It means they believe in their hearts since before, but soon both parties shall see by their eyes that which of the two was prudent and provident, and which one was deranged and talked nonsense like the insane.

5. Complete knowledge is with God alone, that who are to come to the right way and who are destined to go astray, but when the results shall come to light then everyone shall see who reached the goal and who remained unsuccessful due to the temptation of the Satan.

6. Those who will receive guidance and those who will not receive guidance are all ordained in the comprehensive knowledge of God, hence there is no need of any concession or indulgence concerning Dawat and Tabligh (propagation of Islam and invitation to Islam) One who is to come to guidance shall come to guidance, and he who is deprived from eternity shall not surrender by any concession or favour.

The Idolators of Mecca said to the Piophet to give up his hard role against idolatery, and that he should not negate their idols, they would also honour his God, and would not oppose his modes and methods, his conduct and institution. It was possible that upon the heart of a mighty reformer who has been created upon supereme morality a hazy notion might fall with a good intention that if there were the chances of good results by the adoption of a soft behaviour and by granting a little concession, then there was no harm in becoming somewhat lenient or loose in dealings. At this God gave an outright warning that the Prophet should not obey these Disbelievers. The chief aim of these Disbelievers is not but to make you loose in Religion. They are not inclined to embrance Eman and accept the Truth. In that case the main purpose of your upraising (بعثت) can not be achieved. You should go on performing your duty, not having regard of anyone (irrespective of all events). You are not responsible to make one to believe or bring to guidance.

Note :—There is a delicate difference between مُداہنت (adulation and fawning and مُدارات (courtesy and hospitality) The former is abominable and the latter is admirable. So do not mistake.

10. And obey thou not any mean swearer,[7]

11. Taunting, going about backbiting,

12. Hinderer of good work, transgressor, sinner,

13. Obscene, moreover igroble (notorious).[8]

14. For that he has wealth and sons.[9]

15. When Our verses are recited to him, he says: 'These are fairytales of the ancients.'[10]

16. Now We shall brand him upon the trunk (nose).[11]

١٠۔ وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ۝

١١۔ هَمَّازٍ مَّشَّاءٍۭ بِنَمِيمٍ ۝

١٢۔ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ۝

١٣۔ عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ ۝

١٤۔ أَن كَانَ ذَا مَالٍ وَبَنِينَ ۝

١٥۔ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۝

١٦۔ سَنَسِمُهُۥ عَلَى الْخُرْطُومِ ۝

7. In whose heart there is no esteem of God's Name, he thinks it an ordinary thing to swear false oaths, and because the people do not believe him, he swears repeatedly in order to convince the people, but becomes more dishonoured and abased.

8. With all these qualities he is also notorious and ignoble. Hazrat Shah Sahib says: "All these are the qualities of a Kafir (Unbelievers). A man should see into his own interior and give up these qualities."

Note :—According to some early scholars زنيم here means a bastard. That Kafir was also ignoble about whom these verses were sent down.

9. If a man looks fortunate and lucky in the world i.e. he has ample wealth and children, so merely by these things it does not mean that his word should be obeyed. The main thing is the morals and habits of man. A man who does not possess gentleness and good morality—this is not for the Men of God to pay attention to his allurements.

10. Such a man nullifies the verses of God calling them stories of the ancients.

11. It is said that there was a chief of the Quraish, Waleed bin Mughaira, he had all these qualities described above. And branding nose implies the sense of his disgrace, degrading and blackening his face. Perhaps in this world too some perceptible brand might have been wrought on his nose or face, or it shall be done in the Hereafter.

17. We have tried them as We had tried the owners of the garden,[13] when they swore that they would pluck the fruit of the garden just at dawn.

18. And they did not say: 'Insha Allah.'[13]

19. Then roved upon it a rover from thy Lord and they were sleeping.

20. Then by the morning it was as if it were plucked.[14]

١٧- إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ ۚ إِذْ
أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ۝
١٨- وَلَا يَسْتَثْنُونَ ۝

١٩- فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ۝
٢٠- فَأَصْبَحَتْ كَالصَّرِيمِ ۝

12. It means the plentitude of wealth and children is not a sign of acceptability with God, neither it has any value with God. So the Meccan Idolators should not be proud of it. It simply is a trial for them, as aforetime some people were tried.

13. There were several brothers whose father had left a garden of fruits in property. There might have been some crops too. The whole family was economically satisfied with its produce. During the life of their father, it was a habit that the poor men and beggars of the city gathered at the time of harvesting and plucking, and that gentle father gave them some part of its produce in the way of God. It was a source of great blessing to them. After his death the sons thought that if they possessed the whole produce and saved what they gave to the beggars, then it would be well and good. Why should they not plan to bring the whole produce to the house without giving anything to the beggars. Then after consultation they opined to go very early in the morning and bring the whole produce to the house after plucking and harvesting. The beggars would find nothing when they reached there. They were so much sure about their planning that they did not even say Insha Allah.

14. In the night a tornado visited the garden and the tillage, and burnt the whole produce.

21. Then they spoke to one another in the morning.

٢١- فَتَنَادَوْا مُصْبِحِينَ ۝

22. 'Come forth early upon your tillage, if you are to pluck.'

٢٢- أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَارِمِينَ ۝

23. So they departed and they were whispering together,

٢٣- فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ ۝

24. 'No needy man should enter it today unto you.'

٢٤- أَن لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُم مِّسْكِينٌ ۝

25. And early they went forth nimbly with a force.[15]

٢٥- وَغَدَوْا عَلَىٰ حَرْدٍ قَادِرِينَ ۝

26. Then when they saw it, they said :

٢٦- فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ۝

27. 'We are gone astray ; nay, rather we are down on our luck.'[16]

٢٧- بَلْ نَحْنُ مَحْرُومُونَ ۝

28. Said the middle one of them : Did I not say to you : Why don't you say the glory of God ?'[17]

٢٨- قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ۝

29. They said : 'Holy is the Self of our Lord, we were mistaken indeed.'

٢٩- قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ۝

30. Then facing one another they blamed each other.[18]

٣٠- فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَاوَمُونَ ۝

15. With this determination that they would achieve the whole produce of the garden.

16. That land was so much cleansed of tillage and trees that reaching there, they could not recognize their garden. They thought they had gone astray. But when they observed they said "No, that place is the same but our luck is broken, and we are deprived from the Court of God, the Most High."

17. The middle one was wiser. At the conference he would have warned them not to forget God, and understand that what was given to them was a reward from Him, and it was not becoming to deprive the needy and the beggars. When no one gave ear to his word, he became silent and joined them. Now seeing the grave calamity he made them recollect his old remark.

18. Now confessing their fault they turned to their Lord, and as it is the behaviour in general calamity, they began to accuse each other. Everyone censured the others that they were the cause of that calamity.

31. They said: 'Woe to us! Surely we were transgressors.'

٣١- قَالُوا يٰوَيْلَنَآ اِنَّا كُنَّا طٰغِيْنَ ○

32. Perhaps our Lord may give us in exchange a better one, unto our Lord we are desirous.[19]

٣٢- عَسٰى رَبُّنَآ اَنْ يُّبْدِلَنَا خَيْرًا مِّنْهَآ اِنَّآ اِلٰى رَبِّنَا رٰغِبُوْنَ ○

33. Thus comes the disaster (calamity). And the calamity of the Last Day is the greatest of all, if they had understanding.[20]

٣٣- كَذٰلِكَ الْعَذَابُ ۭ وَلَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ○

SECTION 2

34. Of course, for the God fearing are the gardens of bliss with their Lord.[21]

٣٤- اِنَّ لِلْمُتَّقِيْنَ عِنْدَ رَبِّهِمْ جَنّٰتِ النَّعِيْمِ ○

35. What shall We make the law-abiding equal to the law-breaking?

٣٥- اَفَنَجْعَلُ الْمُسْلِمِيْنَ كَالْمُجْرِمِيْنَ ○

36. What has gone with you, how you judge?[22]

٣٦- مَا لَكُمْ ۡ كَيْفَ تَحْكُمُوْنَ ○

19. In the last they all said together: "In reality we were all wrong that we tried to devour the right of the needy and the beggars, and being overpowered by greed and avarice we even lost the capital We are ourselves responsible for the calamity that visited. But even now we are not despondent of our Lord. It may be that He may give us a better garden than the lost one."

20. It means that was a little sample of the chastisement of the Hereafter, and even that little chastisement could not be averted by anyone; who then can avert that big calamity of the world to come? If there is understanding, then a man can understand this thing.

21. What think you of the verdure and gardens of this world, the gardens of Paradise are far better than the gardens of this world, wherein all kinds of bounties are found (gathered) and they are especially prepared for the God fearing!

22. The Unbelievers of Mecca cherished this thought in their heart that if the Believers would have some mercy and kindness in the Hereafter they would receive better than the Muslims, and as God had placed them in affluent circumstances, even so they would enjoy in the Hereafter. Answer is given to them that how was that possible? If it is so, then it will mean that a loyal servant who is always ready to carry out his master's orders, and a criminal rebel, are equal in end, rather the criminals would be better than the loyal servants. This is such a thing which can never be acknowledged by a secure wisdom and true nature.

37. Or have you a Book wherein you read?

38. Therein you find whatever you like.

39. Or have you taken oaths from Us directly reaching upto the Day of Resurrection, that you shall have whatever you judge?

40. Ask them, which of them takes its responsibility?[23]

41. Or do they have some associates? Then they must bring their associates if they are true.[24]

٣٧- أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ۝٢

٣٨- إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ۝٤

٣٩- أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ۝٤

٤٠- سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ۝٤

٤١- أَمْ لَهُمْ شُرَكَاءُ ۚ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِن كَانُوا صَادِقِينَ ۝

23. This thing that the surrenderers and the criminals may be made equal, is evidently against reason end nature. Then have you any bookish reason (argument) in support of it. Do you read this subject in any reliable Book, that you wil get what you choose for yourselves, and your feign desires shall be fulfilled? Or has God sworn oaths till the Day of Resurrection that you will be given what you do maintain by your hearts, and as you are passing today in luxury and affluence you shall be kept in the same condition upto the Last Day? The one who makes such claim or assertion and takes the responsibility of its proving, bring him in Our presence. Let us see wherefrom he says this thing.

24. If they do not possess any rational or traditional argument, and they are simply making these claims upon the prop of their false gods—that they would do this and that for them and they would recommend such ranks for them (because in their assertion they are partners with Divinity) then their claim shall be true only when they bring those associates against God and cause them to do what they are desirous of. But they should remember that those gods are more helpless than their worshippers. What help can they render to you when they can not help themselves?

42. Upon the day when the Leg shall be bared and they shall be called to do Sajda, then they shall not be able to do that.[25]

٤٢- يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ۝

43. Swooping downward shall be their eyes,[26] advancing upon them the abasement, and aforetime they were summoned to do Sajda and they were whole (hale).[27]

٤٣- خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ۝

25. The Leg—its story in the Tradition of Sheikain is described in this manner that God, the Most High, shall cause His Leg to appear on the Day of Resurrection. The Leg is some special Attribute or Reality of the Attributes and Realities of God, and it has been so named on account of some special connection therewith. In the Holy Quran some such Attributes or Realities are described e.g. the Hand of God, the Face of God. These objects are understood to belong to the clan of Mutashabehat (متشابہات). In them we should have belief in the same way as we believe in the self of God, His Existence, His Life, His seeing and hearing Attributes etc. In this very Tradition it is said that seeing that Tajalli of Saq all the believing men and women shall fall down in Sajda, but the one who performed Sadja ostentatiously (with a show-off) shall not be able to do it, because his back will not bend and will remain like a board of wood. And when the people of ostentation and hypocricy (اہل ریا و نفاق) shall not be able to do the Sajda, the Unbelievers shall all the more be unable to do that because of apparent corollary. All this shall be done in order to bring to light the Momin and the Kafir, the Sincere and the Hypocrite, very openly, and that the interior condition of everyone may be perceptibly observed.

Note :—Mutasbabehat—Ref. Verse 7, Sura Aale Imran, Hazrat Shah Abdul Aziz, the elder brother of Shah Abdul Qadir of Mozihul Quran and the son of Shah Wali Ullah of Delhi, has given a very glorious account of the Mutashabehat in his Tafsire Azizi that consists of Part XXIX and Part XXX.

26. Weighed down with penitence and shame, the eye would fail to rise up.

27. In the world the Order of Sajda was given, when they were quite whole and healthy, and by their own freewill they could perform the Sajda, but they never performed the Sajda with sincerity in the world. It's effect was that the capability was utterly ruined. Now they can not perform Sajda even if they desire to.

44. Now leave Me and those who cry lie to this discourse Now We shall bring them down step by step whence they know not.[28]

45. And I go on respiting them. No doubt, my guile is very strong.[29]

46. Or dost thou ask them for a wage, and so they are weighed down with the pecuniary penalty?

47. Or do they have the news of the Unseen, and they write it down?[30]

٤٤۔ فَذَرْنِي وَمَن يُكَذِّبُ بِهَٰذَا الْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ۝
٤٥۔ وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ۝
٤٦۔ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ۝
٤٧۔ أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ۝

28. Their chastisement is sure and certain. But you should not grieve if their chastisement is delayed a little, and leave their matter to Me. I shall Myself deal with them, and I will carry them gradually, step by step, to the Hell in a way that they will not perceive it. They will be rejoicing in their condition (manners), but from within the roots of ease shall be undergoing the process of erosion.

29. My subtle and secret plan is so strong that it is beyond their comprehension, less to speak of its evasion.

30. It is a matter of great amazement and sorrow that they are going towards ruination in this way, but they do not accept your word. What is the reason of their non-acceptance, after all? Do you demand some wage, commission or salary of them that they are being weighed down by its burden? Or do they themselves receive the news of the Unseen and the Divine Revelation? which they write down for preservation, and as such they do not feel any need to follow you? After all, there must be some cause of their non-acceptance. When no burden is put on them and they are not independent of it too, then the cause of non-accepting can be none but enmity and perverseness.

48. Now wait thou with perseverance for the order of thy Lord, and be not as the Man of the Fish,[31] when he called, and he was filled with anger (choking with grief).[32]

٤٨- فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ ۘ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ۝

49. Had there not upheld him the benefaction of his (thy) Lord, he had had been cast in the desolate plain (wilderness), and blamed he was.[33]

٤٩- لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ۝

31. Be not be expressing perplexity and confusion in the matter of the Disbelievers like the Prophet of the Fish (Hazrat Yunus—be peace upon him). The story of Hazrat Yunus has been described at many places in parts.

32. He was filled with anger at his nation. Being fretful He prayed for an immediate chastisement, nay, but he made a prediction about the chastisement that it was to come soon.

Note :—Some of the commentators have taken this meaning of مكظوم that he was choking with grief. And that grief was a collection of many sorrows—the nation had rejected him, the chastisement was postponed, he had left the city without leave, and finally he was confined to the stomach of the Fish. At that time He called unto God : لَا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ

At this the grace of God turned toward him and from the stomach of the Fish he was delivered.

33. If after the acceptance of repentance there had not been additional grace and benefaction of God upon him, he would have been lying in the wilderness or at that place where he had been brought forth from the stomach of the Fish, blamed and choking with grief, and those perfections and wonders would have been withdrawn that remained intact by the kindness and mercy of God, even in that condition of trial.

50. Then his Lord endowed him with favour, then made him of the Righteous.[34]

٥٠- فَاجْتَبٰهُ رَبُّهٗ فَجَعَلَهٗ مِنَ الصّٰلِحِيْنَ ۝

51. And the Unbelievers are yet engaged (in the effort) to make thou slip (in error) by their glances when they hear the Quran, and say ; 'He is but insane.'[35]

٥١- وَاِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُوْلُوْنَ اِنَّهٗ لَمَجْنُوْنٌ ۝

52. And this Quran is nothing but advice for the worlds.[36]

٥٢- وَمَا هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ۝

34. Then God increased him in degree and kept him admitted into polite and righteous men of very high degree. In the Tradition (حدیث) the Holy Prophet has said : "No one should say that I am better than Yunus bin Matta."

Note :—This Tradition means that Hazrat Yunus bin Matta had not deviated from the path of Prophethood, as Maudoodi has said in his Tafhimul Quran that Yunus had committed errors in the observation of his duty as a Messenger, and before time he had deviated from (or left) his orbit of Prophethood. Maudoodi's remarks for a Prophet are clear heresy. (Tr.)

35. They are filled with abhorrence and anger hearing the Quran, and gaze thee with so terrible a glance as if they would remove thee from thy place (stand). They also pass absurd remarks by tongue that this man has gone mad, he is not worthy to be heard. Their main effort is this that the Prophet should slip away from the position of determination and resoluteness, and fall into error. But you should remain steadfast in your stand and should never adopt the manner of distress, or hastiness or looseness in any matter being perturbed by their profane activities.

Note :—Some commentators have taken this sense from (لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ) that the Unbelievers prepared some men, proficient in the art of eye-glancing, to strike down the Prophet by their glancing So when the Holy Prophet (Be peace upon him) was reciting the Quran, that man came and with all his courage attempted to strike down the Prophet by his glances. The Holy Prophet said (لاحول ولاقوۃ الا باللہ) and he went back, defeated. So far as the effect of eye-glancing is concerned, it is not to be debated especially when today mesmerism has become a systematic art in the world.

36. What is that in the Quran which is insanity or fanaticism in your eyes. That is for the whole world a treasure of glorious sermons and instructions. By it alone, the reformation of mankind and the revolution of the world shall be brought about, and only those men shall be dubbed insane who do not run mad after this Word.

Sura Qalam has ended by the grace and mercy of God.

سُوْرَةُ الْحَآقَّةِ مَكِّيَّةٌ رکوعاتہا ۲ اٰیاتہا ۵۲

(SURA HAAQQAH, MECCAN, VERSES 52, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١۔ اَلْحَآقَّةُ ○

1. The Proven.

٢۔ مَا الْحَآقَّةُ ○

2. What is that Proven ?[1]

٣۔ وَمَآ اَدْرٰىكَ مَا الْحَآقَّةُ ○

3. And what think thou what is that Proven ?[2]

٤۔ كَذَّبَتْ ثَمُوْدُ وَعَادٌۢ بِالْقَارِعَةِ ○

4. Thamood and Ad cried lies to that Pounder.[3]

٥۔ فَاَمَّا ثَمُوْدُ فَاُهْلِكُوْا بِالطَّاغِيَةِ ○

5. As for Thamood they were destroyed by throwing up.[4]

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1. i.e. the Hour of Qeyamat, whose coming is proven and ordained in the Divine Knowledge in eternity, when the Truth shall be separated from the Falsehood in a hair-splitting way without any sort of vagueness and ambiguity. All realities shall appear evidently conspicuous with their absolute fullness and perfection, and the disputers about His Existence at that time shall be thoroughly vanquished and disturbed. Do you know what is that Hour, and what sorts of conditions and events does it hold in itself ?

2. No man of any prominence and understanding can fully perceive the heart-rending and horrible scenes of that Day, however he may think upon and ponder over them. Of course, several events of this world are narrated below, for example and precedent, in order to bring those horrible events within reach of understanding and conception, but they can only serve as a very insignificant and imperfect sample to signify that Great Hour. In other words the mention of these little Haaqqahs is a preface and prelude to the narration of that Great Haaqqah.

3. Ad and Thmood had cried lies to the coming Hour that will pound down the whole heaven and the earth, and all other bodies like the sun, the moon, the mountains and the men, and crush down the hardest of creatures in the universe. Just see, how was the end of those two arrogant nations ?

4. Thamood were destroyed by a terrible earthquake that came with an extremely terrible screaming. They were all subverted and overthrown.

6. And as for Ad they were destroyed by a cold clamorous wind, getting out of the hands.[5]

٦۔ وَاَمَّا عَادٌ فَاُهْلِكُوْا بِرِيْحٍ صَرْصَرٍ عَاتِيَةٍ ۝

7. He had forced it upon them for seven nights and eight days, constantly, then thou seest that those people were thrown down on the backs in it as if they were the stumps of palm-trees, hollow.[6]

٧۔ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَّثَمٰنِيَةَ اَيَّامٍ ۙ حُسُوْمًا فَتَرَى الْقَوْمَ فِيْهَا صَرْعٰى ۙ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ خَاوِيَةٍ ۝

8. Dost thou see then any remnant of them?[7]

٨۔ فَهَلْ تَرٰى لَهُمْ مِّنْۢ بَاقِيَةٍ ۝

9. And came Pharaoh and those before him and the subverted habitats committing errors.

٩۔ وَجَآءَ فِرْعَوْنُ وَمَنْ قَبْلَهٗ وَالْمُؤْتَفِكٰتُ بِالْخَاطِئَةِ ۝

10. Then they did not obey the order of the Messenger of their Lord, then He seized them with a terrible seizure.[8]

١٠۔ فَعَصَوْا رَسُوْلَ رَبِّهِمْ فَاَخَذَهُمْ اَخْذَةً رَّابِيَةً ۝

5. That wind was so violent and swift that no creature could have any control over it, to such an extent that it was getting out of the hands of the angels appointed over the administration of the atmosphere.

6. That people, who had come down in the arena with a wrestling style, saying: مَنْ اَشَدُّ مِنَّا قُوَّةً (who is more powerful than we) could not face Our wind, and such grandiose wrestlers were thrown down by the blasts of the wind on their backs as if they were stumps of the palm-trees, hollow and lifeless, whose heads are cut off from above.

7. No vestige of those nations is left on the surface of the earth. They were completely destroyed.

8. It means after Ad and Thamood came Pharaoh talking bombasm, and before him many other nations had come committing sins e.g. the People of Noah, the People of Shu'aib and the People of Lut, whose habitats were overthrown topsy turvy. All of them disobeyed the order of their Prophets and came out to face God. At last God captured them with a terrible grip. Before Him no one could do anything for defence.

11. We, when the water rose, bore you in the running Boat,

12. That We might make it a reminder for you, and that the heeding ear should hold it (remember it, preserve it).[9]

13. Then when the Trumpet is blown with a single blast,

14. And the earth and the mountains are lifted up and crushed with a single blow,

15. Then on that day shall come to pass the Event,[10]

١١- إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ۝

١٢- لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ۝

١٣- فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۝

١٤- وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ۝

١٥- فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۝

9. In the time of Hazrat Noah when the Flood came, no one of you mankind could be saved from its delapidations apparently. It was only Our power, wisdom, reward and kindness that drowning all the Disbelievers We saved Noah and his companions. What, in such a tremendous Flood was the possibility of the protection of a Boat? But We showed the wonder of Our power and wisdom that people should remember this event throughout the living age of this world, and those ears that hear some rational word and understand it and preserve it should never forget that once a great kindness of God had been done to them, and should also understand that as the good men are kept far distant from the evil men in the worldly seizures, similar shall be the position in the horrible event of the Qeyamat. Onward the word is turned towards the horrible event of the Last Hour.

10. With the blowing of the Trumpet the earth and the mountains shall leave their placement and everything shall be crushed down and pounded into particles. It is then the time when the Qeyamat shall come to pass.

16. And the heaven shall be split, for on that day it would have become frail (easily shattered).

17. And the angels shall be upon its corners,[11] and eight persons shall bear upon them the Throne of thy Lord on that day.[12]

18. On that day you shall be exposed, not one hidden thing of yours shall remain secret.[13]

19. So he whose book is given in his right hand says: 'Here, take and read my book of deeds.'[14]

20. 'I bore this thought that I would be given my account.'[15]

21. So he shall be in a heart-desiring living,

22. In a high garden,

23. Whose fruits are lowering.[16]

١٦- وَانْشَقَّتِ السَّمَآءُ فَهِيَ يَوْمَئِذٍ وَّاهِيَةٌ ۙ
١٧- وَّالْمَلَكُ عَلٰٓى اَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ
فَوْقَهُمْ يَوْمَئِذٍ ثَمٰنِيَةٌ ۭ
١٨- يَوْمَئِذٍ تُعْرَضُوْنَ لَا تَخْفٰى مِنْكُمْ خَافِيَةٌ ۚ
١٩- فَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ ۙ فَيَقُوْلُ هَاۗؤُمُ
اقْرَءُوْا كِتٰبِيَهْ ۚ
٢٠- اِنِّىْ ظَنَنْتُ اَنِّىْ مُلٰقٍ حِسَابِيَهْ ۚ
٢١- فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ۙ
٢٢- فِيْ جَنَّةٍ عَالِيَةٍ ۙ
٢٣- قُطُوْفُهَا دَانِيَةٌ ۚ

11. The heaven, which is so strong and fortified today that not a single crack is seen therein despite that lacs of years have passed over it, shall burst into pieces, and when it starts splitting in its middle zone, the angels shall move towards its corners.

12. Now four angels are holding up the Mighty Throne, and only God knows their greatness and bulkiness, on that day four more shall join those four. Shah Abdul Aziz has given a very wonderful account on the wisdom of this number and the reality of those angels in his famous Tafsire Azizi.

13. Upon that day you shall be brought in the Divine Court, and the virtue or vice of anyone shall remain no secret, all shall become public.

14. On that day he, who is given his book in his right hand, a sign of acceptability, will show it to everyone out of joy, saying: "Take and read my book."

15. He will say: "I had cherished this thought in the world that my account shall be reckoned one day. I was afraid of this thought and I was vigilant over it. Today I am looking a happy result of that thought and the audit of my account, that by the grace of God my account is quite clear.

16. That can be plucked in any position—standing, sitting or lying.

24. Eat and drink with wholesome appetite, the recompense of that you had forwarded in the last days.[17]

25. And he who is given his book of deeds in his left hand says: 'Would that I had not been given my book!'

26. 'And I would have not come to know what my reekoning is!'

27. 'Somehow the very death would have ended it!'

28. 'My wealth availed me naught,

29. My authority is gone from me.'[18]

30. Seize him then put irons on him,

31. Then cast him into the heap of fire,

32. Then in a chain of seventy yards' length, fasten him.[19]

٢٤- كُلُوا وَاشْرَبُوا هَنِيْٓـًٔا بِمَآ اَسْلَفْتُمْ فِى الْاَيَّامِ الْخَالِيَةِ ○

٢٥- وَاَمَّا مَنْ اُوْتِىَ كِتٰبَهٗ بِشِمَالِهٖ ۙ فَيَقُوْلُ يٰلَيْتَنِىْ لَمْ اُوْتَ كِتٰبِيَهْ ۚ ○

٢٦- وَلَمْ اَدْرِ مَا حِسَابِيَهْ ۚ ○

٢٧- يٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۚ ○

٢٨- مَآ اَغْنٰى عَنِّىْ مَالِيَهْ ۚ ○

٢٩- هَلَكَ عَنِّىْ سُلْطٰنِيَهْ ۚ ○

٣٠- خُذُوْهُ فَغُلُّوْهُ ۙ ○

٣١- ثُمَّ الْجَحِيْمَ صَلُّوْهُ ۙ ○

٣٢- ثُمَّ فِىْ سِلْسِلَةٍ ذَرْعُهَا سَبْعُوْنَ ذِرَاعًا فَاسْلُكُوْهُ ۙ ○

17. In the world you had restrained yourselves from the desires of soul for the sake of God, and endured the pains of hunger and thirst, today there is no hindrance or checking, eat with wholesome desire and appetite, neither any loathsomeness, nor indigestion, nor sickness, nor the fear of loss and decline.

18. He, who is given his book of deeds in his left hand from behind the back, will understand that misfortune had come. At that time in extreme agony he would desire: "Would that I had not been given my book of deeds; I would have not come to know what my account is! Somehow the death would have finished me for ever, without a misfortune of upraising, or else if I had risen, the death would have again devoured me. Alas! the wealth and richness, the authority and power, nothing of the sort availed me an aught. Today they are not seen anywhere, neither any reason or argument of mine works, nor there is any room for apology and excuse."

19. The angels shall be given order to seize him, to put irons round his neck, then dive him into the fire, and fasten him in a chain whose length is seventy yards that he may not move a little in the burning condition, because a little movement too gives some relief to the one chastised by burning.

Note :—The yard here denotes the unit of the Hereafter, and God alone knows its correct measurement.

33. He was that he never believed in God the All-Mighty,

34. And he never urged on the feeding of the needy (beggar).[20]

35. So no one today is his intimate here.[21]

36. Neither any food for him but the wash of the wounds,

37. None shall eat it but the same sinner.[22]

٣٣- اِنَّهٗ كَانَ لَا يُؤْمِنُ بِاللّٰهِ الْعَظِيْمِ ۙ
٣٤- وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ۙ

٣٥- فَلَيْسَ لَهُ الْيَوْمَ هٰهُنَا حَمِيْمٌ ۙ
٣٦- وَّلَا طَعَامٌ اِلَّا مِنْ غِسْلِيْنٍ ۙ
ع ٣٧- لَّا يَاْكُلُهٗۤ اِلَّا الْخٰطِـُٔوْنَ ۙ

20. In the life of the world he neither knew God, nor recognized the human obligations. He neither served the poor and the needy himself nor urged others to serve them. Then when he did not embrace Eman in God as it was required, then where is the salvation? And when he did not do any small or big work of virtue, then there is also no room for the concession in the chastisement.

21. When he did not take God as friend, then who can become his friend today who may support him and deliver him from the chastisement, or console him in misery?

22. The food also gives strength to man, but the people of the Hell shall not be given any such pleasant food that may be a source of strength and comfort. There the pus of the wounds of the people of Hell shall be provided, and no one except those sinners can eat it. They will yet eat it thinking by mistake that it would be somewhat useful or nutritious to them. But after eating it they will know that its devouring was a greater chastisement than the chatisement. May God save us and give shelter from all kinds of chastisement of appetite.

SECTION 2

38. So I swear by those things you see.

39. And by those things you do not see.

40. It is the speech of a noble Messenger;[23]

٣٨۔ فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ ۝
٣٩۔ وَمَا لَا تُبْصِرُونَ ۝
٤٠۔ إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝

23. It means whatever is described about the Hell and Paradise is neither poetry, nor the surmise of the sooth sayers, nay, it is the Quran—the Word of God—that has been brought down from heaven by a pious angel on the pious most Messenger. The one who brought it down from heaven, and the one who delivered it to the inhabitants of the earth are both noble Messengers. The nobility of one you are seeing by your own eyes and the nobility of the other is proved by the statement of the former.

Note :—In the universe two kinds of things are there—things that are seen by the human eyes, things that are not seen by the naked eyes, but man is compelled to accept them, through wisdom etc. For example, we do not see the movement of the earth, though we may observe with all possible efforts of observations. But on the basis of arguments put forward by the scientists we believe that our eyes are mistaken, and through our own wisdom or through the wisdom of other wise men, we rectify the mistake of our own senses ; but the difficulty is that the wisdom of any one of us is not secure from faults and mistakes. Now the question is how to rectify the human error ? In the whole universe only the power of Divine Revelation remains that is secure and innocent in itself from errors and faults and can also rectify the human errors and perfect the rational powers. As where the senses fail to work, there the rational power works, similarly where wisdom fails or stumbles there Divine Revelation helps it to recognize the transcendent realities. Perhaps this is why the oath of ما تبصرون وما لا تبصرون is taken i.e. if the realities of Hell and Paradise etc. described in the previous verses, are beyond your comprehension, due to their being above the orbit of senses, then understand by the very division of the seen and the unseen or the perceptible and the imperceptible things, that it is the word of a Noble Messenger that gives the information of realities, through Divine Revelation, above the circuit of sense and reason. When we accept the existence of many imperceptible things, nay, of many such things that are against sensibility, on the authority of our own wisdom or the wisdom of other proficient men, then what is the hitch in accepting some very high things on the basis of Prophetic Authority ?

41. And it is not the speech of a poet, Little do you believe ![24]

42. Nor the speech of a soothsaver. Little do you think (consider) ![25]

43. It is a sending down from Lord of the Worlds.[26]

٤١- وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ۝
٤٢- وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ۝
٤٣- تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ۝

24. Sometimes momentary gleam of light and certainty comes into your hearts concerning the Holy Quran as sent down by God, but it is too small to give you salvation. Moreover, you denounce it, calling it poetry or magic etc. Will you really say by justice that it is the word of a poet? Can you truly prove that it is simply a poetic diction? Very often the poetry of the poets is without originality, and most of their subjects are the efforts of mere imagination and thought, whereas the Quran contains all proved realities and strong principles that are described with all conclusive arguments and absolute reasons.

25. If you think over fully you will know that it is not also the word of a soothsayer. The soothsayers in Arabia were people who had relations with the ghosts, spirits and the jinn. They revealed to them some partial news of the Unseen in a versatile language. But the word of the Jinn is not miraculous that no one can produce the like of it, nay, but what once jinn can communicate to one soothsayer, the other jinn can also communicate the like word to another soothsayer, but this Word i.e. the Holy Quran is such a miracle that all the jinn and men altogether can not bring a like word. Moreover, the word of the soothsayers is full of meaningless words for the purpose of making their false message versatile and eloquent, whereas this Quran is a mighty miracle of words and meanings without the insertion of any useless letter or ingot. Moreover, the words of the soothsayers merely comprise some ambiguous and ordinary informations, but they can not be informed of knowledges and realities, the principles of religions and constitutions (ادیان و شرائع) and they can not know the fundamental laws of this worldly life and the other-worldly life (معاد و معاش) and they can not know the secrets of the angels and the hidden mysteries of the heaven. On the contrary, the Holy Quran is full of these subjects.

26. This Quran is sent down by the Lord of the Universe, this is why the loftiest and the strongest principles are described in it for the training of the whole world.

44 Had he invented against Us any sayings,

45. We would have seized him by the right hand,

46. Then We would have cut his neck (life-vein),

47. Then there is no one of you that he may defend him.[27]

٤٤- وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ۝
٤٥- لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ۝
٤٦- ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۝
٤٧- فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ۝

27. Hazrat Shah Sahib says: "If the Prophet would have forged a lie against God, then the first enemy to him would be God Himself and caught him by the hand. This is the manner of beheading, that the executioner seizes his right hand in his left hand lest he could move away."

Hazrat Shah Abdul Aziz says: "The pronoun of تَقَوَّلَ returns to the Prophet— if the Prophet, suppose, invents something against God, or mixes something in His Word from himself which God has not said, then at once this chastisement shall be given to him (God forbid), because his truthfulness and righteousness has been divulged by clear verses, arguments and reasons, then if chastisement is not given to him on such thing then Divine Revelation shall become incredible, and such confusion and ambiguity will be created in the Divine Revelation that its rectification will become impossible, and that is against the wisdom of constitutionalization, as against that man, whose prophethood is not proved by verses and reasons, contrariwise, clear signs and open reasons have nullified his prophethood, his words too are absurd and rubbish, no wise man can heed to his words, neither by the grace of God any ambiguity or confusion will be created in the Divine Religion, nor his prophethood will have to be confirmed by any miracle because God will create such circumstances to falsify his claim to prophethood that are totally against his assertion of messengership. Its' example is hat as a King appoints certain man on a certain rank and sends him somewhere with due credentials etc. now if he betrays during his service or forges against the King then atonce the reparation is made and punishment is inflicted, but if a road labourer or sweeper utters that such and such is the Ferman of the King for himself, or such ordinances are promulgated by the King through his person, obviously no one will heed to him, nor repudiate his assertions, that is because his utterances will exercise no effect on the Royal Administration However, the current verse is not described to rationalize the Prophethood of Mohammad (Be peace upon him), but it is told that the Holy Quran is purely the Word of God wherein no letter or ingot can be added by the Prophet by himself, neither it is upto the dignity of his glorious self as a Messonger of God to attribute something to God that He has not said. It is given in the Taurat that a Prophet who commits such an insolence that he says something from God that is not ordered by God to be said, or he says something on behalf of other gods, then such Prophet should be slain. The substance is that it is not possible for him who' is actually appointed by God as a Prophet to say something from other than God The Holy Quran says:

وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ (بقرہ - ع ۱۲۰)

48. And this is an advice for the God-fearing,

49. And We know that some of you cry lies;

50. And that is surely an agony for the Disbelievers.[28]

51. And that is indeed a truth of certainty.

52. So now celebrate the glory (holiness) of the Name of thy Lord the All-Mighty.[29]

٤٨- وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ○
٤٩- وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ○
٥٠- وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ○
٥١- وَإِنَّهُ لَحَقُّ الْيَقِينِ ○
٥٢- فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ○

28. The God-fearing will receive advice hearing this Word (the Holy Quran). And those who have no fear in their hearts shall cry lie to it. But a time is coming when this very Word and their this very denial shall be a cause of intense regret and agony. Then they will regret that why they rejected this truthful Word that led them to this disaster.

29. This Book is such a thing that it should be believed in more than the truth of certainty, because its subjects are absolute truth and above every kind of doubt and suspicion. It is imperative that a man believing in it should be engaged in the celebration of His glory and praise.

End by His grace.

سُوْرَةُ الْمَعَارِجِ مَكِّيَّةٌ رکوعاتہا ۲ اٰیاتہا ۴۴

(SURA M'AARIJ, MECCAN, VERSES 44, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

۱۔ سَاَلَ سَآئِلٌۢ بِعَذَابٍ وَّاقِعٍ ○

1. An asker asked of a chastisement that is to fall.

۲۔ لِّلْكٰفِرِيْنَ لَيْسَ لَهٗ دَافِعٌ ○

2. For the Unbelievers, which no one can avert.[1]

۳۔ مِّنَ اللّٰهِ ذِى الْمَعَارِجِ ○

3. Coming from God, the Lord of the transcending degrees.[2]

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1. Hazrat Shah Sahib says: "The Prophet has asked of chastisement upon you. That shall not be averted by anyone." (Mozihul Quran)

Or the Unbelievers are the askers of chastisement who said why, after all, the chastisement that was promised did not fall. They said: "If the word of Mohammad is true, O God! then send rain of stones upon us." They said these things by way of denial and jesting. At that it is said that the demanders of chastisement are asking of such a disaster that was assuredly to fall on them, and it can not be averted by anyone. It was the sheer nonsense of the Unbelievers and their impudence that they were demanding such a terrible disaster.

2. The angels and the spirits of the Believers rise up unto the nearness of His Divine Door climbing the heavens by degrees; or His servants struggling heart and soul in the obedience of His orders and being decorated with good attributes, making progress through the degrees of spiritual ascendancy and union, are endowed with the glory of His presence. And those degrees are different and variant in respect of the near and far distance of the journey. Some of them are those that progress can be achieved in the twinkling of an eye on their account as the saying of the Kalema of Islam, and some are those that in one moment progress is achieved by thom as the observation of prayer, and through some, progress can be achieved in one full day as the fasting, or in one month as the fasting of the whole month of Ramadhan, or in one year as the performance of Hajj etc. etc. Similarly the rise and ascendancy of the angel and spirits, that are appointed on some work, after the completion of that work, is different and variant. And the up and down of the planning of that Holy God and His administration has also countless degrees.

4. The angels and the Spirit will rise upto Him[3] on that day, the measure whereof is fifty thousand years,[4]

5. So be thou patient with a goodly patience.[5]

6. They see it distant,

7. And We see it nigh.[6]

8. The day when the heaven shall be as a molten copper.[7]

9. And the mountains shall be as wool dyed.[8]

٤- تَعْرُجُ الْمَلٰٓئِكَةُ وَالرُّوْحُ اِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ ۚ

٥- فَاصْبِرْ صَبْرًا جَمِيْلًا

٦- اِنَّهُمْ يَرَوْنَهٗ بَعِيْدًا

٧- وَّنَرٰىهُ قَرِيْبًا ۙ

٨- يَوْمَ تَكُوْنُ السَّمَآءُ كَالْمُهْلِ

٩- وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ

3. It means the angels and the spirits of the people shall come in the presence of God.

4. The day of fifty thousand years is the Day of Resurrection i.e. since the first blowing of the Trumpet upto the entering of the people into Paradise and Hell, the duration is fifty thousand years. All the angels and the spirits of all kinds of creations shall be associating with this planning, as servants. Then after the accomplishment of this great work they will gain rise (unto God).

Note :—In the Tradition the Holy Prophet has said: "By God, to a believing man that long period shall look so short as the time in which he completes his obligatory prayer."

5. If these Unbelievers hasten for the chastisement, out of denial and jesting, even then you should not make haste, nay, but you should keep patient, neither be distressed, nor bring any word of complaint on your tongue. Your patience and their mockery shall surely bring about a change one day.

6. In their thought the coming of Qeyamat is beyond possibility and far distant from reason. And We see it as nigh as it is come.

7. Or the dregs of the oil according to some.

8. Wool is of different colours, and the colours of the mountains are also different, as God has said :

وَمِنَ الْجِبَالِ جُدَدٌۢ بِيْضٌ وَّحُمْرٌ مُّخْتَلِفٌ اَلْوَانُهَا وَغَرَابِيْبُ سُوْدٌ (سورہ فاطر- آیت ۲۷)

At another place it is said : كَالْعِهْنِ الْمَنْفُوْشِ like the spun cotton (Sura Qariah) i.e. the mountains shall fly like spun cotton.

10. And no intimate friend shall say 'how do you do?' to the intimate friend,

11. They shall catch the sight of all.[9] The sinner will wish that he might give in ransom, from the chastisement of that day, his son,

12. And his companion woman and his brother,

13. And his house hold wherein he lived,

14. And whosoever is in the earth, all together, then save himself.

15. Nay, never![10] That is a fire bursting forth into flames,

16. Sucking up the liver,[11]

17. Calling him who turned his back and went away turning,

18. Who amassed and hoarded.[12]

١٠- وَلَا يَسْـَٔلُ حَمِيْمٌ حَمِيْمًا ۚ ۖ ○

١١- يُّبَصَّرُوْنَهُمْ ۭ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِيْ مِنْ عَذَابِ يَوْمِىِٕذٍۢ بِبَنِيْهِ ۙ ○

١٢- وَصَاحِبَتِهٖ وَاَخِيْهِ ۙ ○

١٣- وَفَصِيْلَتِهِ الَّتِيْ تُـْٔوِيْهِ ۙ ○

١٤- وَمَنْ فِي الْاَرْضِ جَمِيْعًا ۙ ثُمَّ يُنْجِيْهِ ۙ ○

١٥- كَلَّا ۭ اِنَّهَا لَظٰى ۙ ○

١٦- نَزَّاعَةً لِّلشَّوٰى ۚ ○

١٧- تَدْعُوْا مَنْ اَدْبَرَ وَتَوَلّٰى ۙ ○

١٨- وَجَمَعَ فَاَوْعٰى ○

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9. Hazrat Shah Sahib says: "All shall be in sight i.e. their friendship was futile."

One shall see the condition of the other but they shall be unable to help one another. Everyone shall be lying in his own self.

10. The sinner will wish to save himself by giving in ransom his whole household, nay, the whole world, but that will not be possible.

11. That fire does not leave the criminal, it snatches the scalp and sucks up the liver from within.

12. There shall be a pulling and calling from the side of the Hell. Well, all those people who had gone away turning their backs towards Truth in the world. and had been abstaining from righteous deed, and had been busy in amassing and hoarding wealth, shall be drawn towards the Hell, altogether. In some sayings of the Companions it is given that first the Hell will call them by the open tongue : اِلَيَّ يَا كَافِرُ اِلَيَّ يَا مُنَافِقُ اِلَيَّ يَا جَامِعَ الْمَالِ i.e. O Kafir, O Hypocrite, O, hoarder of wealth, come hither. The people will run hither and thither. Thereafter a long neck shall come forth and it will pick up the Unbelievers one by one as a bird picks up the grains by its peak. (God forbid)

19. Surely man is made impatient and restless in disposition,

20. When evil visits him, impatient,

21. When good visits him, refusing.[13]

22. Save those prayer-observers,

23. Who are perpetual in their prayer [14]

24. And those in whose wealth is a part fixed,

25. For the beggar and the have-not,[15]

26. And those who have faith in the Day of Judgment,[16]

27. And those who fear the chastisement of their Lord,[17]

28. No doubt, of their Lord's chastisement no one should be fearless (should feel secure).'[18]

١٩- إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا ۝
٢٠- إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝
٢١- وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝
٢٢- إِلَّا الْمُصَلِّينَ ۝
٢٣- الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۝
٢٤- وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝
٢٥- لِّلسَّائِلِ وَالْمَحْرُومِ ۝
٢٦- وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ۝
٢٧- وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ۝
٢٨- إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ۝

13. It means he does show no courage or firmness in any side, he becomes distressed if starvation, sickness or severity visits him, nay, but he is despaired, as if there is no way out of the disaster, and if he gets affluence, health and wealth, his hand does not rise for doing good, never ready to expend in the way of his Lord, save those mentioned below.

14. They observe their prayer punctually, never slack in its performance, neither inattentive nor immethodical, while praying.

15. Ref. Sura Mominoon. Section No. 1

16. On the basis of that faith they do good deeds that may avail on that Day.

17. Fearing Him they leave evil things.

18. The chastisement of God is not such a thing that the servant may become careless or feel secure about it.

29. And those who guard their private parts,

30. Save from their wives or what their right hands own (female slave), so they are not blameworthy,

31. Then whoso seeks beyond that they are the transgressors,[19]

32. And those who preserve their trusts and their word,[20]

33. And those who are straight on their witnessings,[21]

34. And those who are observant of their prayers.[22]

35. Those people—they are in gardens, high-honoured.[23]

٢٩- وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝

٣٠- إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝

٣١- فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝

٣٢- وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝

٣٣- وَالَّذِينَ هُم بِشَهَادَاتِهِمْ قَائِمُونَ ۝

٣٤- وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۝

٣٥- أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ۝ ع

19. One who seeks any other way of satisfying his sexual appetite beyond his wife and his slave-woman, crosses the border of moderateness and the border of lawfulness.

20. In it come the Divine Obligations as well as the Human Obligations, because all the powers of man are the trust of God, and they should be utilized in those ways only that are told by God, and man should not recede from the covenant he has made in eternity with God.

21. When required they give witness straightforwardly without any undue favour or regard, they do not conceal the truth.

22. They are observant of the timings, condition and venerations of the Salat, and save its form and essence from being ruined

23. These are eight attributes of the People of Paradise. They are begun from Prayer and ended on Prayer that people may know that how highly important with God the worship of Salat is. He who is endowed with these qualities shall not be هَلُوعًا (impatient, of a timid heart), nay, he shall be a man of determination and courage.

SECTION 2

36. Then what has gone wrong with the Disbelievers, running towards thee.

37. From the right and from the left, crowd upon crowd,

38. What, does every man of them covet that he may be admitted to the garden of bliss,

39. Nay, never![24] We have created them of that which they also know.[25]

40. So I swear by the Lord of the Easts and Wests,[26] verily We can do (are powerful over)

٣٦- فَمَالِ الَّذِيْنَ كَفَرُوْا قِبَلَكَ مُهْطِعِيْنَ ۝
٣٧- عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ عِزِيْنَ ۝
٣٨- اَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّدْخَلَ جَنَّةَ نَعِيْمٍ ۝
٣٩- كَلَّا ۭ اِنَّا خَلَقْنٰهُمْ مِّمَّا يَعْلَمُوْنَ ۝
٤٠- فَلَآ اُقْسِمُ بِرَبِّ الْمَشٰرِقِ وَالْمَغٰرِبِ اِنَّا لَقٰدِرُوْنَ ۝

24. Hearing the recitation of the Quran and the mention of the Paradise, the Unbelievers run towards thee with outstretched necks in crowds, from all sides, then they joke and laugh. So do they have greed, in spite of their insolence, that they all shall be granted admittance to the gardens of Paradise, as they used to say that if they happen to return to God, they shall be better off there too. Not so, there can not be such an injustice (blindness) with God.

Note :—Ibne Kathir has taken another interpretation of this verse :

What has gone wrong with these Disbelievers of thy side that they flee fast, right and left, crowd upon crowd i.e. hearing the Quran why do they run like a flogged horse? Then, despite this hatred and aversion, do they still hope that everyone of them shall enter Paradise without fail. Nay, never! and this is according to what God, the Most High has said : فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِيْنَ ۝ كَاَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ۝ فَرَّتْ مِنْ قَسْوَرَةٍ ۝ (مدثر رکوع ۲ ، آیت ۴۹، ۵۰، ۵۱)

25. He is created of an ordinary thing like mud or of a disgusting thing like the sperm-drop, how is he worthy of Paradise? Of course, when he is purified and cleansed by virtue of Eman, and become honourable and glorious (then he is worthy of Paradise). And it is also possible that in the verse : اِنَّا خَلَقْنٰهُمْ مِّمَّا يَعْلَمُوْنَ there is a hint towards the verse اِنَّ الْاِنْسَانَ خُلِقَ هَلُوْعًا above, meaning thereby that man is verily created on these eight qualities mentioned above, but when he did not join with the exception of : اِلَّا الْمُصَلِّيْنَ الَّذِيْنَ الخ , then how could he deserve Paradise. On this estimation the composition of مِمَّا يَعْلَمُوْنَ shall be like that of خُلِقَ الْاِنْسَانُ مِنْ عَجَلٍ

26. The sun rises everyday from a new point and sets at a new point. These points are said Easts and Wests.

41. That We may substitute a better than they, and We are not to be outstripped (they cannot get away from Our control).[27]

42. So leave them that they may plunge and play until they embrace that day of theirs which they are promised.[28]

43. The Day when they shall come forth from the graves running as if they run fast to a waymark,[29]

44. Bowing their eyes, the disgrace overspreading them; this is that day which they were promised.[30]

٤١- عَلٰٓى اَنْ نُّبَدِّلَ خَيْرًا مِّنْهُمْ ۙ وَمَا نَحْنُ
بِمَسْبُوْقِيْنَ ○
٤٢- فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ
الَّذِيْ يُوْعَدُوْنَ ○
٤٣- يَوْمَ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ سِرَاعًا كَاَنَّهُمْ
اِلٰى نُصُبٍ يُّوْفِضُوْنَ ○
٤٤- خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۭ ذٰلِكَ
الْيَوْمُ الَّذِيْ كَانُوْا يُوْعَدُوْنَ ○

27. When We can bring a better than they, then why not are We able to create them again? Can they go out of Our control anywhere? Or خَيْرًا مِّنْهُمْ indicates their own recreation, because whether chastisement or reward the second life will be far more perfect than the present life. Or it may mean that 'let them (the Unbelievers) jest and joke We shall bring a better nation than they for the service of Islam.' And so it happened. He raised up the Ansar of Medina in place of the Quraish of Mecca, and the Meccans even then could not flee from His control. In the long run they had to taste the punishment of their mischiefs and insolence.

Note :—The oath of the Easts and Wests is taken perhaps because God changes the East and West everyday. How can it be difficult for Him to substitute you ?

28. A respite of several days is released, thereafter the punishment is sure and certain.

29. As a race is made to a waymark or a sign. Or waymark (نصب) are the idols that were stood round the Kaaba. They went towards them hastily and eagerly with faith and devotion.

30. i.e. The Day of Resurrection.

Sura M'aarij has ended by His grace and kindness.

سُوْرَةُ نُوْحٍ مَكِّيَّةٌ اٰيَاتُهَا ٢٨ رُكُوْعَاتُهَا ٢

(SURA NOAH, MECCAN, VERSES 28, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١. اِنَّآ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖٓ اَنْ اَنْذِرْ قَوْمَكَ مِنْ قَبْلِ اَنْ يَّاْتِيَهُمْ عَذَابٌ اَلِيْمٌ ○

1. We sent Noah unto his people that: 'Warn thy people ere there come upon them a painful chastisement.'[1]

٢. قَالَ يٰقَوْمِ اِنِّيْ لَكُمْ نَذِيْرٌ مُّبِيْنٌ ○

2. He said: 'O my people, I give an open warning to you,

٣. اَنِ اعْبُدُوا اللّٰهَ وَاتَّقُوْهُ وَاَطِيْعُوْنِ ○

3. That worship God, and fear Him and obey you me,[2]

٤. يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُؤَخِّرْكُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ؕ اِنَّ اَجَلَ اللّٰهِ اِذَا جَآءَ لَا يُؤَخَّرُ ۘ لَوْ كُنْتُمْ تَعْلَمُوْنَ ○

4. That He may forgive you some of your sins and defer you to an appointed promise.[3] That which God has promised—when it comes, will not be defferred,[4] if you have understanding.[5]

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1. Before that you meet the Flood, on account of unbelief and insolence, in the world and the chastisement of the Hell in the Hereafter.

2. Fearing God leave unbelief and sinning. Adopt the way of obedience and worship.

3. If you come to believe, then God will forgive you your previous violations of Divine Obligations, and the chastisement destined to come in case of unbelief and insolence will not come by the blessing of Eman. You shall be given respite to live upto your natural age, untill the end comes, under the general law of life and death, at its appointed time; and that is inevitable for every good and bad soul in the world.

4. If the promise of chastisement hovers over the heads—the promise which is made in case you do not believe—it would not be averted by anyone, nor respite of a single minute would be given.

Hazrat Shah Sahib says: "Worship you that mankind may survive in the world until the Day of Qeyamat, and the Qeyamat shall not be delayed, and if you abandon worship all together, then you shall be finished then and there, all together. The Flood had so come that no men could survive, but they were saved by the worship done by Hazrat Noah.

5. If you possess understanding, then these things should be understood and acted upon.

5. He said: 'My Lord, I had been cal-
6. ing my people by night and by day. but my inviting only increased them in flight.[6]

7. And whenever I called them that Thou mightest forgive them, they put their fingers in their ears,[7] and wrapped themselves in their clothes,[8] and they persisted and showed pride, a great pride.[9]

8. Then I called them publicly.[10]

9. Then I said to them openly, and spoke to them secretly.[11]

10. So I said: 'Ask forgiveness of your Lord, surely He is All-Forgiving.[12]

٥۔ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۝
٦۔ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ۝
٧۔ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصَرُّوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ۝
٨۔ ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ۝
٩۔ ثُمَّ إِنِّي أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۝
١٠۔ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۝

6. It means Hazrat Noah had been teaching them for nine hundred and fifty years. But when he saw no ray of hope, he said to his Lord in utter disgust and disappointment, "My Lord, I left no stone unturned in delivering Thy message unto them I went on calling them unto Thee in the darkness of night and in the broad daylight, but the result was that the greater I called them unto Thee, the greater they ran back from here, and the greater the kindness and pathetic love was shown from me, the greater their aversion and hatred increased against me.

7. Because they could not tolerate to hear me they put their fingers into their ears so that my voice might not enter their ears.

8. They wrapped themselves in clothes that neither they might see my face, nor I might see their faces. Moreover, if sometimes the fingers became loose, then clothes might help them. In short, by any means, they wanted my words not to enter their ears.

9. By any way they did not desire to move from their way, and their pride did not allow them to give ear to my words in the least.

10. I addressed them in their gatherings and in their meetings.

11. Apart from gatherings, I talked to them in separation, openly as well as hintingly, loudly as well as quietly. In brief, I left no title and no colour of advice.

12. I said to them: "Notwithstanding my advising of hundreds of years. if you incline towards your Lord even now and ask forgiveness of Him for your sins, then He is ever All-Forgiving. He will forgive you all your past sins completely."

11. He will loose torrents of heaven upon you,

12. And will increase you in wealth and sons, and make for you gardens and, make for you canals.[13]

13. 'What ails you that you do not have hope of majesty from God (from God's greatness).[14]

14. And He created you variously (differently),[15]

15. Have you not seen how God created seven heavens one upon another.[16]

16. And set the moon in them for a light and the sun for a burning lamp.[17]

١١- يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِّدْرَارًا ۝
١٢- وَّيُمْدِدْكُمْ بِأَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ لَّكُمْ
جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ أَنْهٰرًا ۝
١٣- مَا لَكُمْ لَا تَرْجُوْنَ لِلّٰهِ وَقَارًا ۝

١٤- وَقَدْ خَلَقَكُمْ أَطْوَارًا ۝
١٥- أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللّٰهُ سَبْعَ سَمٰوٰتٍ طِبَاقًا ۝
١٦- وَّجَعَلَ الْقَمَرَ فِيْهِنَّ نُوْرًا وَّجَعَلَ الشَّمْسَ سِرَاجًا ۝

13. "By the blessing of Eman and Istighfar the draught and the famine (in which they were lying so long) will be gone, and God will send rainfall in torrents from the heaven, whereby the fields and gardens shall fructify, and become productive of agricultural and horticultural wealth, the animals shall become fat and the milk shall increase, and the women who were becoming sterile and barren, due to the misfortune of unbelief and sinfulness, shall give birth to male children. In brief, with the wealth of the Hereafter, a great portion shall also be given of the world."

Note :—Imam Abu Hanifa has taken out this inference from the current verses that the essence of Salat of Istisqa is Istighfar and Penitence, the perfect most form whereof is the Prayer, and that is proved by the Tradition and Sunnah.

14. You should have hope from the greatness of God that He will confer upon you honour, greatness and reverence if you adopt piety and obedience to God. Or it means 'why do you not have faith in His majesty and greatness and why do you not fear His eminence and glory?'

15. You change thousands of colours in the womb of mother and on the surface of the earth from origin to death. And how many stages, periods and manners are there through which you pass, and what a tremendous variety of formation and structure is there in the human race !

16. The heavens are formed like concentric circles one upon the other.

17. The light of the sun is fast and hot, the appearance whereof removes the darkness of night. This is perhaps why it is likened to a burning lamp. And the light of the moon is but the expansion of the light of the same burning lamp, that becomes cool and thin due to the medium of the lunar body. (God knows better)

17. And God caused you to grow from the earth with implantation (cohesion).[18]

١٧- وَاللّٰهُ اَنْۢبَتَكُمْ مِّنَ الْاَرْضِ نَبَاتًا ۙ

18. Then He shall return you into it and bring you forth.[19]

١٨- ثُمَّ يُعِيْدُكُمْ فِيْهَا وَيُخْرِجُكُمْ اِخْرَاجًا ۝

19. And God has made the earth for you a bed,

١٩- وَاللّٰهُ جَعَلَ لَكُمُ الْاَرْضَ بِسَاطًا ۝

20. That you may move (walk) in it broadways.'[20]

٢٠- لِّتَسْلُكُوْا مِنْهَا سُبُلًا فِجَاجًا ۝

SECTION 2

21. Said Noah: 'My Lord, they did not obey my bidding and followed him whose wealth and children do not increase him but in loss,[21]

٢١- قَالَ نُوْحٌ رَّبِّ اِنَّهُمْ عَصَوْنِيْ وَاتَّبَعُوْا مَنْ لَّمْ يَزِدْهُ مَالُهٗ وَوَلَدُهٗۤ اِلَّا خَسَارًا ۚ

22. And they have devised a great device,[22]

٢٢- وَمَكَرُوْا مَكْرًا كُبَّارًا ۚ

18. He created you from the earth cohesively with implantion. First our father, Adam, was created of mud, then the sperm-drop, which is the matter of human creation, is the substance of the earth. In structure, man is an embodiment of coherent organs. Similarly his talents and powers are coherent. His strength depends upon his cohesive formation and structure.

19. After death men are mixed with the earth, then after Qeyamat they shall be brought forth from it.

20. You lie on it, sit on it, walk on it, everywhere broad ways are made, no hindrance anywhere, neither on land; nor on water, one can go round the earth if one has means.

21. They followed their wealthy lords and amirs, in whose wealth there is no blessing or betterment, nay, but their wealth is a misfortune for them. Due to their wealth and possessions they deprived themselves of religion, and also deprived others in their haughtiness and arrogance.

22. They have made a mighty device i.e. they advised all their men and women not to pay heed to my sermons and lectures, and should hurt me and vex me in various ways.

23. And they said : "Never leave your gods,[23] and do not leave Wadd, nor Suwa, nor Yaghuth and Ya'uq and Nasr."[24]

٢٣- وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ۚ

23. They also advised their folk to be steadfast in supporting their gods and not to be deceived by Noah. It is said that for hundreds of years the father left an advice for his children and grand children not to come near that old man and leave his traditional religion (of association and unbelief).

24. These are the names of their idols. For every purpose they had designed a separate god. The same idols came to Arabia, and to India also. The same kind of idols are famous in the name of Vishnoo, Brahma, Sheo and Hanuman etc. Hazrat Shah Abdul Aziz has given some of their details in his Tafsire Azizi. In some traditions it is said that in the ancient times there were some holy men. After their death the nation made their pictures as their memory, then they began to revere them, by and by they began their worship. (God forbid)

24. And they have pushed many in error; and increase Thou not the unjust ones save in error.'[25]

٢٤۔ وَقَدْ اَضَلُّوْا كَثِيْرًا ۚ وَلَا تَزِدِ الظّٰلِمِيْنَ اِلَّا ضَلٰلًا ○

25. Hazrat Shah Abdul Qadir says : "They should go on astray, no plan should do."

And Hazrat Shah Abdul Aziz says : "Introduce them not to Thy recognition even by way of drawing them step by step (استدراج)." The common commentators have taken the apparent meaning i e. 'O God, increase them in error so that the cup of their misfortune may be soon filled and the chastisement may fall on them without much delay."

The commentators say that this imprecation was invoked when Hazrat Noah was utterly disappointed of their guidance, either the disappointment might be the result of one thousand years' experience, or he had inferred from these Divine Words of God :

اَنَّهٗ لَنْ يُّؤْمِنَ مِنْ قَوْمِكَ اِلَّا مَنْ قَدْ اٰمَنَ (ہود - آیت ٣٦)

that they have become hopeless.

However, this imprecation is not something strange in such a despondent situation created by the stubborn attitude of the nation in one thousand years.

Hazrat Shah Abdul Aziz says : 'When there is absolute disappointment about the guidance of a man or a group of men, and the Prophet reaches this result after thoroughly examining their capacity that they have become quite impervious to goodness leaving no room to accept guidance, and this existence has become like a corrupt organ, dangerous for the whole body, then there is no remedy save to uproot them and obliterate them from the surface of the earth. If there is the order of slaying then they should be exterminated by slaying, or breaking their power their obnoxious effects should be checked lest they should become outspreading like an epidemic or infectious disease. And the last resort is that imprecation should be invoked from God that He should cleanse the world from their unholy existence and protect humanity from their poisonous germs, as Hazrat Noah has said : اِنَّكَ اِنْ تَذَرْهُمْ يُضِلُّوْا عِبَادَكَ الخ onward in this Sura. However, the imprecation of Hazrat Noah, and similarly the imprecation of Hazrat Moosa (Be peace upon them), was of the same kind. (God knows better)

25. Else they were drowned due to their sins, then pushed into the fire.[26] then they found not beyond God any helper.[27]

26. And said Noah : "My Lord, leave not upon the earth one inhabited house of the Disbelievers.

27. Definitely, if Thou leavest them, they will lead Thy servants astray and beget none but the obstinate, disbelieving in the Truth.[28]

28. My Lord, forgive me and my parents and whosoever comes to my house as a believer and all believing men and believing women,[29] and do Thou not increase the sinners but in ruin."

٢٥- مِمَّا خَطِيٰٓـٰٔتِهِمْ اُغْرِقُوْا فَاُدْخِلُوْا نَارًا فَلَمْ
يَجِدُوْا لَهُمْ مِّنْ دُوْنِ اللّٰهِ اَنْصَارًا ○
٢٦- وَقَالَ نُوْحٌ رَّبِّ لَا تَذَرْ عَلَى الْاَرْضِ مِنَ
الْكٰفِرِيْنَ دَيَّارًا ○
٢٧- اِنَّكَ اِنْ تَذَرْهُمْ يُضِلُّوْا عِبَادَكَ وَلَا يَلِدُوْٓا
اِلَّا فَاجِرًا كَفَّارًا ○
٢٨- رَبِّ اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ
مُؤْمِنًا وَّلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ۭ وَلَا تَزِدِ
الظّٰلِمِيْنَ اِلَّا تَبَارًا ۝ ع

26. The Flood came and apparently they were drowned in water, but as a matter of reality they went into the fire of Barzakh (the world between this World and the Hereafter).

27. It means those idols—Wudd, Suwa, Yaghuth, etc. could not help an aught, and they were drowned and destroyed in a very hopeless and helpless condition.

28. Hazrat Nooh prayed to God : ' My Lord, leave not one Unbeliever alive. There is left none of them deserving survival. If anyone of them exists, my experience says that from his sperm-drop only the obstinate, impudent, unthankful and disbelievers in truth shall be created, and as far as anyone of them survives he will lead others astray, not to speak of his own guidance."

29. "Forgive me my faults that have come to pass in my position by Your grace, and pardon the mistakes of my parents, and those who come to my boat, or to my house, or to my mosque as a believer—pardon all of them, nay, but forgive all the believing men and women in time and space till the Day of Qeyamat.

Prayer :—"O God, by the blessing of Nooh's prayer also forgive this sinful and faulty servant by Thy mercy and benefaction without giving any chastisement, worldly or other worldly, and lead him to the palace of Thy good pleasure and honour ! Verily Thou art All-Hearing, All-Nigh, and All-Accepting."

Sura Nooh has ended by His grace and kindness.

سُوْرَةُ الْجِنِّ مَكِّيَّةٌ وَّعَدَدُ اٰيَاتِهَا ٢٨ وَعَدَدُ رُكُوْعَاتِهَا ٢

(SURA JINN, MECCAN, VERSES 28, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١- قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ○

1. Thou say: "The Revelation has come to me that so many people of the Jinn[1] gave ear, then they said: 'We have heard a Quran wonderful,

٢- يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ؕ وَلَنْ نُّشْرِكَ بِرَبِّنَآ اَحَدًا ○

2. That brings home righteous way, so we believed in it and we will never associate with our Lord anyone.[2]

٣- وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ○

3. 'And that high is the state of our Lord, He has taken neither wife nor son,[3]

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1. Hazrat Shah Abdul Aziz has given an elaborate account on the existence and reality of the Jinn in his famous Tafsire Azizee. In Arabic there is a comprehensive book on this subject— احكام المرجان فى احكام الجان here it is difficult to describe such elaborations.

2. It has been given in Sura Ahqaf that the Holy Prophet (Be peace upon him) was saying the morning prayer. In the morning prayer the Quran is recited loudly. A company of the Jinn passed there and being captivated by the recitation of the Quran, embraced Eman. Then they told the whole story to their people that they had heard a word that was wonderful in its versatile style, sweet sound, manner of advice, knowledges and sciences, effectiveness and maturity. It led to the Divine Recognition, righteousness and prosperity. It showed the way to the door of piety and goodness. So as soon as they heard it they believed in it without hesitation, and they became sure, without any ray of doubt, that it could not be the word of anyone except God's. So they had sworn, according to its teaching and guidance that they would never associate anything with God.

God sent down the Revelation of their statement till the end, upon His Prophet. Thereafter the Jinn very often came to the Prophet, embraced Eman and learnt, the Quran.

3. To adopt a son or have a consort is against the dignity of God. Hazrat Shah Sahib says: "All those errors which were prevalent among mankind were also prevalent among jinnkind. Like the Christians they also ascribed son and wife to God."

4. And that the fool among us spoke excessively against God.[4]

5. And that we had thought that men and jinn would never speak against God a lie,[5]

6 And that there were certain men of mankind who would take refuge with certain men of jinn-kind, and they began to wax more haughty.[6]

7. And that they had also thought as you had thought that God would never raise up anyone.[7]

٤- وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ۙ

٥- وَّاَنَّا ظَنَنَّآ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَالْجِنُّ عَلَى اللّٰهِ كَذِبًا ۙ

٦- وَّاَنَّهٗ كَانَ رِجَالٌ مِّنَ الْاِنْسِ يَعُوْذُوْنَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوْهُمْ رَهَقًا ۙ

٧- وَّاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ يَّبْعَثَ اللّٰهُ اَحَدًا ۙ

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4. The fools among us said such absurd things inventing by themselves, and the greatest fool among them is Iblees. Perhaps here the word exclusively points out the same.

5. We had thought that so numerous a man and jinn, among whom are also sages and wise men, could not collectively dare to speak a lie against God. Thinking this we also went astray. Now the reality is brought to light after hearing the Quran and we got deliverance from the blind following of our leaders.

6. In Arabia this ignorance was common that thev asked of the jinn about the news of the Unseen. They used to offer gift and oblations in their names. They made libations to please them. And whenever some caravan passed by a valley or stayed to-rest there they loudly announced that they had taken refuge with the chief jinn of that sector that he would guard them with the help of his subordinates. The jinn became more proud by these things and waxed more haughty. And these articles of association also added to the sinfulness and insolence of the men. When they themselves caused the jinn to prevail upon them, why should they fail in tempting them? At last, the Quran came down and uprooted these evils.

7. The Muslim Jinn are speaking this whole discourse to their nation. They said, "As you had thought that God would never upraise the dead from the graves, similarly most of the men among mankind had this faith that God was not to revive the dead. Or they had also thought like you that God would never raise any Messenger after those Messengers that had come before. But now from this wonderful Quran we have come to know that God had sent a glorious Messenger who tells the people that they shall be again raised up and put to reckoning in its minutest details."

8. And that we have groped (touched) the heaven and we found it filled with terrible guards and meteors.

9. And that we would sit on stations to hear, but whosoever hears now he finds a meteor in wait for him.[8]

10. And we know not whether evil is intended for those in the earth, or whether their Lord has intended for them guiding to the way.[9]

11. And that some of us are the righteous and some of us otherwise, on various ways differing,[10]

٨- وَّاَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنٰهَا مُلِئَتْ حَرَسًا شَدِيْدًا وَّشُهُبًا ۝

٩- وَّاَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ؕ فَمَنْ يَّسْتَمِعِ الْاٰنَ يَجِدْ لَهٗ شِهَابًا رَّصَدًا ۝

١٠- وَّاَنَّا لَا نَدْرِيْٓ اَشَرٌّ اُرِيْدَ بِمَنْ فِى الْاَرْضِ اَمْ اَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝

١١- وَّاَنَّا مِنَّا الصّٰلِحُوْنَ وَمِنَّا دُوْنَ ذٰلِكَ ؕ كُنَّا طَرَآئِقَ قِدَدًا ۝

8. They said to their fellow-jinn: We used to fly nearabout the heaven but never saw strong restrictions against our hearing except ordinary guards But now the situation is utterly changed. We find terrible military guard against any sort of investigation into the Unseen, and fierce meteors are thrown upon the satans intending to snatch the news of the Unseen. Aforetime such a terrible guard was never seen, neither were there such dreadful restrictions, and the jinn and satans sitting near the heaven would hear some news of the Unseen. But now there is such a thorough blockade and terrible guard that whosoever intends to hear the Unseen, he is pursued with a fiery meteor. (This subject is elaborated in Sura Hijr etc.)

9. These new administrations and terrible blockade—God knows for what purpose they have been executed. This much we have understood that its main cause has been the sending down of the Quran and the raising of the Arabian Prophet. But what will be the result? Whether the people of the earth will come to the way accepting the Quran, and God will confer upon them special bounties and blessings, or whether it is intended that people should be destroyed and ruined in consequence of shrinking from the Quranic directions. It is only in the knowledge of that Knower of the Unseen. We can not say anything about it.

10. Before the sending down of the Quran the jinn were also not on one way. Some of them were good and polite, and many of them were miscreants and ill-natured. And they might have also been divided into sects and parties—some polytheist, some christian, some jew, etc.—and practically the way of one would have been different from the way of the other. Now the Quran has come down to obliterate the differences and divisions, but where are people to accept the Truth in unison and follow only one way? Unavoidably there shall be differences even then.

12. And that it has come into our thought that we shall not be able to hide ourselves from God in the earth, neither we shall be able to frustrate Him by flight.[11]

١٢- وَّاَنَّا ظَنَنَّآ اَنْ لَّنْ نُّعْجِزَ اللّٰهَ فِى الْاَرْضِ وَلَنْ نُّعْجِزَهٗ هَرَبًا ۝

13. And that when we heard the guidance, we accepted it.[12] Then whosoever believes in his Lord he shall neither fear depreciation, nor coercion and excess.[13]

١٣- وَّاَنَّا لَمَّا سَمِعْنَا الْهُدٰٓى اٰمَنَّا بِهٖ ؕ فَمَنْ يُّؤْمِنْ بِرَبِّهٖ فَلَا يَخَافُ بَخْسًا وَّلَا رَهَقًا ۝

14. And that some of us are Muslims and some of us are unjust. So those who came under the order, they have guessed the good way.

١٤- وَّاَنَّا مِنَّا الْمُسْلِمُوْنَ وَمِنَّا الْقٰسِطُوْنَ ؕ فَمَنْ اَسْلَمَ فَاُولٰٓئِكَ تَحَرَّوْا رَشَدًا ۝

15. And those who are unjust, they become the fuel of the Hell.'[14]

١٥- وَاَمَّا الْقٰسِطُوْنَ فَكَانُوْا لِجَهَنَّمَ حَطَبًا ۝

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11. If we do not accept the Quran we can not escape the punishment from God, neither hiding anywhere in the earth, nor running hither and thither, nor flying into the space.

12. It is an occasion of pride for us that among the jinn we are the first to hear the Quran and accept it without hesitation, and in embracing Eman we did not lose a single minute.

13. For a truthful believer there is no scruple with God, neither the apprehension of loss or diminution that any good of his or his labour shall be void, nor the fear of injustice that the crimes of any other shall be laid on him, nor the fear of coercion that he shalt be compelled to do more than his power. In brief, they are secure from all kinds of loss, disparagement, misery and depreciation.

14. After the descension of the Quran there are two kinds of people among us—those who have accepted the message of God hearing it, and have bowed down their necks before His commandments and orders, they are those who succeeded in the search of truth and by their own research and investigation they reached the way of righteousness. The second group is of the unjust people who by way of swerving and injustice cry lies to the orders of God and deviate from His obedience—those are they that should be called the log of the Hell and the fuel for Gehenna.

Note :—Upto this place the word of the Muslim Jinn is described, which they communicated to their nation. Onward God has given some instructions and advices from Himself. In the ensuing verse the conjunction ( ) indicates that the previous verses and some verses onward are parts of the Revelation mentioned in the beginning of the Sura.

16. And this Revelation has come to me: "If the people would go straight on the way, We would give them water copious to drink,

17. That We might try them therein.[15] And whosoever turns away from the remembrance of his Lord He will thrust him into the upheaving chastisement.[16]

18. And that the Mosques are for the remembrance of God (the organs of Sajda are the right of God) so call not along with God upon anyone."[17]

١٦- وَّاَنْ لَّوِ اسْتَقَامُوْا عَلَى الطَّرِيْقَةِ لَاَسْقَيْنٰهُمْ مَّآءً غَدَقًا ۙ

١٧- لِّنَفْتِنَهُمْ فِيْهِ ۭ وَمَنْ يُّعْرِضْ عَنْ ذِكْرِ رَبِّهٖ يَسْلُكْهُ عَذَابًا صَعَدًا ۙ

١٨- وَّاَنَّ الْمَسٰجِدَ لِلّٰهِ فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًا ۙ

15. Had the Jinn and Men gone on the straight path of truth, We would have conferred upon them external and internal blessings by virtue of Eman and obedience, and in that too they would have been tried whether they thanked God and progressed in obedience being endowed with bounties, or whether they became ungrateful and lost the principal capital. It is given in some traditions that famine had fallen in Mecca in punishment of the wrong and insolence of the people of Mecca, by the prayer (imprecation) of the Holy Prophet The people were much distressed due to the draught. Hence warning is given that if all people go on the way of God desisting from transgression and insolence, as the Muslim Jinn have adopted, the famine shall be removed and the country made green and verdant by the rains of mercy.

16. Man can not gain rest by turning his face from the remembrance of God He is walking upon that way where comes upon only chastisement and distress.

17. In a general sense the whole earth is a mosque for this Ummat. But especially those houses that are built in the name of mosque for the worship of God have singular distinction. To call upon anyone beyond God at such holy places is a mighty wrong and the worst form of association. It implies thereby: "Come unto One God with exclusive sincereity. and do not call upon anyone associating it with Him, especially in the mosques that are made in the Name of God only for His worship exclusively."

Some commentators have said that here مساجد means those organs which are put upon the earth at the time of Sajda i.e. these organs are made and given by God. It is not lawful to bow them before anyone except that Owner and Creator.

19. And that when the Servant of God[18] stood that he might call upon Him, the people began to throng upon him in swarm.[19]

SECTION 2

20. Thou say : 'I only call upon my Lord and I do not associate with Him anyone.'[20]

21. Thou say : 'There is not in my power either your harm or bringing to the way.'[21]

22. Thou say : 'From the hand of God shall protect me not anyone, and I shall not find beyond Him anywhere a place to take refuge (to move in ,[22]

١٩- وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللّٰهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ۝١٩

٢٠- قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ۝٢٠

٢١- قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝٢١

٢٢- قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللّٰهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝٢٢

18. i.e. the Perfect Servant, Mohammad (Be peace upon him).

19. When the Prophet stands for prayer the people throng upon him in swarms, the Momins with eagerness and devotion, while the Kafirs with enmity and maliciousness, with a crowding intention.

20. Say to the Unbelievers : "Why do you throng upon me out of opposition. What is that thing which angers and irritates you. I do not say anything senseless or irrational. I only call upon my Lord, and I do not understand if there be any associate with Him! Then what is there to controvert and fight for ? And if you want to throng upon me collectively, then remember that I have put my trust only in that One God who is pure and independent of every kind of association.

21. It is not in my power to bring you to the way, and in case you do not come, inflict some injury on you—all good and evil, profit and harm, is in the possession of that One God alone.

22. Not to speak of harming you, I do not even possess power over my own loss or gain If, suppose, I commit fault in the performance of my duty, there is no person that be may protect me from the hand of God, and there is no place where I may run to and take shelter in.

23. But delivering from God and bringing His messages.[23] And whosoever disobeys the order of God and of His Messenger, for him is the fire of Gehenna dwelling therein forever.'[24]

24. Until when they see whatever is promised to them, then they will know whose helpers are weaker and fewer in number.[25]

25 Thou say : 'I know not whether that thing which you are promised is nigh, or whether my Lord may cause it to happen after a term.[26]

٢٣- إِلَّا بَلٰغًا مِّنَ اللّٰهِ وَرِسٰلٰتِهٖ ۭ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ لَهٗ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۝

٢٤- حَتّٰٓى اِذَا رَاَوْا مَا يُوْعَدُوْنَ فَسَيَعْلَمُوْنَ مَنْ اَضْعَفُ نَاصِرًا وَّاَقَلُّ عَدَدًا ۝

٢٥- قُلْ اِنْ اَدْرِيْٓ اَقَرِيْبٌ مَّا تُوْعَدُوْنَ اَمْ يَجْعَلُ لَهٗ رَبِّيْٓ اَمَدًا ۝

23. Bringing message from God and delivering it unto His servants—this is the thing which He has given to my power, and this is the duty by the performance whereof I can live under His support and shelter.

24. I am not the owner of your loss or gain, but disobedience to God and to me shall bring loss to you positively.

25. Thou say : "You throng upon us in swarms and think that Mohammad and his companions are few in number, and weak as well, so when the time of the promise comes, then you will know whose companions are weaker and fewer.

26. Its knowledge I do not possess, I am not given this knowledge whether the promise comes soon or after a while, because the time of Qeyamat is in the knowledge of God and He has not given its fixed date to any soul. This is one or those things of the Unseen which none knows except God.

26. Knower He of the Unseen and He does not disclose His secret to anyone,

27. But that He approved someone as Messenger, so He despatches before him and behind him watchers.[27]

28. So that He may know that they have delivered the messages of their Lord,[28] and He has put in His control all that is with them and He has numbered everything in numbers.[29]

٢٦- عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا ۝
٢٧- اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ فَاِنَّهٗ يَسْلُكُ مِنْۢ
بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ رَصَدًا ۝
٢٨- لِّيَعْلَمَ اَنْ قَدْ اَبْلَغُوْا رِسٰلٰتِ رَبِّهِمْ وَاَحَاطَ
بِمَا لَدَيْهِمْ وَاَحْصٰى كُلَّ شَيْءٍ عَدَدًا ۝

27. He does not give full information of His secret to anyone. Of course, He informs His Messengers of the Unseen (so much as befitting their degree and worthy of their dignity) through the Revelation. With that Revelation the watches and posts of the angels are placed so that the Satan may not have access to it from any side to intercept or interrupt, and the soul of the Prophet too may not understand it wrongly. And this is the meaning of this thing that the Prophet possesses innocence in his knowledges and news, others have not. There is no room of any doubt and suspicion in the knowledges of the Prophets. There are many types of uncertainties in the knowledges of others. This is why the Scholar-Sofees have said that the Wali should test his inspiration on the criterion of the Quran and Sunnah. If it tallies with the Quran and Sunnah then he should feel secure, otherwise he should reject it outright without hesitation.

Note :—Ref. verse 179 in Aale Imran. At very many places the subject of علمِ غیب (Knowledge of the Unseen) has been elaborated.

28. All these formidable administrations are managed for this purpose that God may see that the angels to the Prophets or the Prophets to other servants have delivered His messages correctly without the least possible diminutions or additions.

29. Everything is in His watch and possession. No one has power over changing or altering, or cutting or incising the Divine Revelation. And these posts and watches are placed only to demonstrate the state of Divine Rule and protect the system of causes and are based on many secret reasons, otherwise whose knowledge and possession is all-comprehensive He does not need such things.

Sura Jinn has ended by His grace and mercy.

سُوْرَةُ الْمُزَّمِّلِ مَكِّيَّةٌ وَعَدَدُ آيَاتِهَا ٢٠ وَعَدَدُ رُكُوعَاتِهَا ٢

(SURA MUZZAMMIL, MECCAN, VERSES 20, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١- يٰٓاَيُّهَا الْمُزَّمِّلُ ○

1. O thou enwrapped in the cloth,[1]

1. This Surah is one of the primary Surahs. It is given in the true traditions that when the body of the Holy Prophet trembled, at the awe and weight of the Divine Revelation he said to his household : زَمِّلُوْنِيْ زَمِّلُوْنِيْ 'Cover me with a cloth, Cover me with a cloth' and a cloth was put on him. God called him in this Sura and in the next Surah by the same name. And in some Traditions it is said that the Unbelievers of Mecca gathered in Darul Nadva in order to decide for the Holy Prophet some bad names befitting his condition. Some said he should be called by the name of 'soothsayer,' some said he should be called sorcerer,' some said 'lunatic' was an appropriate title for him. But they did not agree upon any one title. In the end they were bent on calling him a'sorcerer'. When the Prophet heard about their conference he was much grieved and sorrowed and got himself wrapped up in cloth like a sorrowful man who does it in extreme grief and meditation. At this God, the Most High, called him by this title (مُزَّمِّلٌ) for affection and elegancy, as the Holy Prophet had said to Hazrat Ali قُمْ اَبَا تُرَابٍ —'Get up ye the father of mud or the man of mud !' when he had gone away from his house in grief. and lain on the earth in the mosque.

Hazrat Shah Abdul Aziz, the son of Hazrat Shah Waliuliah of Delhi. writes : "In this Sura the requisites and conditions of devoutness (خرقہ پوشی) are described. In other words this Sura belongs to that man who wears the garment of a recluse or devout, and dyes himself in this colour. In the Arabic language Muzzammil is a man who covers round a big wide cloth or sheet on himself, and it was a habit of the Holy Prophet (Be peace upon him) that when he woke up in the night for the prayer of Tahajjud or the recitation of the Quran he put on a large blanket so that the body might be secure from cold, and the actions of prayer might be performed peacefully. Moreover, the heedless resting in their beds, enwrapped in clothes are warned by this address that they should pass a pretty good portion of night in worshipping God.

2. Stand by night but some night,[2]

3. Half night, or diminish from it a little,

4. Or add upon it,[3] and vividly recite the Quran with clarity.[4]

٢- قُمِ الَّيْلَ إِلَّا قَلِيلًا ۝
٣- نِّصْفَهُ أَوِ انقُصْ مِنْهُ قَلِيلًا ۝
٤- أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝

2. If by chance it is missed in some night, it is forgiven. And according to a majority of the commentators إِلَّا قَلِيلًا means that he should stand for worship in the night, of course a little part of the night should be passed in resting. And there is no harm in doing so. Perhaps 'a little' here means half of the night because night, that was for rest, when half of it passed in worship, then the remaining half was better called 'a little.'

3. A bit less than the half of the night that can approach to one third, or a bit more than the half that comes to two third, this meaning being akin to the beginning clauses of the second section :

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ

(Thy Lord knows that thou keepest standing nearly two-thirds of the night, or a half of it, or a third of it...)

4. Recite the Quran in Tahajjud steppingly that every letter may be distinctly understood. Reciting in this way helps in comprehension and reflection, and it exercises more effect on the heart, and zeal and interest increases.

5. We are going to cast upon thee a word weighty (a heavy word).[5]

6. Of course, waking up in the night treads heavily and the word comes out upright.[6]

٥۔ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ○

٦۔ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ○

5. Hazrat Shah Sahib says: "Labour hard, the heavy load shall be easy." And that load is such that before it night waking should be considered as easy, meaning thereby that after it 'We will send down upon you the Holy Quran in ceaseless intervals, and that is very valuable and weighty in view of its worth and dignity, very heavy and ponderous in view of its states and requisites. It is given in the Traditions that at the time of the descension of the Quran the Prophet bore great heaviness and hardship. In the winter season the holy body of the Prophet broke into violent perspiration through the heaviness of the Divine Revelation. If at that time he was on the back of a camel etc. it could not bear the weight. Once his blessed head was on the thigh of Zaid bin Thabit, the Revelation came down, Zaid bin Thabit felt as if his thigh would break due to the heavy load. Moreover, in that atmosphere the Dawat and Tabligh of the Holy Quran, the full observation of its rights and obligations, and in that way bearing all the hardships with a broad heart, was also a very difficult and a heavy task, and as this Word was heavy on him on one side, it was severely burdensome on the disbelievers and unbelievers on the other side. In brief, considering all these reasons the Holy Prophet (Be peace upon him) was ordered that he should keep busy in reciting the Quran as much as was sent down upto that time, in the night, and being blessed by the lights of this special worship (Tahajjud) he should consolidate in himself the capability of receiving that Great and Mighty Inspiration (فیضِ اعظم).

6. Waking in the night is not an easy work, it is a great and heavy Riyazat (labouring) and an ascetic self-killing whereby the Nafs is trampled and the wishes like comforting, resting and sleeping etc. are crushed. Moreover, at that time the Dua and Zikr etc. is done from the core of the heart, the heart and tongue are in conformity with each other. What comes out of the tongue rests well in the mind. because due to the profound quietness and serene tranquility and due to the descension of Holy God on the World-Heaven, the heart is provided with a strange type of peace and a happy state of taste and eagerness.

7. Of course, thou hast in the day a business, long.[7]

8. And go on remembering the Name of thy Lord and leave for Him secluding from all.[8]

9. Lord of the East and the West,[9] there is no god but He, so take Him for a Guardian.[10]

٧- إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝
٨- وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۝
٩- رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ۝

7. In the day you teach and instruct the people, and you have other kinds of business, though for you they are also indirect worship, yet you should reserve the night time for the direct worship and admiration of God. If some business of the night is missed due to the night-worship, there is no loss (harm), it can be compensated in the day.

8. Besides standing in the night, in the day too (though externally transactions and dealings have to be kept with the creatures but by the heart, the relation with that Lord should prevail over all other relations). And be busy in His remembrance only, any relation with other than God should not divert your attention from that side even for a moment, nay, but all other relations should be cut down in the interior and only one relation with Him should remain, or you may say that all other relations should be submerged in that undivided relation alone, that is described by the Soofis in their famous words : بے ہمہ و باہمہ or خلوت در انجمن i.e. they are without all but with all, or loneliness in the assembly. Similarly there is another saying of the Soofis— دست بہ کار، دل بیار i.e. the hand is busy in work but the heart is busy with the beloved i.e. God.

9. The East is the sign of the day, the West is the sign of the night, in other words there is an indication that both day and night should be engaged in the remembrance and good pleasure of that Lord of the East and the West.

10. The service should be done to Him alone, the trust should be put in Him alone. When He is the Guardian, then there is no harm in dissociating and secluding from others.

10. And endure what they say,[11] and leave them with a goodly leaving.[12]

11. And leave Me and those who cry lies, those who are in comfort, and respite them a little.[13]

12. Of course, with Us are there fetters and heap of fire,

13. And food that chokes in the throat, and a painful chastisement,[14]

14. Upon the day when the earth and the mountains shall quake and the mountains shall become a slipping heap of sand.[15]

١٠۔ وَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاهْجُرْهُمْ هَجْرًا جَمِيْلًا ○
١١۔ وَذَرْنِيْ وَالْمُكَذِّبِيْنَ اُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيْلًا ○
١٢۔ اِنَّ لَدَيْنَآ اَنْكَالًا وَّجَحِيْمًا ○
١٣۔ وَّطَعَامًا ذَا غُصَّةٍ وَّعَذَابًا اَلِيْمًا ○
١٤۔ يَوْمَ تَرْجُفُ الْاَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيْبًا مَّهِيْلًا ○

11. The Unbelievers call you by the names of Magician, Soothsayer, Demented, Bewitched, etc. Bear patiently all these things.

12. Goodly leaving is that in the exterior you should forsake their society, but in the interior you should be vigilant on their condition—what they say and what they do and how they speak of you. Secondly you should not complain of their misbehaviour before others, nor pursue after retaliation, nor express any immorality at the time of conversation or confrontation. Thirdly you should not fail in their instruction despite separation and dissociation, on the other hand struggle for their guidance in as much as you can.

Hazrat Shah Sahib says: "Withdraw from the Khalq (Creatures) but not engaging in conflict, with good behaviour." But remember this verse is Makki and the verses of fighting were sent down in Medina.

13. Leave those to Me who cry lies to truth and righteousness, and they are living with comfort in this world. I will Myself deal with them, but a little respite is given to them.

14. Painful chastisement of snakes and scorpions and God knows of what other kinds. (God forbid)

15. The anticipation of that chastisement will commence from that time when the roots of the mountains shall become loose and they will fall down quaking, and they will be broken to particles like the heap of sand on which the foot does not stand firmly.

15. We have sent unto you a Messenger a witness over you,[16] even as We sent a Messenger unto Pharaoh.[17]

16. Then Pharaoh disobeyed the Messenger, then We seized him with a seizure of curse.[18]

17. Then how will you guard, if you disbelieve, against that Day that will make the children old?[19]

18. The heaven shall be split in that day, His promise shall be performed.[20]

19. This is but an advice, then whosoever desires may take unto his Lord a way.[21]

١٥- إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَٰهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا ۝

١٦- فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا ۝

١٧- فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ ٱلْوِلْدَٰنَ شِيبًا ۝

١٨- ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ ۚ كَانَ وَعْدُهُۥ مَفْعُولًا ۝

١٩- إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ۝ ع ١٩ ١٣

16. The Messenger shall give evidence in the Divine Court about those who believed and who believed not, who obeyed him and who disobeyed him.

17. Like Moses you have also been sent with a permanent religion and a mighty Book. Perhaps it is an indication to that prediction mentioned in the Taurat : "I will raise from amongst their brethren (Bani Ismaeel) a Prophet like thee."

18. When the Disbeliever of Moses was seized so remorselessly, then why the Disbelievers of Mohammad (صلى الله عليه وسلم) shall not be seized? and he is supreme among all the Messengers.

19. If you get safe in this world, how will you save yourselves on that day, the day whose harshness and length shall make the children old, though in reality the children may not get old, yet it shall be the demand of that day's harshness and length.

20. God's promise is final, it will surely be performed, though you may deem it beyond any possibility.

21. The Advice is given, now whosoever wants to gain profit he should act upon the Advice and get in union with his Lord—the way is broad open, on hinderance therein, neither there is any profit of God (if you come to the straight path). If you think hundred times there is your own profit in acting upon the Advice, then come straight.

Notes :—The order of waking in the night for the prayer of Tahajjud that was given in the beginning of this Sura, continued for about one year, then by the ensuing verse it was abrogated.

SECTION 2

20. No doubt, thy Lord knows that thou wakest (keepest standing) nearly two-thirds of the night and a half of the night and a third of the night and how many people with thee,[22] and God determines the night and the day. He knew that you would not be able to fulfil it so sent forgiveness upon you, now recite so much as is easy for you of the Quran [23] He knew that some of you would be sick, and others moving in the land seeking the bounty of God, and others fighting in the way of God, so recite of it as much as is easy, and keep the prayer and give the zakat,[24] and lend to God a goodly loan [25] And whatever good you forward for your souls, you shall find it with God better and mightier in wage (Thawab).[26] And ask God's forgiveness, no doubt, God is All-Forgiving, All-Compassionate.[27]

٢٠ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ اللَّيْلِ
وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۚ
وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَن لَّن
تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ
الْقُرْآنِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ وَ
آخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن
فَضْلِ اللَّهِ ۙ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ
فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا
لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْرًا
وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ ۝ ع ٢ ١٣

22. God knows that you and your Companions have fully carried out His order. You have been worshipping God, sometimes for the half of the night, sometimes one-third and sometimes for two-thirds of the night. Hence it is in the traditions that standing nights long caused the feet of the Sahaba to swell and burst, rather some tied their hair with strings so that the pain of jerk should rouse them in case they dozed.

23. Only God knows the full measurement of night and day. Only He by His determined estimation sometimes increases the length of the day and sometimes increases the length of the night and sometimes makes them equal. It was not an easy job for the servants to guard the half and one third and two-thirds of the night in sleep and heedlessness, particularly in those days when there was no good and proper administration of time-charts and watches, and this is why some Sahaba did not sleep throughout the night lest they should miss even one third of the night (for the prayer of Tahajjud), on that, God by His mercy sent forgiveness and told that they would not be able to fulfil it in all times regularly. So, whoever gets the grace of waking he may perform the prayer and recite therein so much of the Quran as is easy for him. Now the prayer of Tahajjud is not obligatory (Farz) upon the

Ummat, nor there is any restriction of time or the quantity of recital for the prayer of Tahajjud.

24. God saw that there would be sick among you, and also passengers, moving in the country for the search of provision or knowledge etc. and also those Mujahideen who would fight in the way of God. In such conditions it would be very difficult to observe the orders of night-waking. So He relaxed the duty upon you that you may recite as much of the Quran in the prayer as is easy for you, there is no need to toil much your souls. Of course, perform the Farz prayers punctually and regularly, and pay on the Zakat, and expend in the way of God, that by the observance of these things much of the spiritual benefits and progress may be attained.

Note :—The first rank of the Sahaba were put to this hard Reyazat (labour) for one year with marked emphasis and authority for this reason perhaps that they were going to become the guides and masters for the whole Ummat in future. So it was imperative to purify them exorbitantly and plunge them into the ocean of spirituality so much so that the whole world might see in their mirrors the Mohammadan perfections very clearly, and these holy souls might he able to bear the load of the whole Ummat. (God knows better)

25. Expending with full sincerity in the way of God according to His commands is lending Him a goodly loan. If a goodly loan (قرض حسن) is given to the servants it also comes under the generalization of this order, as its excellence is proved in the Tradition.

26. Whatever virtue you do here, you shall find it with God in a far better form, and you shall get a very mighty reward (Thawab) on it. So do not think that the virtue you are doing here in this world will be finished here. No, all that store is going ahead of you with God, that will help you at the time of your urgent need.

27. Performing all the Divine orders, ask forgiveness from God, because however cautious a man may be, but still some fault also occurs to him. Who is that who can claim that he has fully paid the right of His service? Nay, but the greater the servant is, the greater he thinks himself to be faulty, and begs pardon for his faults and frailties.

"O God, the All-Forgiving, the All-Merciful, also forgive me for my faults and mistakes!"

Praise to God that Sura Muzzammil has ended!

سُوْرَةُ الْمُدَّثِّرِ مَكِّيَّةٌ وَكُوْعَاتُهَا ٢ اٰيَاتُهَا ٥٦

(SURA MUDDASSIR, MECCAN, VERSES 56, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١. يٰٓاَيُّهَا الْمُدَّثِّرُ ○

1. O thou shrouded in blanket,[1]

٢. قُمْ فَاَنْذِرْ ○

2. Stand, then warn,[2]

٣. وَرَبَّكَ فَكَبِّرْ ○

3. And speak the glory of thy Lord,[3]

٤. وَثِيَابَكَ فَطَهِّرْ ○

4. And keep thy clothes pure,

٥. وَالرُّجْزَ فَاهْجُرْ ○

5. And keep away from defilement.[4]

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1. See notes under Muzzammil.

2. You should not be embarrassed or frightened at the weight of the Revelation and the awful appearance of the Angel. Your duty is that you should warn the people, leaving all your comforts and rest, against the terrible result of unbelief and transgression.

3. You speak the glory of Thy Lord because it is the speaking of God's greatness and the description of His glory and eminence that creates His fear into the hearts, because the magification and glorification of God is that only thing whose recognition should be prior to all morals and actions. However, seeing His perfections and benefactions, the proclamation and acknowledgement of His greatness in prayer and out of prayer, is your job.

4. At the revelation of this Sura the Holy Prophet was ordered to invite the creatures unto God, then the order of Salat was given. The condition of Salat is that the clothes should be pure and defilement should be shunned. Those things are described here. It is obvious that when it is necessary to keep the clothes pure from all perceptible and essential defilements, the purity of the body would be urgently more necessary, hence its mention was not required.

Some scholars say that here keeping the clothes pure means the keeping of the soul pure from all bad morals, and keeping away from defilement means keeping away from the defilement of the idols as hitherto he has kept away. However, in the present verse the emphasis is on external and internal purity, because without it the greatness of the Lord can not penetrate into the hearts.

6. And be not gracious to amass a plenty,
7. And be expectant unto thy Lord.[5]
8. Then when the Trumpet is sounded,[6]
9. Then that on that day is a harsh day,[7]
10. For the Disbelievers not easy.[8]
11. Leave Me and him whom I created alone,[9]

٦ - وَلَا تَمْنُنْ تَسْتَكْثِرُ ۝
٧ - وَلِرَبِّكَ فَاصْبِرْ ۝
٨ - فَإِذَا نُقِرَ فِي النَّاقُورِ ۝
٩ - فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝
١٠ - عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ۝
١١ - ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝

5. By this verse courage and determination is taught that recompense should not be sought if something (wealth, knowledge, inspiration, guidance, etc.) is given to anyone. Only upon the endowment of Thy Lord thou shouldst keep patient and grateful; and endure all those hardships, that come in the way of Dawat and Tabligh, with patience and forbearance, for the sake of God; and wait for His command only for this mighty work can not be accomplished without a lofty resoluteness, patience and perseverance of a high degree. This verse is also given some other interpretations, but to me the most candid is that which is described.

6. It means when the Trumpet shall be blown.

7. Among the events of that Day the blowing of the Trumpet is in itself a day that shall be full of hardships and difficulties from head to foot.

8. Upon the Disbelievers that day there should not be any kind of easiness. On the other hand the hardship of that shall go on increasing every moment, as against the Believers that if they shall see some hardship, after sometime easiness shall be provided for them.

9. Every man is born alone, he does not bring with him any wealth, children, army, host or any kind of goods. Or Waheed (وحيد) here denotes Waleed bin Mughaira, about whom this verse is sent down. He was the only son of his father, and from the viewpoint of worldly opulence and ability he was considered matchless in Arabia. The meaning, however, is that the Holy Prophet should not make haste about such Disbelievers, nor should he worry about their respite. The Holy Prophet is advised to leave their matter with God, He will dispose all of them, he need not be sorrowful or grieved.

12. And I gave him wealth extensively,

13. And sons standing by him,[10]

14. And made preparation for him, well and good,[11]

15. Even then he is eager that I should give more.[12]

16. Nay! He is a stout opponent to Our verses.[13]

١٢- وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ۝٢

١٣- وَّبَنِيْنَ شُهُوْدًا ۝٢

١٤- وَّمَهَّدْتُّ لَهُ تَمْهِيْدًا ۝٢

١٥- ثُمَّ يَطْمَعُ اَنْ اَزِيْدَ ۝

١٦- كَلَّا ؕ اِنَّهُ كَانَ لِاٰيٰتِنَا عَنِيْدًا ۝

10. He was given extensive wealth and children. All the ten sons always stood by Him. They enhanced the honour of their father in general gatherings and established his glory in the society. He had also many servants for the business and other affairs, hence there was no need that the sons should be away from the sight of the father.

11. It means God gave him power and glory in Arabia. The Quraish in all important matters and difficult problems turned to him for solution and accomplishment, and deemed him as their sovereign.

12. Despite all wealth and ample provisions he never expressed a single word of gratitude. On the other hand he had always been busy in idol-worship and accumulation of wealth. And if the Holy Prophet (Be peace upon him) ever mentioned before him the bounties and blessings of Paradise he said if he was true in his statement, he (Waheed) was dead sure that the blessings of Paradise also would be given to him. On his wrong assumption it is told that despite such a great ingratitude, and dissentient and adverse attitude to Truth, he expects that he would be given more worldly and hereafter bounties by God.

13. When he is adversely opposed to the verses of the Real Benefactor, he is never entitled to cherish such expectation and make castles in the air. It is said that after the revelation of these verses his wealth suffered loss after loss. Eventually he became a beggar and died a disgraceful death.

17. Now I shall constrain him to a hard ascent.[14]

18. He reflected and weighed in the heart,

19. Death seize him how he weighed !

20. Again death come to him how he determined ![15]

١٧- سَأُرْهِقُهُ صَعُودًا ۝
١٨- إِنَّهُ فَكَّرَ وَقَدَّرَ ۝
١٩- فَقُتِلَ كَيْفَ قَدَّرَ ۝
٢٠- ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝

14. Now he has to climb a very hard ascent and undergo hardest possible miseries. In some traditions it is given that Saa'ood (صعود) is a mountain in the Hell, and the Unbeliever shall be constrained to climb its ascent and then he shall be rolled down to its feet. It is also a kind of chastisement.

Note :—Waleed once went to the Holy Prophet who recited the Quran and he was somewhat impressed, but Abu Jahl tempted him and it was announced in the Quraish that there would be a great trouble if Waleed embraced Islam. In short, all assembled and they discussed about the Prophet. Some said he was a poet, some said he was a soothsayer. Waleed said he was himself a proficient poet and also heard the soothsayers, the Quran was neither poetry, nor soothsaying. The people asked about his own opinion. He said, "Let me think a little." At last with a frowning pose he said : "Nothing, but the sorcery that comes from the Babylonians," and yet after hearing the Quran he had said that the Quran was neither a sorcery nor the words of a demented soul, nay, but it was the word of God. But only to please his community he made this talk. Onward the same discourse is indicated.

15. The wretched weighed in the heart and concluded that the Quran was a sorcery. God kill him what an absurd conclusion did he reach at. Again, God destroy him, what an opportune scheme did he think out, with due regard to his people's sentiments, hearing which they might all be pleased.

21. Then he cast a sight,

22. Then he frowned and scowled,

23. Then he turned back and waxed proud,

24. Then he said, "And it is naught but a sorcery transmitted by tradition,"

25. "And it is naught but the speech of a mortal."[16]

26. Now I shall cast him into the fire.[17]

27. And what thou understood what sort of fire is that ?

28. It spares not neither it leaves.[18]

٢١- ثُمَّ نَظَرَ ۝

٢٢- ثُمَّ عَبَسَ وَبَسَرَ ۝

٢٣- ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝

٢٤- فَقَالَ إِنْ هَٰذَا إِلَّا سِحْرٌ يُؤْثَرُ ۝

٢٥- إِنْ هَٰذَا إِلَّا قَوْلُ الْبَشَرِ ۝

٢٦- سَأُصْلِيهِ سَقَرَ ۝

٢٧- وَمَا أَدْرَاكَ مَا سَقَرُ ۝

٢٨- لَا تُبْقِي وَلَا تَذَرُ ۝

16. He cast a glance at the gathering, then he made faces so that the observers might understand that he had an extreme abhorrence towards the Quran, then he turned his back as if he was going to say something about a most abominable thing, although he had aforetime acknowledged its truthfulness, but now, for the pleasure of his brotherhood, he turned away from it. At last, in a style of great pride and vanity he said, "Nothing, but it is a sorcery that comes from the ancients and positively it is the word of a mortal, that becoming an incantation severs father from son, wife from husband and friend from friend.

17. Now I shall make him taste the chastisement of his pride and arrogance casting him into the fire.

18. This fire will not spare anything of the people of the Hell that will escape burning. Then after burning it will not leave them in that very condition, nay, they will again be turned to their original state and shall be burnt. This chastisement shall not discontinue but last for ever. (God forbid)

Note :—According to most of the early scholars the interpretation is that which is described. Some other commentators have given other interpretation.

29. Scorching (burning) the men,[19]

30. Over it are nineteen angels.[20]

٢٩۔ لَوَّاحَةٌ لِّلْبَشَرِ ۝

٣٠۔ عَلَيْهَا تِسْعَةَ عَشَرَ ۝

19. This fire shall disfigure the Unbelievers by scorching the skin of their bodies. Hazrat Shah Sahib says : "As the blazing iron appears red, the blazes of the Hell shall appear red on the bodies."

20. The number of the officers appointed over the army of angels for the administration of the Hell shall be nineteen. The head of this administrative team is Malik.

Note :—Hazrat Shah Abdul Aziz, the elder brother of Hazrat Shah Abdul Qadir, very often quoted in this Tafsir, has given a very elaborate account of the wisdom of the number of Nineteen in his famous Tafsire Azizi. The substance of this account is that there are nineteen kinds of duties for the punishment of the criminals in the Hell. On every duty one angel is appointed as the chief superintendent with other subordinate angels working under his direction. There is no doubt that the power of an angel is very great, and one angel can do that work which millions of men can not perform collectively. But remember that his power is confined to only that circle for which he is commanded. For example, the Angel of Death can draw the souls of millions of men in a moment, but he can not breathe life into a child within the womb of a woman. Hazrat Jibraeel can bring revelation within the twinkling of an eye, but bringing rain from the sky is not his job. As the ear can not see, the eye can not hear, though they can do a lot of their own jurisdiction, for example an ear may hear thousands of voices without getting tired, an eye may see thousands of colours and may not give in, similarly if an angel were to be appointed over the Hell to punish the people of the Hell, then he could give only one kind of chastisement to the criminals, any other kind of chastisement, beyond the circle of his capacity, would not be possible. Hence for nineteen kinds of chastisement (given in the Tafsir of Shah Abdul Aziz) nineteen responsible angels are appointed. Much has been said by the Commentators on the wisdom of the number of Nineteen, but to me the most delicate and excellent is what has been said by Shah Abdul Aziz in his Tafsire Azizee.

٣١۔ وَمَا جَعَلْنَآ أَصْحٰبَ النَّارِ إِلَّا مَلٰٓئِكَةً ۙ وَّمَا
جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا ۙ
لِيَسْتَيْقِنَ الَّذِيْنَ أُوْتُوا الْكِتٰبَ وَيَزْدَادَ الَّذِيْنَ
اٰمَنُوْٓا إِيْمَانًا وَّلَا يَرْتَابَ الَّذِيْنَ أُوْتُوا الْكِتٰبَ
وَالْمُؤْمِنُوْنَ ۙ وَلِيَقُوْلَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ
مَّرَضٌ وَّالْكٰفِرُوْنَ مَاذَآ أَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۭ
كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ
يَّشَآءُ ۭ وَمَا يَعْلَمُ جُنُوْدَ رَبِّكَ إِلَّا هُوَ ۭ وَمَا هِيَ
إِلَّا ذِكْرٰى لِلْبَشَرِ ۝ ع ١٥

31. And the ones We have appointed superintendents over the Hell are but the angels,[21] and their number We have appointed only as a trial for the Disbelievers,[22] so that those who have been given the Book should get sure, and that the Believers may increase in their Eman, and that the People of the Book and the Muslims may not doubt,[23] and so that those in whose hearts there is sickness and the Disbelievers may say:[24] 'what was the purpose of God by this similitude?'[25]

So God leads astray whosoever He will, and He guides whomsoever He will,[26] and none knows the hosts of thy Lord but He,[27] And it is naught but an instruction to the people.[28]

21. Hearing the number of Nineteen the Idolators began to jest that they were thousands, what could do the nineteen ones against them? Ten of them would suffice for each of them, they laughed. One wrestler said, "I am alone enough for seventeen of them, the remaining two you may butcher." At this the present verse was sent down i.e. they are nineteen of course, but they are not men, they are angels, the condition of whose power is that only one angel has overturned the whole habitat of Lot's people by his one wing.

22 To chastise the Unbelievers the number of Nineteen is appointed for a special wisdom, as indicated in the note of عَلَيْهَا تِسْعَةَ عَشَرَ . And in the description of this number there is a trial for the Disbelievers i.e. to see who fears hearing it and who makes fun of it.

23. The People of the Book would have had knowledge of this number, aforetime as given in a tradition of Tirmidhi; or at least they know the magnitude of the power of angels through the Heavenly Books, and as such that nineteen (angels) were no less, and that on account of the variety of chastisement different angels should have been appointed over the Hell, it was not definitely the job of one. Anyway, by this description the certainty of the Quran would be created in the hearts of the People of the Book, and observing it the Eman of the Believers shall increase and both these groups would have no doubt about this Quranic revelation, neither they shall be deceived by the jesting of the Idolaters.

24. الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ are Hypocrites or those who are weak in their Eman. And الْكَافِرُونَ are the open disbelievers.

25. The Hypocrites and the Disbelievers will say : "What was the purpose of describing the number Nineteen, who can accept such an absurd and insensible thing ?"

26. By the same thing one is guided and the other is misguided. The one who is possessed of ill capacity goes astray, and the one who has a secure nature attains the correct way. One who is not determined to believe makes fun of a useful thing, and the one who has fear of God and the light of divine grace, increases in Eman.

27. Only God knows the number of His innumberable hosts, the Nineteen are only described as the officers of the Hell.

28. The description of the Hell is for the sake of instruction and lesson to the people that hearing about its condition they may fear the wrath of God and desist from disobedience.

SECTION 2

32. I say the truth and by the moon,

33. And the night when it turns it back,

34. And the morning when it brightens,

35. That is one of the great things,[29] a

36. warner to the people,

37. To whoever of you who desires to go forward or lag behind.[30]

38. Every soul is entangled in what it has earned,

39. Save the People of the Right,

40. They are in gardens, asking,

41. About the sinners :[31]

42. 'What thrusted you into the Hell ?'[32]

٣٢- كَلَّا وَالْقَمَرِ ۝
٣٣- وَاللَّيْلِ إِذْ أَدْبَرَ ۝
٣٤- وَالصُّبْحِ إِذَا أَسْفَرَ ۝
٣٥- إِنَّهَا لَإِحْدَى الْكُبَرِ ۝
٣٦- نَذِيرًا لِّلْبَشَرِ ۝
٣٧- لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ۝
٣٨- كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۝
٣٩- إِلَّا أَصْحَابَ الْيَمِينِ ۝
٤٠- فِي جَنَّاتٍ يَتَسَاءَلُونَ ۝ ع ١٦
٤١- عَنِ الْمُجْرِمِينَ ۝
٤٢- مَا سَلَكَكُمْ فِي سَقَرَ ۝

29. It means the Hell is one of those mighty and highly horrible things that are to appear.

30. Going forward towards good or Paradise, lagging behind in vice or Hell. However, the main idea is that the Hell is a very horrible thing for all those who are charged (مُكَلَّفِين) and because the results of this warning shall come out in the Qeyamat hence the oath of such objects is sworn that are very akin to the Qeyamat, as the increasing first and decreasing afterwa ds of the moon is a sample of the growth and decline of this universe. Similarly this present universe, in the concealment and divulgence of realities, is to the next universe as the night is to the day. In other words, the ending of this universe is like the passing of the night and the appearance of that universe is like the spreading of morning light. (God knows better).

31. Those who got out of the right side of the back of Adam on the Day of Covenant, and also walked straight in the world, and also stood at the right side of the Throne (in Resurrection) where Paradise is situated, and started towards the same direction, and their books of deeds also came into their right hand—those people, of course, are not entangled into imprisonment, nay, but they are in the gardens of Paradise, free, and they, in a condition of complete satisfaction and freedom, ask one another or ask the angels about the sinners: "where have they gone that they are not seen ?"

32. It means when they will hear that the sinners are admitted into the Hell, then addressing those sinners they will question them : "Despite wisdom and prudence how did you fall into the fire of this Hell ?"

43. They said: 'We were not of those who performed the Salat,'

44. 'And we fed not the needy,

45. 'And we plunged along with the plungers,'

46. 'And we cried lies, to the Day of Judgment,'

47. 'Till that certain thing came upon us. [33]

48. Then the intercession of the intercessors shall not avail them.[34]

49. Then what has gone wrong with them that they turn away from the advice,[35]

50. As if they are assess startled,

51. Fleeing from a lion.[36]

٤٣. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۝
٤٤. وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ ۝
٤٥. وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ۝
٤٦. وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ ۝
٤٧. حَتَّىٰ أَتَانَا الْيَقِينُ ۝
٤٨. فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ۝
٤٩. فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ۝
٥٠. كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ۝
٥١. فَرَّتْ مِن قَسْوَرَةٍ ۝

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33. They will say, "Neither we recognized the right of God, nor we looked after the servants (عباد). Indeed, we argued against Truth like others, and in bad companies we plunged into the marshes of doubts and suspicions, and the greatest thing is that we were not sure about the coming of the Day of Judgment. Always we cried lies to the Day of Doom and the Day of Judgment, till the hour of death came over our heads, and after seeing by our eyes we achieved the surety of those things which we denied."

34. No one shall intercede for a Kafir, and if someone will do, it shall not be granted.

35. All these miseries are before them, but they are not a bit moved by the advice, nay but they do not even want to hear it !

36. Hearing the noise of Truth and the voices of the lions of God they flee like the assess of jungle.

52. Nay, but every man of them desires that he should he given scrolls unrolled.[37]

53. Never![38] But they do not fear the Hereafter.[39]

54. No, indeed, surely it is an advice.[40]

٥٢۔ بَلْ يُرِيْدُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّؤْتٰى صُحُفًا مُّنَشَّرَةً ۙ

٥٣۔ كَلَّا ۭ بَلْ لَّا يَخَافُوْنَ الْاٰخِرَةَ ۙ

٥٤۔ كَلَّآ اِنَّهٗ تَذْكِرَةٌ ۚ

37. They do not want to accept the word of the Prophet, nay, every man of them has this desire that upon him the open scrolls of God should descend and he should be made Prophet :

حَتّٰى نُؤْتٰى مِثْلَ مَآ اُوْتِيَ رُسُلُ اللّٰهِ ۘ (انعام - رکوع ۱۵)

Or else he may directly receive a document from God containing an order for he obedience to Mohammad (Be peace upon him) :

حَتّٰى تُنَزِّلَ عَلَيْنَا كِتٰبًا نَّقْرَؤُهٗ ۭ (بنی اسرائیل - رکوع ۱۰)

38. It can never be, because they have neither the capacity nor is there any need of it.

39. These absurd requests are (tendered) not because they will really come to believe if their wishes are fulfilled, nay, but the main cause is that these people do not fear the chastisement of the Hereafter, therefore they have no longing for Truth, and these requests are only out of pretence. If, suppose, these requests are fulfilled even then they will not follow, as God has said in the Quran :

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتٰبًا فِيْ قِرْطَاسٍ فَلَمَسُوْهُ بِاَيْدِيْهِمْ لَقَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ (انعام - رکوع ۱)

40. It can not be that everyone of them should be given a separate Book. This one Book (the Holy Quran) alone is enough for advice and instruction.

55. So whoever wills should remember it.[41]

56. And they will not remember but that God will.[42] It is He worthy to be feared, worthy to forgive.[43]

٥٥- فَمَنْ شَآءَ ذَكَرَهُ ۝

٥٦- وَمَا يَذْكُرُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۭ هُوَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ ۝ ع ٢٥

41. Hazrat Shah Sahib says: 'If this Book is sent down upon one, then what is the harm? It avails everyone." (Mozihul Quran)

42. And the willing of God and His not willing is all based on wisdoms and none can encircle them. He alone knows the capacity and ability of every person in its entirety, and deals accordingly.

43. Whatever sins a man may do, but when he walks on the way of piety and fears Him, He will forgive him all his sins and grant his repentance.

Anas bin Malik is quoted to have said that the Holy Prophet (Be peace upon him) at this place has said some words as a marginal note after the recitation of this verse and they are as follows:

قال ربكم عزوجل انا اهل ان اتقى فلا يشرك بى شيئا فاذا اتقانى العبد فانا اهل ان اغفر له

i.e. I am worthy of it that the servant should fear Me and should not associate any one with Me in any work. Then when the servant fear Me and is purified from association (شرک) My glory demands that I should forgive him.

May God, the Most High, always keep us on Tauheed and Eman (unity and belief) by His grace and mercy, and forgive us our sins by His kindness!' Amen

Sura Muddassir has ended by His grace and mercy.

اٰیاتہا ۴۰ سُوْرَۃُ الْقِیٰمَۃِ مَکِّیَّۃٌ رکوعاتہا ۲

(SURA QEYAMAH, MECCAN, VERSES 40, SECTIONS 2)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ ○

SECTION 1

1. I swear by the Day of Resurrection,[1]

۱۔ لَآ اُقْسِمُ بِیَوْمِ الْقِیٰمَۃِ ○

1. I swear by the Day of Resurrection, whose possibility is proved by wisdom, and whose certainty is proved by the information of such a true informer at whose truth decisive arguments have been thoroughly established, that you shall be raised surely after death and the good and evil deeds shall be reckoned certainly.

Note :—It should be noted that there are many kinds of things in the world whose oath is sworn by the people—they swear by their God, by their some respected and honoured personality, by some glorious thing, by their beloved thing or some rare object. Swearing by these objects or things they mean to express their importance, goodness or rarity, as they say, "Swear by his luck." Moreover, the eloquent also observe that there must be accordance between the thing sworn by and the thing sworn for. It is not necessary that at every place the thing sworn by should be always taken a witness for the thing sworn for, as Zauq says :

اتنا ہوں تیری تیغ کا شرمندۂ احساں سر میرا، ترے سر کی قسم اٹھ نہیں سکتا

(I am so much indebted to thy sword that my head, by thy head, can not rise !)

How suitable is the oath of the head of the beloved for not rising of the lover's head ! The Shariat of Islam has forbidden the oath of other than God, to the servants, but the state of God is quite different from His servants, He does swears by other than His Self, generally by things that are beloved or useful or weighty or significent, or which may operate as a witness to or argument for the things sworn for. Here the swearing by the Resurrection is due to its being extremely eventful and prominent, and the subject for which it is sworn has obvious suitability with the Resurrection, because the vessel of upraising and recompenses is the Day of Resurrection alone. (God knows better)

2. And I swear by the soul that reproaches at evil,[2]	٢- وَلَآ أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝
3. Does man think that We shall not gather his bones ?[3]	٣- أَيَحْسَبُ الْإِنسَانُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ۝

2. The scholars have written that the soul (Nafs) of man is one thing but with respect to its three states it has got three names. If the soul is inclined to the higher universe and has achieved happiness in the divine worship and obedience, and felt peace and rest in the observation of Shariat, such a soul is Mutmainnah (Satisfied Soul) as said in the Quran ;

يَٰٓأَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝ ارْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ج (سورة الفجر)

"O Soul at peace ! Return unto thy Lord well-pleased, well-pleasing."

And if the soul got inclined to the earthly world, and getting engrossed in the tastes and pleasures (wishes) of the world, eagerly desired the vice and fled from the following of the Shariah, that soul is called Nafse Ammara i.e. Soul bidding to vice, because that Nafs bids man to evil as said in the Quran :

وَمَآ أُبَرِّئُ نَفْسِىٓ ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌۢ بِالسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّىٓ (يوسف - ركوع ٥)

"Yet I do not say any Self, holy (Pure), No doubt, self (Nafs) teaches evil, but that, my Lord has done mercy upon."

And sometimes the soul bends to the earthly world and is absorbed in lust and rage, and sometimes inclining to the upper world considers those things as bad and flees away from them and if some evil is committed by him he feels ashamed and repents, such a soul is called Nafse Lawwama (Reproachful Soul).

Hazrat Shah Sahib says: 'The soul of man is first absorbed in pastime and tastes, never inclining to virtue, such a soul is called Soul bidding to vice. Then (somewhat) it came to senses and understood good and bad, and so desisted : sometimes in heedlessness ran on his original habit whereafter sense touched him and he began to reproach and rebuke himself, such a soul is called Reproachful (Lawwama). Then when it completely got purified and the inclination of heart stayed on virtue, it began to flee from absurd action by itself, and feel painful at the committing, nay, at the very thought of evil, that soul became peaceful (Mutmainnah). Here by the swearing of Reproachful Soul it is hinted that if the nature is true (correct) the soul of man reproaches him in this very world at evil and fault. This is the thing which will appear in its full and perfect most state in the Resurrection.

3. This thought that how the bones, being deteriorated into particles and mixed with the earth, can be raised into new bodies of flesh and bones ! This thing seems to be quite impossible to many men in the world.

4 Why not? We are able to shape his fingers.[4]

5. Nay, but man desires to persist in his obstinacy before Him.

6. He asks, 'when shall be the Day of Resurrection?'[5]

7. Then when the sight is dazed,[6]

8. And the moon is eclipsed,[7]

9. And the sun and moon are brought together,[8]

٤۔ بَلٰى قٰدِرِيْنَ عَلٰٓى اَنْ نُّسَوِّيَ بَنَانَهٗ ○
٥۔ بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ ○
٦۔ يَسْـَٔلُ اَيَّانَ يَوْمُ الْقِيٰمَةِ ○
٧۔ فَاِذَا بَرِقَ الْبَصَرُ ○
٨۔ وَخَسَفَ الْقَمَرُ ○
٩۔ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ○

4. We can shape the phalanxes of fingers also. The phalanxes are described in particular because they are the outer sides of the body, and everything gets its completion after the construction of its ends. This is why in Urdu phraseology we speak: "I am feeling pain to my phalanxes." It means the whole body is aching. Moreover, there is much artistry in the construction of phalanxes due to their smallness. It is a more difficult and delicate work to shape and adjust the phalanxes of fingers. When He is powerful over complicated construction, He would still be more powerful over easier mechanism.

5. Those who disbelieve in the Resurrection and think that the Revival is impossible—its cause is not that this problem is very difficult and the signs and arguments of God are unclear, nay, but man desires that before the coming of Resurrection he may go on doing sins and offences, if he does acknowledge the Day of Resurrection and the fear of reckoning rests in his heart, he would not be able to be so fearless and dauntless in sins and offences, hence he does not let such a thought enter his heart, marring his pleasures and luxuries and disturbing his lustful tastes. On the other hand with joke and obstinate contending, questions: "Yes Sir, when will your Resurrection come to happen? If it is certainly coming, please tell us its date, month and year!"

6. When the eyes shall be dazzled by the Vanquishing Light (تجلّیِ قہری) of God and the sights shall be dazed out of amazement and the sun shall also come near over the heads....

7. When the moon shall become lightless, The moon is separately described because the Arabs were more concerned with the moon because they put their accounts according to lunar months.

8. Both the sun and the moon shall be deprived of light.

10. The man shall say on that day: Whither to flee?'

11. No, there is nowhere security.

12. Unto thy Lord that day shall be the recourse.[9]

13. Man shall be told upon that day what he forwarded and left behind,[10]

14. Nay, but man is for himself a reason himself,

15. And let him bring forward his pretensions.[11]

١٠- يَقُولُ الْاِنْسَانُ يَوْمَئِذٍ اَيْنَ الْمَفَرُّ ۚ
١١- كَلَّا لَا وَزَرَ ۖ
١٢- اِلٰى رَبِّكَ يَوْمَئِذِ ِالْمُسْتَقَرُّ ۖ
١٣- يُنَبَّؤُا الْاِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَاَخَّرَ ۖ
١٤- بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ ۙ
١٥- وَّلَوْ اَلْقٰى مَعَاذِيْرَهٗ ۖ

9. Today man says: "Where is that Day? And at that time in utter confusion shall say: "Whither to flee and whither to take refugue?"

It will be said: Today neither is any occasion to flee, nor any chance to question. Today no power can bring thee security, nor give thee refuge. On this day everyone shall have to appear in the Divine Court before his Lord and stay in His presence. Then it is He to judge, it is He to decide.

10. All the former and later deeds, good or bad, shall be related to him.

11. Hazrat Shah Sahib says: "If he reflects upon his conditions he may know the Unity of his Lord (and the fact of ultimate return unto Him). And if he says, 'I do not unders and,' these are all pretensions."

But most of the commentators describe its relation with يُنَبَّؤُا الْاِنْسَانُ i.e. Man shall himself be aware of his condition without the need of any external information, though out of his nature he may resort to pretensions and lame excuses even there, as the Unbelievers shall say: وَاللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِيْنَ (And by God, O our Lord we were never associators).

In this world too even the man, whose conscience has not become quite distorted, understands well his own condition, though he may put lame excuses and pretensions before others to prove otherwise.

16. Move not thy tongue at its recitation to hasten it,

17. That is Our responsibility to collect it (in thy breast) and recite it (by thy tongue).

18. Then when We recite it (by the tongue of the angel) follow thou its recitation.

19. Then positively Ours it is to explain it.[12]

١٦- لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ ۝
١٧- اِنَّ عَلَيْنَا جَمْعَهٗ وَقُرْاٰنَهٗ ۝
١٨- فَاِذَا قَرَاْنٰهُ فَاتَّبِعْ قُرْاٰنَهٗ ۝
١٩- ثُمَّ اِنَّ عَلَيْنَا بَيَانَهٗ ۝

12. In the beginning when Hazrat Jibraeel brought the Quran, the Holy Prophet also recited in his heart with his recitation so that soon he might commit it to his memory and learn it, lest the words of the Revelation might not be preserved fully after the departure of Hazrat Jibraeel, but in this effort he had to undergo much toil. Till when the first word was said the next was not clearly heard. Obviously he had also to feel difficulty in the comprehension. At this God instructed that there was no need to recite and move the tongue at the time of revelation. Rather he should listen to the Revelation with whole hearted attention. He should not worry about its preservation and expression before the people. It was God's responsibility to preserve the Revelation in his heart and it was His concern to make him recite the whole Revelation before the people by his tongue. So when the angel (Jibraeel) recited the Revelation from His side the Prophet should listen to it silently. As for its preservation, its explanation, the exposition of its profundities and knowledges before the people, everything is upon God. Thereafter the Holy Prophet (Be peace upon him) gave up to recite with Hazrat Jibraeel. This also was a miracle that the Prophet heard the whole Revelation and at that time did not say a single word by his own tongue but when the angel went away the Prophet fluently recited the whole Revelation, word by word, with perfect arrangement, without the least change in the vowel, and also explained it. This one is a small sample in the world of يُنَبَّؤُا الْاِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَاَخَّرَ i.e. as God is powerful over collecting His Revelation in the breast of the Prophet with absolute exactness, without the least change in the letter and word, and without the least oblivion on the part of the Prophet, is He not powerful over gathering the actions and deeds of the servant, past and present, among which some of the deeds he might have forgotten, all at once on the Day of Resurrection and make them all recollect ? Even so He is powerful over gathering the scattered particles of the bones from all directions and arranging them according to the previous order and giving them new existence. No doubt, He is powerful over it, nay, but over more than that.

20. No, but you love what comes soon,

21. And leave what comes late.[13]

22. How many faces on that day shall be blooming,

23. Looking towards their Lord.[14]

24. And how many faces on that day shall be scowling,[15]

25. They think that upon them shall come what may break the back.[16]

٢٠- كَلَّا بَلْ تُحِبُّوْنَ الْعَاجِلَةَ ۝
٢١- وَتَذَرُوْنَ الْاٰخِرَةَ ۝
٢٢- وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ۝
٢٣- اِلٰى رَبِّهَا نَاظِرَةٌ ۝
٢٤- وَوُجُوْهٌ يَّوْمَئِذٍ بَاسِرَةٌ ۝
٢٥- تَظُنُّ اَنْ يُّفْعَلَ بِهَا فَاقِرَةٌ ۝

13. Their disbelief in the Resurrection etc. is not based on any right reason, nay, but their absorption in the world is its main cause. Since the world is cash and prompt in achievement, it is that which you desire, and leave the Hereafter thinking it a credit that there is time in its achievement. In the nature of man hastiness is inherent : خُلِقَ الْاِنْسَانُ مِنْ عَجَلٍ (Sura Anbia, Section 3), the difference being that good men make haste for the achievement of good things, the example whereof is described recently : لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ and the ill-mannered men like that thing which is achieved soon though its eventual result may be complete destruction.

14. This is the description of the Hereafter i.e. the faces of the Believers on that day shall be gay and hearty, fresh and radiant, and their eyes shall be illuminated by the Sight of their Lord, their Real Beloved.

It has been known by the Noble Quran and the Successive Traditions (احادیث متواترہ) with certainty that there shall be the Sight of God in the Hereafter. The people in error are its disbelievers because it is not in their luck—they are deprived of the Divine Sight.

اَللّٰهُمَّ لَا تَحْرِمْنَا مِنْ هٰذِهِ النِّعْمَةِ الَّتِىْ لَيْسَ فَوْقَهَا نِعْمَةٌ

'O God, forbid not this bounty to us, above which there is no other bounty !'

15. The faces of the Disbelievers on that day shall be gloomy, inelegant and infelicitous.

16. They are sure that such an affair will occur to them and such a chastisement they will have to suffer that will almost break their back.

26. No indeed, when the soul reaches the clavicles,[17]

27. And they utter : 'Who is an enchanter ?'[18]

28. And he thought, 'Now the time of departure has come.'[19]

29. And the leg is intertwined with the leg,[20]

٢٦- كَلَّآ إِذَا بَلَغَتِ التَّرَاقِيَ ۝

٢٧- وَقِيلَ مَنْ ۜ رَاقٍ ۝

٢٨- وَظَنَّ أَنَّهُ الْفِرَاقُ ۝

٢٩- وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ۝

17. Do not think that the Hereafter is far away. The first stage of this hereafter-journey is the death that is quite near, henceforward completing the remaining stages shall reach the last resort In other words, death for every man is a small sample of the big Qeyamat. The moment the soul is contracted to the clavicle and the breath begins to stop in the throat, understand that the hereafter journey has started.

18. In such a time of disappointment the doctors and hakims do not do an aught. When the people become disappointed of external treatment they resort to exorcism and amulets for an occult operation. They say, "Is there anyone who can save the dying man from death by dint of enchantment and exorcism."

And some past writers have said that مَنْ ۜ رَاقٍ is the word of angels who accompany the Angel of Death at the time of drawing the soul. They ask one another, "Who will take the soul of the dying man ? The angels of mercy or the angels of cnastisement. According to this meaning راقی shall be a derivative of رقی which means climbing or going upward, and not from رقیہ that means enchanting.

19 The dying one has understood that he has now to depart from all kith and kins, all well-beloved things. Or it means the spirit (soul) is going to leave the body.

20. Sometimes due to the pangs of death one leg is intertwind with the other leg. Moreover, after the disconnection of the spirit from the lower body, it does not remain in the power of the dying man to control the legs and keep them away from each other. Hence one leg falls on the other leg and they are intertwined.

And some past scholars have said that in the Arabic Phraseology ساق indicates a terrible misery or hardship. Then it will mean that one hardship is intertwined with another hardship, because the dying man suffers two hardships at the dying hour The first one is this very departure from the world, renouncing all wealth, possessions, kith and kins, position and status, the thought of the joy and tauntings of the enemies and the sorrow of the friends. But the second one is greater than the first one, and that is the hardship of the grave and the grave condition of the Hereafter and that is beyond description.

٣٠. إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ۝

30. Unto thy Lord on that day is the going being drawn.[21]

SECTION 2

٣١. فَلَا صَدَّقَ وَلَا صَلَّىٰ ۝

31. Then he confirmed not, neither said prayer,

٣٢. وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ۝

32. But he rejected and turned away,

٣٣. ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ ۝

33. Then he went to his household defiantly.[22]

٣٤. أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝

34. Woe is thee, woe upon woe is thee,

٣٥. ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝

35. Then woe is thee woe upon woe is thee.[23]

٣٦. أَيَحْسَبُ الْإِنسَانُ أَن يُتْرَكَ سُدًى ۝

36. Does man think he shall be left at large?[24]

٣٧. أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ۝

37. Well, was he not a sperm-drop spilled?[25]

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21. It means this is the beginning of the hereafter-journey. In other words, the servant now is by and by drawn unto his Lord. But alas! for this long and lengthy journey he made no good preparations, nor took any provision in his utter heedlessness and folly.

22. i.e. instead of confirming and believing he cried lies to the Prophets, and instead of observing prayer and turning to the Lord, always turned away hither and thither. Not only that but in his arrogance and misfortune he went to his household defiantly and boastfully, as if he had done some great performance of courage and bravery.

23. i.e. "O wretched! Now thy misfortune has come, not one time, but for many times there is disaster upon disaster, woe upon woe for thee. Who shall be more entitled to the variety of God's chatisements than thou?"

Note :—Perhaps the first woe is upon non-confirmation and non-observation of prayer, the second one upon the greater crime of rejecting and turning away, the third and fourth upon considering both those things as worthy of pride, whereto is an indication in the verse · ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ (God knows better)

24. Does man reckon he shall be left in vain, and there shall be no charge of commandment and prohibition? Or does he think he shall not be revived after death? Or does he understand that his deeds good and bad, shall not be reckoned?

25. i.e. In the womb of woman.

38. Then he was a blood-clot, then He created and raised in a fashioned form.

٣٨- ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوّٰى ۝

39. Then He made of him two kinds, male and female,

٣٩- فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْاُنْثٰى ۝

40. What, is such a God not able to revive the dead?[26]

٤٠- اَلَيْسَ ذٰلِكَ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ الْمَوْتٰى ۝ ع

26. From the sperm-drop he developed into the blood-clot, then God, completing all the stages of his creation, made him man and fashioned all the external organs and the internal powers. From a lifeless drop he became a wise man. Then from the same sperm-drop, made two kinds, male and female, each one possessing its own external and internal powers. Is that Omnipotent, who has first created all with such a wisdom and power, not able to revive them after death.

سُبْحٰنَكَ اللّٰهُمَّ فَبَلٰى

Holy is Thy Self, O God ! Why not ? No doubt, Thou art powerful.

Sura Qeyamah has ended by His favour and kindness.

اٰیاتہا ۳۱ سُوْرَةُ الدَّهْرِ مَكِّيَّةٌ رکوعاتہا ۲

(SURA DAHR, MECCAN, VERSES 31, SECTIONS 2)

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. **Has there come on man a while in Time that he was not a thing to come to the tongue?**[1]

۱۔ هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْـًٔا مَّذْكُوْرًا ○

2. **We created man of a sperm-drop, a blend,**[2] **We turned it over, then made him hearing, seeing.**[3]

۲۔ اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ۖ نَّبْتَلِيْهِ فَجَعَلْنٰهُ سَمِيْعًا بَصِيْرًا ○

1. No doubt, a time has passed on man when there was no name or sign of his person. Then after passing through many stages he came into form of sperm-drop. That condition too is not worthy of bringing it to the tongue seeing his present elegance and nobility.

2. He has been created by the two-coloured waters of man and woman.

Note :— امشاج means a mingling. In the sperm-drop there is the essence of food that are compounds of different elements. Therefore, irrespective of woman's water it can still be said

3. From the sperm-drop the blood-clot was made, then from the blood-clot lump of flesh was made. In brief, he was turned over from the origination to complete formation in different manners of creation, ultimately reaching the stage of hearing and seeing. Now he is able to see and able to hear. And he can do, such works by his ears and eyes which no other animal can do as if all others are deaf and blind before him.

Note :—Most of the commentators have taken the word نَبْتَلِيْهِ to show the sense of test and trial i.e. the main purpose behind the creation of man was to try him by charging him with the Divine Commands and the Laws of Prohibition and Order and see how far he proves himself faithful to the orders of his Lord. This is why he is given two powers of seeing and hearing whereupon is based the constitutional charge (تکلیف شرعی).

3. We brought home guidance to him, either he acknowledges the right or observes ingratitude.[4]

4. We have prepared for the Disbelievers chains, fetters and a blaze.[5]

5. Of course, the virtuous men drink of a cup whose mixture is camphor—

6. A fountain wherefrom drink the servants of God,[6] discharging brooklets from it.[7]

٣- إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ○
٤- إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَا وَأَغْلَالًا وَسَعِيرًا ○
٥- إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ○
٦- عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ○

4. We brought him home guidance first through nature and the inherent understanding and wisdom, then through rational arguments and traditions of the Prophets, the demand whereof was that all men should have adopted one way of guidance, but being influenced by the environment and the circumstantial conditions and impedements all could not keep the one way. Some acknowledged God and recognized His right, and some persisted in unthankfulness and perverseness. The end of both is mentioned.

5. Those who were fastened to the chains of customs and conventions, superstitions and surmises, and could not throw away the fetters of other than God's sovereignty and power, nay, but they passed their whole life in fighting against Truth and the upholders of Truth and in instigating others to show enmity and batred against Truth and the Bearers of Truth, never remembered the bounties of God, nor ever cherished the thought of true obedience to God—for them God has prepared in the Hell, chains and fetters and a blaze.

6. They will drink of the cup of (spiritual) wine wherein some camphor shall be mixed. This camphor is not of this material world, it is a special fountain of Paradise. Perhaps it is so called because it will be cold, flavorous, exhilarating, refreshing, stimulating and white. It will be specially given to the special and near servants of God.

7. That fountain shall be in the control of those servants, whereto they will direct, its brooklet shall flow out.

Some say its original source shall be in the palace of the Holy Prophet, the Most Enlightened, the Most Gracious (Be peace upon him). Therefrom brooks shall issue forth and shall be carried to the houses of all Prophets and Believers. (God knows better) Onward the qualities of Abrar (ابرار) are mentioned.

7. They fulfil their vows,[8] and fear that day whose evil shall be spreading abroad.[9]

8. And they give food in His love to the needy and to the orphan and to the captive.[10]

9. We feed you only for the good pleasure of God, we desire no recompense from you, no thankfulness.[11]

10. We fear from our Lord a frowning day, infelicitous.[12]

٧- يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ○

٨- وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ○

٩- إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا ○

١٠- إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ○

8. They fulfil whatever vow they set with God. Obviously when they fulfil what they have themselves set, then how can they leave what God has set upon them.

9. The hardship and evil of that day shall be prevailing over all directions, visiting every individual according to degrees, no soul shall be completely secure from the pragmatic effects of the atmosphere, but that whom God will desire to save.

10. They give their food, despite its need and appetite, to the poor, the orphans and the captives under the zeal of God's love with extreme eagerness and sincerity.

Note:—The captive here is general, Muslim or Non-Muslim. It is given in the Tradition that about the captives of Badr the Holy Prophet issued order that whoever is in charge of any capitve he should do good behaviour to the captive. As such the Sahaba gave better food to their captives than what they themselves ate, though those captives were not Muslims. The Muslim captive, however, is entitled to a more magnanimous behaviour. If we extend the meaning of the word اسير (captive) then it will cover the slaves and the indebted also, because in a sense they are also captives.

11. These are the feelings of the feeders, whether they express them by words or cherish them in their hearts.

12. Why should we not feed you and why should we expect recompense from you when we fear from God a frowning, infelicitous and inauspicious day? Even after feeding with sincerity we fear if our action is accepted or not, lest some deficiency might have been left in the sincerity of action and it should be thrown back to our faces.

11. Then God delivered them from the evil of that day and procured them freshness and happiness,[13]

12. And recompensed them for their patience with a garden and silk garment,[14]

13. Reclining therein upon couches,[15] therein they see neither sun nor bitter cold.[16]

14. Bowing over them its shades and its clusters are made to lower down hanging.[17]

١١ - فَوَقٰىهُمُ اللّٰهُ شَرَّ ذٰلِكَ الْيَوْمِ وَلَقّٰىهُمْ نَضْرَةً وَّسُرُوْرًا ۚ

١٢ - وَجَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًا ۙ

١٣ - مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ۚ لَا يَرَوْنَ فِيْهَا شَمْسًا وَّلَا زَمْهَرِيْرًا ۚ

١٤ - وَدَانِيَةً عَلَيْهِمْ ظِلٰلُهَا وَذُلِّلَتْ قُطُوْفُهَا تَذْلِيْلًا ۝

13. God put them safe and secure from the thing they feared, and gave freshness to their faces and happiness to their hearts.

14. Enduring the hardships and toils of the world they restrained to their capacity from sins and stuck to obedience, hence God gave them gardens of Paradise to enjoy and delight in the divine bounties and gave them honourable garments to wear.

15. Reclining like kings———.

16. The weather of Paradise shall be highly moderate, neither the pain of scorching heart, nor the misery of bitter cold.

17. The boughs of the trees shall be bowing over them with all their fruits and flowers, the bunches of fruits shall be hanging and shall be given in their control in a manner that the man of Paradise shall be able to pluck them in any position—standing sitting, lying without difficulty.

Note :—There shall be no sunshine in Paradise, but there shall be some other kind of divine light, hence the mention of shades is made. Under the shades (of Paradise) the people of Paradise shall desire to sit for recreation and pastime. (God knows better)

15. And there shall be passed around them vessels of silver and cups that are becoming of glass.

16. They are glasses of silver,[18] they have measured their measurement [19]

17. And therein they are given to drink cups whose mixture is ginger.[20]

18. There is a fountain in it whose name is called Salsabil.[21]

19. And around them move boys ever-abiding,[22] when thou seest them thou shalt think them to be pearls scattered,[23]

١٥- وَيُطَافُ عَلَيْهِمْ بِاٰنِيَةٍ مِّنْ فِضَّةٍ وَّاَكْوَابٍ كَانَتْ قَوَارِيْرَا ۝

١٦- قَوَارِيْرَا مِنْ فِضَّةٍ قَدَّرُوْهَا تَقْدِيْرًا ۝

١٧- وَيُسْقَوْنَ فِيْهَا كَاْسًا كَانَ مِزَاجُهَا زَنْجَبِيْلًا ۝

١٨- عَيْنًا فِيْهَا تُسَمّٰى سَلْسَبِيْلًا ۝

١٩- وَيَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۚ اِذَا رَاَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُوْرًا ۝

18. The goblets shall be of silver, extremely white, spotless, exhilarating, but they will be transparent like a glass.

19. The cups shall be filled exactly according to the appetite of the man of Paradise, neither less nor more, the measurement shall accord with the point of satisfaction. Or the cups shall come according to the estimation of the People of Paradise they might have made in their hearts.

20. The cup formerly mentioned had a mixture of camphor. This cup will have a mixture of ginger. But this ginger will not be a ginger of this earthly world. That is a fountain in Paradise whose name is called Salsabil. The effect of ginger is hot and it stimulates the natural heat of the body. The Arabs liked it very much. However, due to its special effectiveness that fountain is called Salsabil. Some quantity of it shall be mixed in the cup of the Abrar (ابرار). In reality, that fountain is reserved for the near ones of high ranks. (God knows better)

21. Salsabil means pure and clean water flowing. (Mozihul Quran)

22. Those boys shall always remain boys. Or it means those boys shall never be taken away from the people of Paradise.

23. In their elegance and beauty those boys will look like bright and beautiful pearls scattered on the earth.

20. And when thou lookest there thou shalt see bliss and a kingdom great.[24]

21. Their upper garment shall be clothes of green thin silk and brocade,[25] and they will be adorned with bracelets of silver,[26] and their Lord shall give them to drink a wine that purifies the heart.[27]

22. This is your recompense, and your struggle fructified (is recognized).[28]

٢٠- وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ○

٢١- عَالِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ز وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ ج وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ○

٢٢- إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ○ ع ١٩

24. What can be said about Paradise. If some one sees he will know what a mighty bounty it is and what a glorious kingdom that will be given to a lowest man of Paradise. May God give us by His kindness and grace!

25. The people of Paradise will be given good garments of fine silk and brocade.

26. In this Sura at three places the mention of silver vessels, ornaments etc. is made. Elsewhere the gold ones are described. Perhaps both may be given, perhaps sometimes items of silver and sometimes items of gold.

27. After all other bounties a cup of pure wine shall be given from the Real Beloved, wherein there shall be no filthiness, no impurity, no turbidness, no head-heaviness, no stink. After drinking, the hearts will be purified and the stomachs will be cleansed. After drinking, the perspiration will come out of the body and its smell will be like that of Musk.

28. For additional honouring and greeting and for pleasing the heart it will be said, "It is the recompense of your deeds, your struggle is accepted, and your labour fructified. Hearing this the people of Paradise shall become more happy and pleased.

SECTION 2

23. We sent down the Quran on thee, a sending gradual.

24. So do thou wait for the order of thy Lord,[29] and obey not any of them, sinner or disbeliever.[30]

25. And take the Name of thy Lord morning and evening.[31]

26. And sometime at night bow down before Him,[32] and glorify Him long night.[33]

27. These peoplo desire (love) the hasty thing, and they have left behind them a heavy day.[34]

٢٣- إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ۝

٢٤- فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ۝

٢٥- وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ۝

٢٦- وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ۝

٢٧- إِنَّ هَٰؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ۝

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29. So that your heart may keep strong and the people may also understand by and by their good and bad. If they do not accept even such manner of instruction and remain adamant in their perverseness and obstinacy, then you should remain stuck to the order of your Lord and wait for the final decision.

30. The Unbelievers of Quraish like U'taba Waleed etc. desired to keep away the Prophet, from the performance of his duty of Da'wat and Tabligh by means of worldly allurement and greasy talks God warned the Prophet not to obey any one of them, because nothing is achieved save loss if any sinner-miscreant or unthankful-Unbeliever is obeyed. Never give ear to such wretched and haughty persons.

31. Remember Him all times particularly in these two times. The remedy of all quarrellings and disputes is the Remembrance of God (Zikrullah).

32. It means: perform Prayer, perhaps the prayers of Maghrib and Esha is meant or the Prayer of Tahajjud.

33. If مِنَ اللَّيْلِ فَاسْجُدْ لَهُ denotes the Prayer of Tahajjud, then Tasbih shall be taken in its general sense i.e. apart from the Tahajjud in the night you should also be busy very much in glorifying and magnifying God. Or if previously Maghrib and the Esha were meant, then here Tasbih shall mean the Prayer of Tahajjud.

34. These people do not accept your advice, why? The main cause of their disobedience is that they love the world. The world is a hasty thing, this is why they desire it, and they are in heedlessness about the Day of Resurrection. They are not anxious about it, nay, but they do not believe that it will ever come. They think who will revive them when they are worn out by the earth after death. Onward is given the answer to their disbelieving thought.

28. We created them and strengthened their joints, and when We will, We may exchange their likes exchanging.[35]

29. Surely it is an instruction then whoso desires may take unto his Lord the way.[36]

30. And you will not will but that God wills. No doubt, God is ever All-knowing, All-wise.[37]

31. He admits whosoever He wills into His mercy.[38] And those who are sinners—for them is prepared a painful chastisement.

٢٨- نَحْنُ خَلَقْنٰهُمْ وَشَدَدْنَآ اَسْرَهُمْ ۚ وَاِذَا شِئْنَا بَدَّلْنَآ اَمْثَالَهُمْ تَبْدِيْلًا ○

٢٩- اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ○

٣٠- وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۭ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ○

٣١- يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ ۭ وَالظّٰلِمِيْنَ اَعَدَّ لَهُمْ عَذَابًا اَلِيْمًا ○ ع ٢

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35. We first created them and set all their joints in good order. Today that power of Ours is not spoiled. Whenever We will, We may end their present existence, and raise a like existence of similar constitution by Our omnipotent power. Or it means if these people do not accept, We are able to bring another people who will not be l aughty like them

36. You are not to make them accept by force or compulsion. You instruct them by the Quran. Thence everyone is free. Whoso desires he may catch the way of God's good pleasure.

37. Your willing also can not be without the willing of God, because the will of a servant is subservient to the Will of God. He knows what type of talents and capacities one posseses. His will works according to the capacities and talents of the creatures. Then whomsoever He brings to the path of guidance and whomsoever He leaves in error—both actions are absolutely wise and correct.

38. Whose capacity is good, God will give him grace to guidance and make him deserve His mercy and bounty.

Sura Dahr has ended by His grace and mercy.

سُوْرَةُ الْمُرْسَلٰتِ مَكِّيَّةٌ وَّاٰيَاتُهَا ٥٠ وَرُكُوْعَاتُهَا ٢

(SURA MURSALAT, MECCAN, VERSES 50, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١۔ وَالْمُرْسَلٰتِ عُرْفًا ○

1. By the moving winds pleasant to the heart.

٢۔ فَالْعٰصِفٰتِ عَصْفًا ○

2. Then by the ones, storming tempestuously,[1]

٣۔ وَّالنّٰشِرٰتِ نَشْرًا ○

3. Then by the ones dispersing scatteringly,

٤۔ فَالْفٰرِقٰتِ فَرْقًا ○

4. Then by the ones severing severally,[2]

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1. First the wind moves softly and pleasantly wherewith many expectations and profits of the creatures are connected. Then after a while the same wind becoming a sudden blast and furious storm brings about such a destruction and devastation that the people begin to blubber effusively. That is the example of the World and the Hereafter There are so many works that the people think today as useful and profitable and they cherish great expectations upon them, but on the Day of Resurrection when those works shall appear in their real and most fearful form the people shall cry for a shelter from them.

2. i.e. By the oath of those winds that raise up the vapour etc. in the sky and lifting the clouds scatter them in the space, then divide them in those regions where God command them, and after the rainfall sever those clouds and disperse them here and there. It is the nature of wind to scatter the qualities of all things like good or bad smell, and fly with their finer parts. It brings one thing to the other thing and sometimes does the work of mixing one thing with the other. Its nature of scattering, dispersing and severing is not exclusively confined to the atmospheric phenomenon. In brief, its function of collecting and severing is a sample of the Hereafter, where the people after their upraising and mustering shall be separated and after gathering at one place shall be carried to their respective abodes :

هٰذَا يَوْمُ الْفَصْلِ جَمَعْنٰكُمْ وَالْاَوَّلِيْنَ

5. Then by the angels that bring down Revelation (Reminder)[3],

6. Excusing or warning,[4]

7. Appointedly that which you are promised is to happen without fail.[5]

8. When the stars are extinguished.

9. And when the heaven is split,[6]

٥- فَالْمُلْقِيٰتِ ذِكْرًا ۙ
٦- عُذْرًا اَوْ نُذْرًا ۙ
٧- اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ۝
٨- فَاِذَا النُّجُوْمُ طُمِسَتْ ۙ
٩- وَاِذَا السَّمَآءُ فُرِجَتْ ۙ

3. According to Shah Abdul Aziz مُلْقِيَات also mean the winds because the sound of Revelation also goes to the ears of the people through the medium of wind.

Note :—About these five words: اَلْمُرْسَلٰت، اَلْعٰصِفٰت، اَلنّٰشِرٰت، اَلْفٰرِقٰت، اَلْمُلْقِيٰت opinions differs. Some say they mean winds, some say they are angels, some say they are Prophets. And some commentators say the first four are winds and the fifth ones are angels. Ruhul Ma'ani has given an elaborate account of different interpretations given by other scholars.

4. Hazrat Shah Abdul Qadir so often quoted in this Tafsir, says: "By Revelation it is meant to dispose the charge of the Unbelievers lest they should utter at the time of punishment that they were unaware (of God's commandment and orders), and to warn those in whose luck there is Eman so that they may come to believe." (Mozihul Quran)

His elder brother Shah Abdul Aziz in his Tafsir Azizi says, "The Divine Word consisting of the Articles of Faith, Divine Commandments, Amr wa Nahi is for the sake of excusing, so that at the time of accountability it may be an excuse and a document for a person to say that he had done that work according to the order of God and he had given up that work according to the order of God. And the Divine Word comprising the stories and tiding etc. is generally meant to warn the Disbelievers and terrify them. And in this Sura the word is addressed to the Rejectors and Disbelievers, hence mention of good tidings is not made. (God knows better).

However, the angels bringing the Revelation and the winds communicating the Revelation are a witness to this fact that a time shall surely come when the criminals shall be accused at their activities and the God-fearing shall be declared quite secure and free of danger.

5. The promise of Qeyamat, the Reckoning, the Reward and Punishment of the Hereafter.

6. The stars shall become lightless, the heaven shall be split into windows and lattices.

10. And when the mountains are blown up.[7]

١٠- وَإِذَا الْجِبَالُ نُسِفَتْ ۝

11. And when the time of the Messengers is set.[8]

١١- وَإِذَا الرُّسُلُ أُقِّتَتْ ۝

12. For what day there is delay in those things?

١٢- لِأَيِّ يَوْمٍ أُجِّلَتْ ۝

13. For the Day of Decision.

١٣- لِيَوْمِ الْفَصْلِ ۝

14. And what has thou understood, what is the Day of Decision?

١٤- وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ۝

15. Woe that day unto the Rejectors![10]

١٥- وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝

16. Did We not destroy the ancients?

١٦- أَلَمْ نُهْلِكِ الْأَوَّلِينَ ۝

17. Then after them We send the later generations.

١٧- ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ ۝

18. So do We do with the sinners.[11]

١٨- كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ۝

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7. The mountains shall be blown up floating in the air like flakes of cotton.

8. So that the Messengers with their nations, in front and in the rear, according to the time set, may come in the supreme court of that Lord of Respect.

9. Do you know unto what day these affairs are delayed? For that Day, wherein the final and the absolute decision of every thing shall be made. No doubt, had God willed, He would have decided every thing in this world then and there, but His wisdom did not demand that such thing (Quick decision) should be done.

10. It goes without saying what thing is the Day of Decision. Briefly understand this that for the Rejectors and the Disbelievers there is a severe destruction and misery which they shall come across, because when the thing, which they expected not, visits them in its horrible shape, their senses shall be lost and they shall be utterly distracted due to amazement and regret.

11. Those who disbelieve in the Qeyamat thought how such a big world could be finished, who would believe it that the whole humanity would die at once and the human race would become totally non existent. They said that the promises of hell and chastisement were all unreal and figurative. To them the answer is given that how many a nation in the past died and how many a people in the past were destroyed in the punishment of their sins. Even after them the succession of life and death is continued without any break. When Our ancient habit about the criminals is known then they should understand that We shall follow the present Unbelievers also after those ancients. The Being who can annihilate the most stout men in different periods and finish the most sturdy criminals seizing them—why should He not be powerful over finishing the whole creation all at once, and over making all the criminals taste the chastisement all at once?

19. Woe that day unto those who call it a lie ![12]

20. Did We not create you from a worthless water,

21. Then We laid it within an implanted room.[13]

22. Till an appointed term.[14]

23. Then We did complete it, so what an excellent power We have ![15]

24. Woe that day unto the rejectors ![16]

25. Did We not make the earth accumulating.

26. The living and the dead ?[17]

١٩- وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝
٢٠- اَلَمْ نَخْلُقْكُّمْ مِّنْ مَّآءٍ مَّهِيْنٍ ۝
٢١- فَجَعَلْنٰهُ فِيْ قَرَارٍ مَّكِيْنٍ ۝
٢٢- اِلٰى قَدَرٍ مَّعْلُوْمٍ ۝
٢٣- فَقَدَرْنَا ۖ فَنِعْمَ الْقٰدِرُوْنَ ۝
٢٤- وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝
٢٥- اَلَمْ نَجْعَلِ الْاَرْضَ كِفَاتًا ۝
٢٦- اَحْيَآءً وَّاَمْوَاتًا ۝

12. Woe that day unto those rejectors who called the Qeyamat a lie because they thought it impossible for God to annihilate the whole humanity all at once, and they thought that the seizing and punishing of all the criminals at one time was not a rational possibility.

13. We kept it secure in a firm resort i.e. the womb of the mother.

14. Generally the term of staying there is nine months.

15. That the very sperm-drop (drop of water) We made a wise man completing it gradually. By this understand Our power and strength. Are We not able then to revive this man after death ?

Note :—Some have taken قَدَّرْنَا to mean estimation i.e. We made an estimation, and what a good Estimator We are ! that in that term (of nine months) no necessary thing is left, and no extra or useless thing is created.

16. Those who said that when they were mixed with the earth and their bones were broken to small particles becoming a part of the earth, then how they could be revived by God—at that time they shall be ashamed of their loose doubts and shall be biting their hands in extreme regret.

17. Living creatures live upon this earth and the dead ones also go down in this earth. Man got life from it and after death he got his resort in the same earth. Then why would it be difficult for God to revive him from this very earth.

27. And We set in the earth high mountains for load and gave you to drink sweet water satisfying the thirst.[18]

28. Woe that day unto those who cry lies.[19]

29. Walk and see the thing you called it a lie.[20]

30. Walk unto a shade having three branches,[21]

31. Neither a thick shadow, nor it avails in torridity.[22]

٢٧- وَّجَعَلْنَا فِيْهَا رَوَاسِيَ شٰمِخٰتٍ وَّاَسْقَيْنٰكُمْ مَّآءً فُرَاتًا ۝

٢٨- وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

٢٩- اِنْطَلِقُوْٓا اِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ۝

٣٠- اِنْطَلِقُوْٓا اِلٰى ظِلٍّ ذِيْ ثَلٰثِ شُعَبٍ ۝

٣١- لَّا ظَلِيْلٍ وَّلَا يُغْنِيْ مِنَ اللَّهَبِ ۝

18. In this very earth God created a weighty and hard thing like mountains that do not move a little from their stations. And in this very earth fountains of water are created that are liquid and soft, flowing all times, and they satisfy the drinking man or animal very generously. So is that God, who shows the opposite samples of His power in this mean earth and presents the scenes of life and death, softness and hardness in this terrestrial globe, not able to show the different scenes of severity and leniency, deliverance and annihilation, in the Field of Resurrection. Moreover, in whose possession lies the creation, the annihilation, the provision of means for life and sustenance, then can the falsification of the power and bounty of such an Almighty Lord be justified?

19. Those who thought that how so many different and opposite works of rewarding and punishing all the ancients and the later folk could be accomplished at one place and at one time?

20. On the Day of Resurrection, these words shall be spoken to them.

21. It is quoted from Qatada etc. that for the shadow of the Unbelievers a smoke shall rise from the Hell which shall be split into many parts. It is said that this smoke shall surround them from three sides—one piece shall stand over their heads like a canopy, the second one shall stay to the right and the third one to the left. Till the reckoning is over those people shall stay under this shadow. As for the Believers of good character they will stand under the shade of the Mighty Throne with comfort.

22. The shadow for the Unbelievers shall be only nominal, it will not be a thick shadow whereby security may be achieved from the torrid heat of the sun or fire, or the internal heat and thirst may be lessened

32. That fire shoots sparks like castle.[23]

33. As if they are camels yellow.[24]

34. Woe that day unto those who cried lies ![25]

35. This is the day that they shall not speak [26]

36. Neither they shall be given order that they may excuse (repent).[27]

37. Woe that day unto those who cried lies ![28]

38. This is the Day of Decision, We have gathered you and the ancients.[29]

٣٢- إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ۚ
٣٣- كَأَنَّهُ جِمَالَتٌ صُفْرٌ ۖ
٣٤- وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝
٣٥- هَٰذَا يَوْمُ لَا يَنطِقُونَ ۝
٣٦- وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ۝
٣٧- وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝
٣٨- هَٰذَا يَوْمُ الْفَصْلِ ۚ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ۝

23. The sparks shall be tremendous like big castles, or shall be very high like a palace.

24. If the simile with the castle was in height then with the camels will be in stature. And if the simile was in stature then كَأَنَّهُ جِمَالَتٌ صُفْرٌ will mean that in the beginning the sparks shall be huge like castle, thereafter shall shoot into the size of camel ; or the simile is in colour But in this sense the transiation of black camels will be more applicable because it is proved by traditions that the fire of the hell is dark and black, and the Arabs call the black camel صُفْرٌ because it is generally yellowish. (God know better)

25. Woe that day unto the rejectors who thought the Qeyamat would not come, and if it were to come, even there also, they would be in peace and comfort !

26. At some occasions of the Resurrection the Unbelievers shall not be quite able to speak. And if at some occasions they speak, it will not be profitable. So speaking and non speaking will be equal.

27. Because the time of repenting and excusing has passed away.

28. Woe that day unto those rejectors who would have thought that they would also win there as they had succeeded in the worldly courts by means of pretensions and clever talks.

29. So that We may separate them after gathering, and pronounce the final decision.

39. Then if you have a trick, try on Me.[30]

٣٩- فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ○

40. Woe that day unto those who cried lies.[31]

٤٠- وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ○

SECTION 2

41. Of course, the God-fearing are amid shades[32] and fountains.

٤١- إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ ○

42. And such fruits as they desire.

٤٢- وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ○

43. Eat and drink with taste, the recompense of those works you had been doing.[33]

٤٣- كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ○

44. Even so do We recompense the good-doers (men of virtue).

٤٤- إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ○

45. Woe that day unto those who cried lies.[34]

٤٥- وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ○

46. Eat and enjoy a little, you are sinners.[35]

٤٦- كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُم مُّجْرِمُونَ ○

30. Lo! We have collected all of you here. Now make a trick for deliverance from Our seizure after joint consultation and conference. You had made many schemes to overpower the Truth in the world. Today recollect anyone of them.

31. i,e. those who had put their trust in others that they would deliver them from seizure somehow or other. And some insolent had said hearing the nineteen numbers of the superintendents of the Hell that only one of them was enough for the seventeen of them.

32. First they shall be under the shadow of the Throne (Arsh), then amid the shades of Paradise.

33. In contrast to the Rejectors, here the condition of the God-fearing is described, as the things are appreciated and recognized by their opposites.

34. i.e. those who said to the Muslims in the world that if there was a new life after death then there also they would be better than the Muslims. On the Day of Resurrection they will burn in jealousy seeing the Muslims in luxury and themselves in tortures, and shall be humiliated in all manners.

35. This is an address to the Rejectors that they may enjoy a little for some more days. At last, this eating and drinking will end in a very bad fortune because they are the criminals of God. In other words, this address is like the address to an outlaw who is going to be executed after some days.

47. Woe that day unto those who cried lies![36]

48. When it is said to them: 'Bow down,' they do not bow down.[37]

49. Woe that day unto those who cried lies![38]

50. In what discourse after that will they believe?[39]

٤٧- وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ○

٤٨- وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ○

٤٩- وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ○

ع ٢٢ ٥٠- فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ○

36. i e. those who were absorbed in the luxuries of the world, and they always hankered after them never thinking that the black snake was misunderstood as the garland of flowers.

37. Bow down i.e. in Salat, or before the orders of God.

38. That day they will regret why they did not bow down before the orders of God. If they had bowed down in the world they would have been lifted in the Resurrection.

39. Whose discourse shall be more impressive and perfect than that of the Quran. If these rejectors and Disbelievers do not believe in the Quran, then in what thing will they believe beyond that. Are they waiting, after this Quran, for any other Divine Book that will descend from the heaven ?

Sura Mursalat has ended by His grace and mercy. Glory to Him who saves from mistakes by His mercy.

سُوْرَةُ النَّبَإِ مَكِّيَّةٌ اٰيَاتُهَا ٤٠ رُكُوْعَاتُهَا ٢

(SURA NABA, MECCAN, VERSES 40, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate Extremely Merciful.

SECTION 1

١- عَمَّ يَتَسَآءَلُوْنَ ○

1. Of what do they question one another?[1]

٢- عَنِ النَّبَإِ الْعَظِيْمِ ○

2. Of the mighty tiding,

٣- الَّذِيْ هُمْ فِيْهِ مُخْتَلِفُوْنَ ○

3. Wherein they are different (they differ).[2]

1. In what thing are the people engaged to investigate and research ? Do they possess such capacity that would enable them to comprehend that thing by mutual discussion and questioning ? No indeed.

Or it means do you know of what thing are these Unbelievers questioning one another and the Prophet and the Muslims out of joke and denial, and repeatedly question the Prophet, 'Yes please, do tell us, when the Qeyamat will come, why is it being delayed, why does it not come now before us ?

That is a very mighty thing and soon they shall come to know it, when they will see its horrible scenes by their own eyes.

2. i.e. the tiding of the Qeyamat whereon the people are at variance. Some say it is only a fiction some say it will come, some totally deny it, some say it will come but after millions and millions of years, some are in doubt of its very reality, some say that there would be only mental resurrection, some say there would be only spiritual resurrection, some say there would be only physical resurrection, some say that only the body shall be punished and rewarded, some say that only the Spirit shall be punished and rewarded, some say that there shall be only Nirwan of the soul, some say the spirit shall be in eternal bliss or eternal misery etc. etc.

4. No indeed, soon they shall know.

5. Again, no indeed, they shall soon know.[3]

6. Have We not made the earth a cradle,[4]

7. and the mountains pegs ?[5]

8. And We created you pairs,[6]

9. And We made your sleep to remove weariness, [7]

10. And We made the night for a garment,[8]

٤۔ كَلَّا سَيَعْلَمُونَ ۝

٥۔ ثُمَّ كَلَّا سَيَعْلَمُونَ ۝

٦۔ أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ۝

٧۔ وَالْجِبَالَ أَوْتَادًا ۝

٨۔ وَخَلَقْنَاكُمْ أَزْوَاجًا ۝

٩۔ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۝

١٠۔ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۝

3. The Prophets have had been explaining them since the beginning of the world till the present times, but the people never left their differences. On the other hand they cherished all sorts of thoughts and conjuctures about the Resurrection and the Qeyamat. No indeed, they are not prepared to solve their differences. Then it is well-nigh that the Qeyamat may come soon and the horrible scenes of the Qeyamat may appear before them, then they will know what thing the Qeyamat is, and what the reality of their questions and differences was.

4. Whereupon the people live with comfort.

5. As a thing does not move from its place when a peg is fixed in it, similarly the earth that quivered and quaked in the beginning, became static when God created mountains in it and fixed them in the stratosphere. In other words the earth got a kind of peacefulness by the mountains.

6. For the comfort and peace of the man God created the woman as his partner:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا (روم - رکوع ۳)

Or ازواج may mean different kinds of forms, colours, etc.

7. When after a weary day a man goes to sleep the whole weariness and exertion goes off, as sleep is another name of peace and comfort. Onward with respect to sleep the night is mentioned.

8. As a man wearing a cloth hides his body, similarly the darkness of night chambers the creatures of God, and those works that are worthy of concealment are generally done in the darkness of night. Moreover, the necessity of covering a cloth or sheet is greater in the night than in the day because night-time is comparatively cooler.

11. And We made the day for an earning,[9]

12. And We built above you seven strong ones,[10]

13. And We made a lamp glowing.[11]

14. And We sent down from the squeezing clouds, cascade of water,[12]

15. That We may bring forth thereby grain and green plants.

16. And gardens enveloped in leaves.[13]

١١- وَّجَعَلْنَا النَّهَارَ مَعَاشًا ۝

١٢- وَّبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۝

١٣- وَّجَعَلْنَا سِرَاجًا وَّهَّاجًا ۝

١٤- وَّأَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَاءً ثَجَّاجًا ۝

١٥- لِّنُخْرِجَ بِهٖ حَبًّا وَّنَبَاتًا ۝

١٦- وَّجَنّٰتٍ أَلْفَافًا ۝

9. Generally business and the works of earning are done in the day, the only purpose whereof is to get peace and satisfaction of heart concerning the needs of his own self and of the wife and children.

Onward with respect to day and night the heavens and the sun are mentioned. Or you may say in contrast to the earth the heaven is mentioned.

10. Seven strong heavens are made and no disturbance could ever touch them so far.

11. i.e. the sun that has both light and heat.

12. Squeezing clouds or squeezing winds.

13. Very thick and intensive gardens.

Or it means that in the same earth, trees and gardens of different kinds have been created.

Note :—Describing the mighty signs of Nature it has been told that when God has such a great power and wisdom, then would it be difficult for Him to create you again and raise you for reckoning? And would it not be against wisdom on His part that this big workshop may be left jumbled and resultless? Surely there is some clear end and result of this long series of the world, and that we call the Hereafter. As waking comes after sleep, and the day comes after the night, similarly understand that at the end of this world, the coming of the Hereafter is sure.

17. No doubt, the Day of Decision is a time appointed,[14]

18. The day the Trumpet is blown and you shall be coming in troops,[15]

19. And the heaven is opened, then gates therein are formed.[16]

20. And the mountains shall be set in motion and they will become like bright sand.[17]

21. No doubt, the Hell is lying in wait,

22. For the haughty, a resort,[18]

23. Therein to live for ages,[19]

١٧. إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ۝

١٨. يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۝

١٩. وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۝

٢٠. وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۝

٢١. إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝

٢٢. لِّلطَّاغِينَ مَآبًا ۝

٢٣. لَّابِثِينَ فِيهَا أَحْقَابًا ۝

14. The Day of Decision is that wherein the good shall be separated absolutely from the bad that no sort of combination and intermixation shall remain—every good shall turn to its source and every evil shall reach its centre. It is obvious that such an absolute separation and distinction is not possible in this world, because here the earth, the heaven, the sun, the moon, the day, the night, waking and sleeping, rains and clouds, gardens and fields, wives and children are common among all the good and the bad. Every Kafir and Muslim avails himself of all those things mentioned. Hence it is imperative that the Day of Decision should happen one day after the present system is finished. It's appointment is ordained in the knowledge of God.

15. Numerous separate parties and troops whose division shall be based on their distinct faiths and deeds.

16. The heavan shall be split in a manner that gates shali be formed. Perhaps it gives a hint to another verse described in Sura Furqan, Section 3.

يَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنزِيلًا

17. The bright sand from a distance looks like water. Similarly they will look mountains, whereas in reality they will not be mountains but only heaps of sand.

18. The Hell is lying in wait for the insolent ones, and is their resort.

19. Ages shall pass after ages, and there is no number of those ages, but their miseries shall not end.

24. Tasting therein neither coolness nor any drink,

25. Save hot water and flowing pus—[20]

26. A full recompense.

27. They indeed hoped not for the reckoning,

28. And they cried lies to Our verses belying.[21]

29. And everything We have numbered writing.[22]

30. Now taste! We shall not increase you save in chastisement.[23]

٢٤- لَا يَذُوقُونَ فِيهَا بَرْدًا وَّلَا شَرَابًا ۝
٢٥- إِلَّا حَمِيمًا وَّغَسَّاقًا ۝
٢٦- جَزَاءً وِّفَاقًا ۝
٢٧- إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝
٢٨- وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ۝
٢٩- وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۝
٣٠- فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ۝ ع

20. Neither they will get the comfort of coolness, nor any pleasant thing shall be given to drink. Of course, they shall be given hot water whereby the mouths will be burnt and the intestines will come forth out of the stomachs being melted. The second thing is the pus, which shall be given to them, flowing from the wounds of the People of the Hell. (May God give us shelter from it and from all kinds of chastisement!)

21. The same thing which they never expected came before them, and what they falsified, saw by their own eyes. Now We see how they cry lies to it and deny.

22. Everything is in the knowledge of God, and is written regularly in the records according to that encircling knowledge. No good or evil is beyond encirclement of His records. Even the minutest reckoning will not miss.

23. As you went on increasing in denying and belying ceaselessly, and would have gone always increasing if death had not come against your will, so now taste the big chastisement. We shall also be increasing the chastisement without fail and respite.

SECTION 2

31. No doubt, the God-fearing shall have to attain their object,

32. Gardens and vineyards,

33. And young women of equal age all,[24]

34. And cups overflowing,[25]

35. Therein they shall not hear foolish talk, neither denying, belying.[26]

36. The recompense from thy Lord, given with computation,[27]

37. Lord of the heavens and the earth and what is between them, Excessively Merciful,[28] no power that anyone may speak to Him.[29]

٣١- إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝
٣٢- حَدَآئِقَ وَأَعْنَابًا ۝
٣٣- وَكَوَاعِبَ أَتْرَابًا ۝
٣٤- وَكَأْسًا دِهَاقًا ۝
٣٥- لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ۝
٣٦- جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ۝
٣٧- رَّبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۝

24. Newly sprung women (maidens), the youth whereof shall be in full bloom, all of them being of the same age.

25. The overflowing cups of pure wine.

26. There shall be no idle talks or absurd chattings, no fraud or lie in the Paradise, neither anyone shall quarrel with any other that there may arise any need of lie or falsehood.

27. Recompense shall be given after detailed reckoning, and abundantly enough recompense shall be given.

28. This recompense too is from His endowment and mercy, otherwise it is obvious that none has any debt or compulsion over God, Even the security from chastisement by virtue of deeds is difficult. As for the Paradise—that is given only by His grace and mercy. To call it the recompense of our deeds is another honour and estimation from His Kind Self.

29. Despite such kindness and mercy, His glory and dignity is such that no one can move his lips before Him.

38. Upon the day when the Spirit and the angels stand in row,[30] no one speaks save that to whom the Rahman has given order and he said aright.[31]

39. That is the day true, then whosoever wills may take unto his Lord a resort.[32]

40. We have warned you of a nigh chastisement, the day when man shall behold what his hands have forwarded,[33] and the Kafir shall say ; O would that I were dust ![34]

٣٨- يَوْمَ يَقُومُ الرُّوحُ وَالْمَلٰٓئِكَةُ صَفًّا ۙ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمٰنُ وَقَالَ صَوَابًا ○

٣٩- ذٰلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ شَآءَ اتَّخَذَ إِلٰى رَبِّهِ مَآبًا ○

٤٠- إِنَّآ أَنْذَرْنٰكُمْ عَذَابًا قَرِيبًا ۚ يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدٰهُ وَيَقُولُ الْكٰفِرُ يٰلَيْتَنِي كُنْتُ تُرٰبًا ۝

30. The Spirit—the animate beings or the Ruhul Qudus i.e. Jibraeel.

And according to some commentators the Spirit means that Mighty Spirit wherefrom numberless spirits have emanated. (God knows better).

31. Whoso speaks in the Divine Court shall speak by His order, and shall speak what is right and reasonable. e.g. he will not intercede for a non-deserving. Only those deserve the intercession who said in the world the most true and correct word i.e. لَآ إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُولُ اللّٰهِ

32. That day shall come definitely. Now whosoever desires his welfare should make preparations for that time.

33. All the good and bad deeds, past and bygone, shall be before him.

34. The Kafir shall say on that day: "O would that I were dust and not become man that being man I am arrested in this reckoning and answering!"

Note :—Some say 'Kafir' here is a hint to the Satan who had said before God that he was superior to Adam because Adam was created from (mean) dust and he was himself created from (high) fire. It means the Satan will acknowledge the superiority of dust over fire on that day when the noble men created of dust shall be going to the Paradise and shall be given high ranks. (Tr.)

اٰیاتہا ۴۶ سُوْرَةُ النّٰزِعٰتِ مَكِّيَّةٌ رکوعاتہا ۲

(SURA NAZEA'T, MECCAN, VERSES 46, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

۱- وَالنّٰزِعٰتِ غَرْقًا ۝

1. By those who drag out diving,[1]

۲- وَّالنّٰشِطٰتِ نَشْطًا ۝

2. And by those who unknot opening,[2]

۳- وَّالسّٰبِحٰتِ سَبْحًا ۝

3. And by those who swim quickly,

۴- فَالسّٰبِقٰتِ سَبْقًا ۝

4. Then by those who outstrip running,[3]

۵- فَالْمُدَبِّرٰتِ اَمْرًا ۝

5. Then by those who administrate by the command.[4]

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1. By the oath of those angels who enter into the veins of the Kafir to drag out his soul violently (with violence).

2. Those angels who untie the knot of soul from the body of a Momin, then it runs with his own freewill happily towards the holy universe, as a captive flees when his ties are opened and he becomes free.

But remember this is the mention of the spirit (روح) and not of the body. The virtuous happily runs towards the Holy Universe and the wicked goes back, then he is dragged vehemently.

3. By the angels who fly swiftly and easily towards the heaven taking the spirits with them, as if they are swimming on water serenely. Then they run forward quickly to comply with the order given to them from God concerning those spirits.

4. The commands of reward and retribution are issued from the heaven for the spirits. For some spirits the command of reward is issued and for some spirit the command of retribution is issued. The angels plan and administer each of the two commands about those spirits.

Or here those angels are meant who are appointed for planning and administration of the universe in general. But more evident is the former interpretation.

Note :—Various explanations of النّٰزِعٰتِ، وَالنّٰشِطٰتِ، وَالسّٰبِحٰتِ etc. are given by other scholars. Here the explanation is given according to the translation.

6. Upon the day when shivers the shiverer,[5]

7. Then follows after it the second one.[6]

8. How many hearts on that day shall be athrob,

9. Their eyes shall be humbled down.[7]

10. The people say : "Shall we be made to retrace our steps.

11. What, when we are become bones decayed ?"

12. They said, 'That then is a return of loss.'[8]

٦- يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝

٧- تَتْبَعُهَا الرَّادِفَةُ ۝

٨- قُلُوبٌ يَوْمَئِذٍ وَّاجِفَةٌ ۝

٩- اَبْصَارُهَا خَاشِعَةٌ ۝

١٠- يَقُوْلُوْنَ ءَاِنَّا لَمَرْدُوْدُوْنَ فِي الْحَافِرَةِ ۝

١١- ءَاِذَا كُنَّا عِظَامًا نَّخِرَةً ۝

١٢- قَالُوْا تِلْكَ اِذًا كَرَّةٌ خَاسِرَةٌ ۝

5. When the earth shall quake by the blowing of the Trumpet first time.

6. Hazrat Shah Sahib says : "The earthquakes shall come successively."

According to most of the commentators رادفه denotes the second blowing of the Trumpet. (God knows better)

7. The hearts shall be throbbing from distraction and anguish, and the eyes shall be bowing down out of humiliation and shame.

8. The people say: "Reaching the pit of the grave shall we be restored to life retracing our steps. We do not understand the decayed bones shall be given a new life. It it happens then it is a great loss to us, because we have not made any preparation for that life."

This they said out of jesting i.e. the Muslims think so about us, whereas there is no life after death, not to speak of any sort of loss or detriment.

13. That's only a single scare,

14. Then and there they are come in the plain.[9]

15. Has the story of Moses reached thee ?[10]

16. When his Lord called him in the holy valley, Towa.[11]

17. "Go to Pharaoh, he has much raised his head."

18. Then say : 'Dost thou will that thou shouldst become purified,'

19. 'And I should show thee the way to thy Lord, then thou shouldst have fear.'[12]

١٣- فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝٢

١٤- فَإِذَا هُم بِالسَّاهِرَةِ ۝

١٥- هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ۝

١٦- إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝ج

١٧- اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۝

١٨- فَقُلْ هَل لَّكَ إِلَىٰ أَن تَزَكَّىٰ ۝٢

١٩- وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ۝ج

9. These people are thinking it to be a difficult task, whereas all these things will be done with God in no time. When one threat is given to them i.e. when the Trumpet is blown then and there all of the ancients and the later shall be seen standing in the Plain of Resurrection. Onward an ordinary threat of God is mentioned that was given to a great proud man in the world. Or we can say that these disbelievers are told what has been the result of the great disbelievers before them.

10. This story is described in detail at various places before.

11. It means near the Mount Tur.

12. Moses says to Pharaoh, "If thou hast will to be purified, I can purify thee by the order of God, and I can lead thee to the place of divine recognition and the real fear of God." Without the perfection of divine recognition, fear of God, in its perfect sense, is unimaginable.

It shows that the purpose of Moses' prophethood was not only the emancipation of Bani Israeel, he was also raised to reform Pharaoh.

Note :—This verse shows the importance of تزکیہ (Purification) as the basic function of a Prophet. (Tr.)

٢٠- فَاَرٰىهُ الْاٰيَةَ الْكُبْرٰى ۝

20. Then he showed him that great sign.[13]

٢١- فَكَذَّبَ وَعَصٰى ۝

21. Then he cried lies and rebelled.

٢٢- ثُمَّ اَدْبَرَ يَسْعٰى ۝

22. Then he turned back searching,[14]

٢٣- فَحَشَرَ فَنَادٰى ۝

23. Then he mustered all, then announced.

٢٤- فَقَالَ اَنَا رَبُّكُمُ الْاَعْلٰى ۝

24. And he said: 'I am your Lord, the Most High,'[15]

٢٥- فَاَخَذَهُ اللّٰهُ نَكَالَ الْاٰخِرَةِ وَالْاُوْلٰى ۝

25. Then God seized him in the punishment of the Hereafter and the World.[16]

٢٦- اِنَّ فِىْ ذٰلِكَ لَعِبْرَةً لِّمَنْ يَّخْشٰى ۝ ع ٣

26. No doubt, in that is a point of thinking for him who has fear in his heart.[17]

SECTION 2

٢٧- ءَاَنْتُمْ اَشَدُّ خَلْقًا اَمِ السَّمَآءُ ؕ بَنٰىهَا ۝ رفقة

27. Is your creation difficult or the heaven's ?[18]

13. Reaching there he delivered the Message of God, and to establish the argument he showed the greatest miracle of the transformation of the Staff into the serpent.

14. But that cursed was not to accept him. He turned away to gather the people and make them search for the sorcerers to vie with the Miracles of Moses.

15. Pharaoh said, "I am the greatest Lord. Who has sent this Moses ?"

16. In this world he was drowned in water, there he shall burn in fire.

17. In this story there are many things for a thinking and for a lesson provided there is some fear in the heart of a man.

Connection: The story of Moses is inserted to establish the possibility of affairs related with Resurrection. Again the subject of Resurrection is described.

18. Your re-creation (after creating you first time) is not more difficult than the creation of the heavens, the earth and the mountains. When you believe Him the Creator of such big things, then why there is doubt in your re-creation ?

28. And lifted up its vault, then levelled it,

29. And darkened its night and brought forth its day's light.[19]

30. And the earth after that He spread it clear (spread it out).[20]

31. Brought forth from the earth its waters and its fodder,[21]

32. And the mountains He set firm,[22]

33. A use for you and your cattle.[23]

٢٨۔ رَفَعَ سَمْكَهَا فَسَوّٰىهَا ۝
٢٩۔ وَاَغْطَشَ لَيْلَهَا وَاَخْرَجَ ضُحٰىهَا ۝
٣٠۔ وَالْاَرْضَ بَعْدَ ذٰلِكَ دَحٰىهَا ۝
٣١۔ اَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰىهَا ۝
٣٢۔ وَالْجِبَالَ اَرْسٰىهَا ۝
٣٣۔ مَتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ۝

19. Just think about the heaven, how high, how strong, how clear, plain, levelled it is, how gloriously it is built and how systematically it is arranged! With what a fortified system and regularity the series of day and night is established by the velocity of its sun! In the darkness of night its scene is else, and in the daylight a quite different state is observed.

20. Which one is created first, either the heaven or the earth? This question is discussed in Sura Ha Mim Sajda under the notes of Verse 12.

Note :— دحٰى, according to Raghib, means to remove a thing from its repose. So perhaps there may be hint to the modern scientific research which says the earth was sometimes part of a great heavenly body and it was later on subjected to centrifugalization.

21. He caused the rivers and fountains to flow, then by the water He created pastures.

22. That they do not move from their position, and they have also kept the earth secure from some special kinds of disturbance.

23. If there had been no such system of varied creation how could you carry your business. The purpose of all these creations is to accomplish your needs and to give you comfort. Hence it is incumbent on your part to pay thanks to that Real Benefactor, and understand that when that All-Powerful and All-Wise has made such mighty arrangements, is He not able to breathe life into your decayed bones. It is imperative that man should acknowledge His power and be engaged in thanking Him for His bounties, otherwise when that Great Catastrophe of Qeyamat befalls and all what is done comes before eyes then you will have to regret extremely.

34. Then, when that Great Catastrophe comes,

35. Upon the day when man shall remember what he has earned,

36. And the Hell shall be made to jut out, whosoever wills he may see.[24]

37. Then as for him who had been committing insolence,

38. And preferred the life of the world,[25]

39. The Hell only is his resort.

40. And as for him who feared standing before his Lord and restrained his soul from lowly desire,

41. So Paradise alone is his resort.[26]

42. They question thee concerning the Hour, when it shall happen to rise?[27]

٣٤۔ فَاِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰى ۝

٣٥۔ يَوْمَ يَتَذَكَّرُ الْاِنْسَانُ مَا سَعٰى ۝

٣٦۔ وَبُرِّزَتِ الْجَحِيْمُ لِمَنْ يَّرٰى ۝

٣٧۔ فَاَمَّا مَنْ طَغٰى ۝

٣٨۔ وَاٰثَرَ الْحَيٰوةَ الدُّنْيَا ۝

٣٩۔ فَاِنَّ الْجَحِيْمَ هِىَ الْمَاْوٰى ۝

٤٠۔ وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ۝

٤١۔ فَاِنَّ الْجَنَّةَ هِىَ الْمَاْوٰى ۝

٤٢۔ يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰهَا ۝

24. The Hell shall be advanced so conspicuously that every observer can see it openly without an obstacle or mountain hindering the sight or obscuring the vision.

25. The Hell is the abode of that man who has been insolent in his wordly life, disobeyed the Divine Message and worked against it. preferred the present life to the Hereafter. He forgot the Last Day and absorbed himself in the enjoyment of the worldly desires and pleasures.

26. And Paradise is the abode of that man who feared, thinking that one day he would stand before God for reckoning. By this fear he dared not follow the lowly desire of his Nafs. On the contrary he restrained the Nafs from the mean desires and put it in his control and subjected it to submission before the orders of God.

Note :—This verse shows the necessity and importance of the purification of Naf (Tr.)

27. The Unbelievers often questioned the Prophet about the rising of the Hour (Qeyamat), when it shall exactly occur to come.

43. What business hast thou to mention it ?

44. Unto thy Lord is its final approach.[28]

45. Thou art but a warner to him who fears it.[29]

46. It shall be as if, the day they see it, they have not tarried in the world but an evening or morning of it.[30]

٤٣- فِيمَ أَنتَ مِن ذِكْرَاهَا ۝

٤٤- إِلَىٰ رَبِّكَ مُنتَهَاهَا ۝

٤٥- إِنَّمَا أَنتَ مُنذِرُ مَن يَخْشَاهَا ۝

٤٦- كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ۝ ع

28. God answers that it is not the business of the Prophet to tell its exact time of rising. Whatever interrogations they do make but its knowledge eventually is to be disposed to God.

Hazrat Shah Sahib says, "Questioning and questioning the reaching is unto God. Beyond that all are unaware."

29. Your business is to warn the people giving them the tidings of the Qeyamat. So who has some fear in his heart about his end, or has the capacity of Resurrection's fear—he shall fear after hearing and shall make preparations for the Resurrection after fearing. In other words your warning, with respect to the result, is only for those people who have the capacity of availing themselves of it, otherwise the incapable people being heedless of the end are lying in absurd discussions and argumentations concerning the Hour : On what day and date and in which year the Hour will come ?

30. Now they are making noise that why there is delay in the rising of the Qeyamat, why does it not come soon ? but at that time they will know that it came hastily without delay in between.

اٰیاتہا ۴۲ سُوْرَۃُ عَبَسَ مَکِّیَّۃٌ رکوعہا ۱

(SURA ABASA, MECCAN, VERSES 42, SECTION 1 AND SO ON TILL THE END)

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

۱۔ عَبَسَ وَتَوَلّٰٓی ○

1. *He knit the brow and turned the face,

۲۔ اَنْ جَآءَہُ الْاَعْمٰی ○

2. On that came to him the blind.[1]

*The Holy Prophet (Be peace upon him) once was taching something to the chiefs of the Quraish about the Religion of Islam. Meanwhile, a blind Muslim, Ibne Umme Maktoom, came in the presence of the Holy Prophet, and drew his holy attention towards his own self: "How is that verse? O Messenger of God, teach me something about it what God has taught you."

The Holy Prophet felt heavy at his untimely questioning. He might have thought that he was busy in an important work, if those chiefs of the Quraish embraced Islam after understanding correctly then many others were expected to become Muslims. As for him—Ibne Umme Maktoon—he was after all a Muslim, he had thousand chances to learn and understand. Blind was he, unable to understand that so many prominent men were sitting by him, if they came to accept Islam, then thousand others could come to guidance. He was instructing them, but that fellow was talking about his own problem. Ibne Umme Maktoon did not understand that if he drew his attention from them, naturally they would resent it, never to listen to him again. However, the Holy Prophet was shrunk and the effects of contraction appeared on the holy face. At this these verses were sent down. It is said in the traditions that thereafter when that blind man came to the Holy Prophet, the Holy Prophet behaved him with honour and said: مَرْحَبًا بِمَنْ عَاتَبَنِیْ فِیْہِ رَبِّیْ

1. The Prophet at the coming of a blind man turned his face becoming angry, and yet he should have tendered more regard to his helplessness, distraction and his sincere quest.

Hazrat Shah Sahib says: "This word in other words, is a complaint against the Messenger before others (this is why third person is used). Onward the Prophet himself is addressed."

And scholars of profound research say: "This highly pure and delicate style shows extreme modesty and goodness on the part of the speaker and shows extreme honour for the person addressed, that even at the time of censuring, face fo face, the affair is not attributed to the Prophet direct. Onwa d the second person is used to remove the doubt of averseness. Moreover, that expression is lighter." (God knows better)

3. And what knowest thou ? Perhaps he would get purified,

4. Or he would have thought over and the instructing profited him.[2]

5. He who does not care—

6. For him thou art anxious.

7. And thou art not to be blamed anyway for that he does not get purified.[3]

8. And he who came to thee running,

9. And he fears,[4]

10. So from him thou assumest inattention.[5]

٣- وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ ۝
٤- أَوْ يَذَّكَّرُ فَتَنفَعَهُ الذِّكْرَىٰ ۝
٥- أَمَّا مَنِ اسْتَغْنَىٰ ۝
٦- فَأَنتَ لَهُ تَصَدَّىٰ ۝
٧- وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ۝
٨- وَأَمَّا مَن جَاءَكَ يَسْعَىٰ ۝
٩- وَهُوَ يَخْشَىٰ ۝
١٠- فَأَنتَ عَنْهُ تَلَهَّىٰ ۝

2. That blind was a sincere seeker. What know you that by your inspiration his condition would be bettered and his soul would get purified. Or something from you fell into his ear, and he would have sincerely pondered over it, availing him sometime in his life.

3. Those who do not care out of their pride and boastfulness, and their arrogance does not allow them to bow before God and the Messenger—you are anxious about them that somehow or other they should accept Islam so that their Islam should influence others, though there is no blame upon you from God that why these proud and boastful men are not reformed by your guidance. Your duty was D'awat and Tabligh, that you have performed and are performing. Thenceforth there is no need to be over anxious about these careless, proud souls, that truthful seekers and loyal believers get deprived of your attention. Or by the cursory observation of the external affairs the people may think without thoughtful consideration that the Prophet is much attentive to the rich and affluent gentry, and he does not attend to the poor, distracted souls. The detriment of this absurd calculation among the common people, is far greater to the cause of D'awat and Tabligh than the profit expected from the conversion of the few proud souls.

4. He fears God, or he fears whether he would find you or not, and he is blind, having no helper to guide him, he fears lest he should go astray or stumble down in the way or meet an accident, or he has fear of the enemies who might pursue him because he was intended to meet the Prophet.

5. Though only from such people there is hope that they will avail themselves of the guidance and serve Islam. It is said that this very blind Sahabi participated in the war of Qadsiyah wearing the armour and upholding the flag. At last, in this very expedition he was martyred. (God is well-pleased with him)

11. No indeed, it is an advice,

12. Then whoso wills should read it[6]—

13. (It is written) in pages high-honoured,

14. Placed in heights, extremely pure and clean,[7]

13. In the hands of the writers,

16. Who are of high ranks, virtuous.[8]

17. Perish man! How unthankful he is![9]

18. Of what did He create him?

19. Of a sperm-drop,[10] He created him, then He put him on a measure,[11]

١١- كَلَّآ إِنَّهَا تَذْكِرَةٌ ۝

١٢- فَمَن شَآءَ ذَكَرَهُۥ ۝

١٣- فِى صُحُفٍ مُّكَرَّمَةٍ ۝

١٤- مَّرْفُوعَةٍ مُّطَهَّرَةٍۭ ۝

١٥- بِأَيْدِى سَفَرَةٍ ۝

١٦- كِرَامٍۭ بَرَرَةٍ ۝

١٧- قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ ۝

١٨- مِنْ أَىِّ شَىْءٍ خَلَقَهُۥ ۝

١٩- مِن نُّطْفَةٍ ۖ خَلَقَهُۥ فَقَدَّرَهُۥ ۝

6. If the proud aristocrats do not read the Quran and do not pay heed to it, they will themselves be at a loss. The Quran has no care of them, nor there is any need of pursuing them too much. It was a reminder, a general advice that is done. Now it is upto them to act upon it or neglect. He who wills his profit should read and understand it.

7. Will the honour and glory of this Quran be injured by the non-acceptance of these proud and arrogant men? The Quran is that whose verses are written in the most honourable, high-ranked, pure and clean pages above the heaven, and upon the earth, sincere Muslims also place its leaves on high places with great reverence and respect, with sanctity and purity.

8. There the angels write it. According to it the Revelation descends. And here too the writers of the Quran and the collectors of its leaves are the most pious, the most virtuous, the most purified souls, possessed of angelic attributes, who have kept it pure from all kinds of changes, alterations, omission and additions.

9. He valued not such a great bounty i.e. the Holy Quran, the Holy Prophet. He remained heedless of divine obligations and never recognized the Right of God.

10. Man should have reflected on his origin that of what thing he is created, of an insignificant and valueless sperm-drop that had no perception, no consciousness, no grace and beauty, no wisdom and comprehension. Everything God gave him by His Kindness. Whose reality is this much, does it behove him to adopt such a pomp and show that the Lord Creator and Real Benefactor sends down such a mighty advice (the Holy Quran) and this impudent, forgetting and neglecting all the bounties of this Owner, becomes totally careless about it? That ungrateful should have felt some shame after all!

11. He put the hands and feet and all other organs and powers on a specific style and measure. He has not put anything awkward or ugly against wisdom.

20. Then the way eased for him.[12]

21. Then He made him to die, then He made them put him in the grave.[13]

22. Then, when He wills He raises him.[14]

23. No indeed! Man did not fulfil what He commanded him.[15]

24. Now man should see his food,[16]

25. We poured down the water falling from above.

26. Then We split the earth splitting.[17]

٢٠- ثُمَّ السَّبِيلَ يَسَّرَهُ ۝
٢١- ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۝
٢٢- ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۝
٢٣- كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ۝
٢٤- فَلْيَنظُرِ الْإِنسَانُ إِلَىٰ طَعَامِهِ ۝
٢٥- أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ۝
٢٦- ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۝

12. He gave him the understanding of good and bad, Eman and Kufr (belief and unbelief). Or He brought forth out of the mother's womb with ease.

13. After death He guided them to put his dead body in the grave, lest he should be dishonoured before the living aimlessly.

14. He who gave life and then made to die for the first time, has power alone that He may revive and bringforth out of the grave when He wills, because now His power has not been snatched by anyone (God forbid). However creating and then bringing into the world, then bringing in to the Barzakh after giving death, then reviving and making them to stand in the Field of Resurrection—when all these affairs are in absolute control of God, then would it be worthwhile on the part of any soul to turn away from His advice and deny it and despise His numberless bounties.

15. Man indeed did not recognize the Right of God, and has not fulfilled what he was ordered to do.

Note :—Ibne Kathir has related the verse : كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ with the previous verse, i.e. when He wills He will raise them. But this time it can not be done because His schematic order about the population of the world is not yet accomplished.

16. Formerly the creation and annihilation was described. Now the provisions for his life and existence are related.

17. What was the power of a straw of grass that it could come out of the earth splitting it. It is the hand of God's power that splits the earth and brings forth out of it various kinds of grains, fruits, vegetables, etc.

27. Then We made the grains to grow therein,

28. And vines and esculent vegetables,

29. And olives and palms,

30. And gardens of dense trees,

31. And fruits and pastures,

32. A use for you and your cattle.[18]

33. Then when that Ear-piercing comes,[19]

34. Upon the day when a man shall flee from his brother,

35. And from his mother and his father,

36. And from his consort and his sons,

37. To every man of them upon that day there is an anxiety that is sufficient for him.[20]

38. How many faces that day shall be shining,

39. Laughing, making merriments ![21]

40. And how many faces that day—dust shall be covering them,

41. Darkness mounting them,[22]

42. These people—they are the Disbelievers, the pert.[23]

٢٧- فَأَنۢبَتۡنَا فِيهَا حَبّٗا ۝

٢٨- وَعِنَبٗا وَقَضۡبٗا ۝

٢٩- وَزَيۡتُونٗا وَنَخۡلٗا ۝

٣٠- وَحَدَآئِقَ غُلۡبٗا ۝

٣١- وَفَٰكِهَةٗ وَأَبّٗا ۝

٣٢- مَّتَٰعٗا لَّكُمۡ وَلِأَنۡعَٰمِكُمۡ ۝

٣٣- فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ۝

٣٤- يَوۡمَ يَفِرُّ ٱلۡمَرۡءُ مِنۡ أَخِيهِ ۝

٣٥- وَأُمِّهِۦ وَأَبِيهِ ۝

٣٦- وَصَٰحِبَتِهِۦ وَبَنِيهِ ۝

٣٧- لِكُلِّ ٱمۡرِئٖ مِّنۡهُمۡ يَوۡمَئِذٖ شَأۡنٞ يُغۡنِيهِ ۝

٣٨- وُجُوهٞ يَوۡمَئِذٖ مُّسۡفِرَةٞ ۝

٣٩- ضَاحِكَةٞ مُّسۡتَبۡشِرَةٞ ۝

٤٠- وَوُجُوهٞ يَوۡمَئِذٍ عَلَيۡهَا غَبَرَةٞ ۝

٤١- تَرۡهَقُهَا قَتَرَةٌ ۝

ع ١ ٤٢- أُوْلَٰٓئِكَ هُمُ ٱلۡكَفَرَةُ ٱلۡفَجَرَةُ ۝

18. Some of those things are utilized by you and some are for the benefit of your flocks.

19. Such a shrill sound that makes the ears deaf i.e. the blast of the Trumpet.

20. Every one shall be anxious about his own self. The friends and relations shall not ask about one another. On the other hand everyone shall flee from everyone lest he may beg some of his virtues or he may demand of him his rights.

21. The faces of the Believers shall be shining with the light of Eman, and shall be overjoyous with extreme happiness.

22. Over the faces of the Unbelievers the turbidness of Kufr shall be dominating, and the darkness of sins shall make it more dark.

23. However you instruct an impudent unbeliever, but his heart does not melt a little, neither he fears God, nor he has any shame of the creatures of God.

سُوْرَةُ التَّكْوِيْرِ مَكِّيَّةٌ رُكُوْعُهَا ١ اٰيَاتُهَا ٢٩

(SURA TAKWIR, MECCAN, VERSES 29)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is excessively Compassionate, Extremely Merciful.

SECTION 1

١- اِذَا الشَّمْسُ كُوِّرَتْ ○

1. When the sun-shine is folded,[1]

٢- وَاِذَا النُّجُوْمُ انْكَدَرَتْ ○

2. And when the stars become gloomy,[2]

٣- وَاِذَا الْجِبَالُ سُيِّرَتْ ○

3. And when the mountains are set moving,[3]

٤- وَاِذَا الْعِشَارُ عُطِّلَتْ ○

4. And when the pregnant camels are left at large,[4]

٥- وَاِذَا الْوُحُوْشُ حُشِرَتْ ○

5. And when the savage beasts are pressed together,[5]

٦- وَاِذَا الْبِحَارُ سُجِّرَتْ ○

6. And when the seas are set boiling,[6]

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1. As if the long rays of the sun, whereby the sunshine spreads, are set folded, and the sun being lightless may become like a disc of cheese or totally become non-existent.

2. Or they are thrown down and their light is extinguished.

3. The mountains are set in motion, and they fly in the air.

4. The camel is the best wealth for an Arab especially the ten-months pregnant camel wellnigh to deliver a calf, is more valuable to an Arab but at the time of the horrible earthquakes of the Qeyamat no one shall look after such a precious wealth, neither the master shall be a bit anxious about it.

To say that camels shall become useless after the invention of trains, aeroplanes, cars etc. is a mere joke.

5. The savage beasts of the jungle that flee from the shadow of man enter into the cities being highly disturbed and frightened, and join with men and the domestic animals as is generally seen at the time of fear. Several years back in the flood of Jamna-Ganga people saw a thatched roof floating whereon men, snakes, etc. were sitting, without intervening with one another, everyone lost in his own self.

6. The sea water becoming hot is transformed into vapour and blazing fire, that will tease the Unbelievers in the Resurrection, and it will become ebullient like an oven when fuels are thrown into it.

7. And when couples of souls are fastened,[7]

8. And when the buried infant is asked,

9. for what sin she was slain,[8]

10. And when the books of deeds are opened,

11. And when the skin of the heaven is stripped off,[9]

12. And when Hell is set blazing,

13. And when Paradise is brought nigh,[10]

14. Then shall know every soul what it has brought.[11]

٧- وَإِذَا النُّفُوسُ زُوِّجَتْ ۝

٨- وَإِذَا الْمَوْءُۥدَةُ سُئِلَتْ ۝

٩- بِأَيِّ ذَنۢبٍ قُتِلَتْ ۝

١٠- وَإِذَا الصُّحُفُ نُشِرَتْ ۝

١١- وَإِذَا السَّمَآءُ كُشِطَتْ ۝

١٢- وَإِذَا الْجَحِيمُ سُعِّرَتْ ۝

١٣- وَإِذَا الْجَنَّةُ أُزْلِفَتْ ۝

١٤- عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ ۝

7. The Kafir with the Kafir, the Muslim with the Muslim, then souls of like deeds are joined together, and parties or groups are made according to same faiths, deeds, morals, etc. Or it means the spirits are joined with the bodies.

8. It was a custom in the Ignorant Days in Arabia that the father buried his living daughter into the earth very mercilessly and pitilessly. Some did it out of the fear of expenditures at the time of her marriage. Some did that due to poverty. Some did it lest they should become poor and indigent due to the expenses on a daughter who was not a source of future income. Some did it with this absurd shame that they would have to hand over their daugnter to someone who would become their son-in-law. The Holy Quran proclaims that about these innocent girls they will be questioned that on what sin they were slain. They should not think that they were at liberty to do whatever they desired concerning their children. Nay, the crime becomes more atrocious due to the blood relation.

9. As the internal parts of an animal become clear when its skin is stripped off, similarly all what is in the heaven shall be visible when its skin is stripped off. Afterward Ghamam (غمام) shall descend that is mentioned in Sura Furqan.

10. The Hell is set ablaze vociferously, and Paradise is brought near the God-fearing, whose scene shall be highly exhilarating.

11. Everyone shall know what store of good deeds or bad deeds (virtue or vice) he has brought before his Lord.

15. So I swear by the reversers; the
16. straight-runners, the sinkers,[12]
17. And by the night when it spreads (or goes away),[13]
18. And by the dawn when it breathes,[14]

١٥۔ فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ ۝
١٦۔ ٱلۡجَوَارِ ٱلۡكُنَّسِ ۝
١٧۔ وَٱلَّيۡلِ إِذَا عَسۡعَسَ ۝
١٨۔ وَٱلصُّبۡحِ إِذَا تَنَفَّسَ ۝

12. Planets like Venus, Saturn, Mercury, Jupiter, Mars sometimes move from West to East (this is the straight-running) sometimes in a reverse direction, sometimes sink coming near the sun.

Note :—That is a visible phenomenon.

13. When the night spreads or begins to dwindle. This word has both meanings.

14. Hazrat Shah Abdul Aziz says: "It means the sun is likened to the fish swimming in the water, and before its rise the spreading of its light is likened to the

breathing of the fish, as the fish swims under the surface of the water hidden from the sight, but its breathing creates a light commotion in the water. Similar is the condition of the sun before its rise and before the spreading of the sun-shine."

And some have said that the breathing of dawn is a hint to the breeze that blows in the spring season at dawn.

Note :—The relation or connection of these oaths with the ensuing subject is that the moving, slinking, sinking, etc. of the stars is a sample of the recurring descension of the Revelation upon the past Prophets, then a survival of the vestige of the Revelation for a long period, then its sinking and disappearing after discontinuation. And the coming of night is the sample (sign) of that Dark Age that passed over the world before the auspicious birth of the Last Prophet (صلے اللہ علیہ وسلم) during which no man could distinguish between Right and Wrong, and the vestiges of Divine Revelation had totally vanished. Thereafter the breathing of Dawn is the advent of the Holy Prophet in this world and the descension of the Noble Quran that enlightened everything by the light of the guidance like the bright day. In other words, the light of the past Prophets was like the light of the stars, and this Supreme Light should be called the Resplendent Sun.

فانت شمس فضل هم كواكبها يظهرون انوارها للناس فى الظلم

حتّٰى إذا طلعت فى الكون عم هداها للعالمين واحسبت سائر الامم

And some scholars have said that the straight running, reversing and sinking of the stars is like the coming, returning and hiding (in the angelic universe) of the angels, while the ending of the night and the coming of the dawn is like the disappearance of darkness due to the Quran and the full manifestation of the light of guidance. This interpretation shows a more clear relation of the oaths with the subjects for which the oaths are sworn. (God knows better)

19. Positively this is the word of a noble Messenger,

20. Having power ; with the Lord of the Throne having position,

21. Obeyed, moreover trusty.[15]

22. And this your companion is not something mad,[16]

١٩- إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝

٢٠- ذِي قُوَّةٍ عِندَ ذِي الْعَرْشِ مَكِينٍ ۝

٢١- مُّطَاعٍ ثَمَّ أَمِينٍ ۝

٢٢- وَمَا صَاحِبُكُم بِمَجْنُونٍ ۝

15. These are the qualities of Hazrat Jibraeel. The meaning, however, is that there are two means through which the Quran came to us from God :

(1) The angel who brought the Revelation i.e. Hazrat Jabraeel.

(2) The Prophet of Arabia (Be peace upon him).

They possess those attributes, after the knowledge whereof, there remains no doubt or suspicion in the truthfulness of the Quran or its divine origin. The primary requisite of the truthfulness of a tradition is that the medium of quotation should possess noble qualities. The greater the excellent qualities of the relater the greater the truthfulness in the narration. The most authentic narrator is that who is reliable, truthful, righteous, just, trustworthy of a high degree and possesses a good retentive memory, honoured with him whom he quotes, great men of integrity have full confidence in his honesty and integrity and due to that reason accept his words without the least hesitation. All these qualities are found in Hazrat Jibraeel—he is noble and honoured with God, and to be so, it is essential to possess sublime exellence, great piety and fear (of God) and holy virtues, as said in the Quran : إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ "The noblest among you near God, is the one who fears Him most among you. And a Hadith says الكرم التقوى "nobility is piety". Moreover he has great strength and power i e. he has great power of retention and preservation too. He has a great rank with God. He is nearest of all angels to God. The angels of the heavens accept his word and obey his order, because no one has any doubt in his honesty, trustworthiness and integrity. This was the condition of the Angel-Messenger. Onward is the condition of the Mortal-Messenger.

16. During the period of forty years before his prophethood you lived with him and he with you. You have full experience of all his private and public conditions in detail. You never saw him speaking nonsense, telling a lie, or making any fraud, or dealing like an insane. You always recognized his truthfulness, righteousness, his honesty and integrity, his wisdom and sagacity. Now how can you call him insane or liar without reason ? Is he not your that companion of whom you have got detailed knowledge ? To call him now an insane is nothing but a blunt insanity.

23. And he has seen that angel on the clear horizon,[17]

٢٣- وَلَقَدْ رَاٰهُ بِالْاُفُقِ الْمُبِيْنِ ۚ

24. And he is not niggardly of telling about the Unseen,[18]

٢٤- وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِيْنٍ ۚ

25. And it is not the word of an accursed Satan.[19]

٢٥- وَمَا هُوَ بِقَوْلِ شَيْطٰنٍ رَّجِيْمٍ ۙ

26. Where then are you going ?[20]

٢٦- فَاَيْنَ تَذْهَبُوْنَ ۗ

27. It is naught but an advice unto the whole world.[21]

٢٧- اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ۙ

17. On the eastern horizon he has seen him clearly in his original shape, hence no one can say that it was not the real angel that he saw but was a mere delusion. In Sura Najm it has been given : "فَاسْتَوٰى وَهُوَ بِالْاُفُقِ الْاَعْلٰى"

18. This Prophet gives you all sorts of informations about the Unseen, whether they belong to the past or they belong to the future.

Or he teaches you the Names and Attributes of God and reveals unto you the orders of Divine Constitution (احکام شرعیہ), or clarifies the reality and falsehood of religions prevalent in the world, or informs you about the Hell and the blessings of Paradise, or the events after death. And he is never niggardly in telling you these affairs, neither he asks you for any kind of wage or recompense or offering or gift. Then how can the title of a soothsayer be applicable to such an honest and prominent authority of divine secrets. A soothsayer has an imperfect knowledge or partial truth of the Unseen, if he has, that is cast by the satan or satans (as described elsewhere in the Quran). He mingles hundreds of lies in that imperfect knowledge, and speaks to his devotees or common men after exacting some sweets or offerings from them. The position of the soothsayers have to do nothing with the character of the Prophets.

19. How can the Satan teach such pious things in which there is absolute gain of man and a humiliation and condemnation of the satan himself ?

20. When all the possibilities and doubts of falsehood, insanity, imagination, whim and fancy, soothsaying etc. are removed what then remains except righteousness and truth ? Where then are you going leaving this bright and clear way ?

21. The doubts which you create about the Quran are all wrong. If you sincerely reflect on its subjects and directions there shall not come out except that for the whole world it is a truthful charter of advice and a perfect constitution wherewith is connected their prosperity of both the worlds.

28. Whosoever of you wills that he may walk straight [22]

29. And will you, shall that God wills, the Lord of the Worlds.[23]

٢٨- لِمَنْ شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ۝
٢٩- وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ
ٱلْعَٰلَمِينَ ۝

22. Especially for those it is an advice who desire to walk straight, and do not adopt perverseness and swerving, because only such people can benefit from it.

23. In itself the Quran is an advice but its effect rests on the Will of God, that is determinative for some people, and for some others due to some reason on account of their ill capacity it is not determinative.

سُوْرَةُ الْاِنْفِطَارِ مَكِّيَّةٌ رکوعہا ۱ اٰیاتہا ۱۹

(SURA INFITAR, MECCAN, VERSES 19, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate Extremely Merciful.

SECTION 1

۱۔ اِذَا السَّمَآءُ انْفَطَرَتْ ○

1. When the heaven is cleft (split),

۲۔ وَاِذَا الْكَوَاكِبُ انْتَثَرَتْ ○

2. And when the stars fall off,

۳۔ وَاِذَا الْبِحَارُ فُجِّرَتْ ○

3. And when the seas swarm over (boil over),[1]

۴۔ وَاِذَا الْقُبُوْرُ بُعْثِرَتْ ○

4. And when the graves are overturned (over thrown),[2]

۵۔ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَاَخَّرَتْ ○

5. Then every soul shall know what ever he forwarded and left behind.[3]

۶۔ يٰٓاَيُّهَا الْاِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِ ○

6. O Man! What deceived thee as to thy Gracious Lord ?[4]

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1. When the sea waters force upon the earth, and the sweet and brackish waters all mingle.

2. Whatever was in the bed of the earth comes forth, and the dead are brought forth from the graves.

3. All the good and bad works, which were done or not done, either they were done in the primary age or they were done in the last age, either he left their effect behind or did not leave—all shall come before at that time.

4. Is that Gracious Lord worthy of that you go on committing disobedience in your ignorance and folly thinking that He is All-Clement? Is it an honourable response to His generosity and kindness? Does it behove you to behave with God with unbelief and insolence? Seeing His generosity it is incumbent on your part to be more ashamed and become more fearful of the wrath of the All-Clement. No doubt, He is Gracious, but He is also Severe in Retribution and moreover Wise. Is it not then Self deception and Self-pride to observe His one Attribute of clemency and generosity and neglect other Attributes of retaliation and retribution?

7. Who created thee, then shaped thee, then fitted thee.[5]

8. In whatever form He willed He composed thee.[6]

9. No ineeed, but you think the Judgment a mere falsehood.[7]

10. And over you are appointed watchers,
11. Honourable, writers of deeds,

12. They know whatever you do.[8]

13. No doubt, the virtuous are in Paradise,[9]

٧- الَّذِي خَلَقَكَ فَسَوّٰكَ فَعَدَلَكَ ۝
٨- فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۝
٩- كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ۝
١٠- وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝
١١- كِرَامًا كَاتِبِينَ ۝
١٢- يَعْلَمُونَ مَا تَفْعَلُونَ ۝
١٣- إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝

5. Hazrat Shah Sahib says: "Corrected in physique and fitted in nature (disposition)."

Or it means He fashioned the physical organs in a wise order, then He created moderateness in disposition and humours.

6. It means He put difference, great or small, in the shapes of all creations. To each He gave separate shape, form, colour and design, and in an aggregate analysis He gave man the best shape of all living creatures.

Some early scholars have given the following meaning: "Had He willed He would have given you the shape and figure of an ass, dog or pig. Despite this power He kept you in the human form only by His will and grace."

However, should a man deal with that Supreme Being, having such glorious attributes, so meanly and insolently?

7. There is no reason of your going astray and of your self-deception but that you do not believe in the Day of Judgment. You want that you should be at liberty to do whatever you desire, because in your fancy there is no danger of any reckoning and answerability. You think, who would write your deeds and keep their record in this world? When you are finished everything is finished."

8. They neither commit dishonesty, nor omit any deed in recording, nor your deeds are hidden from them. When all the deeds are being written with such readiness in detail, so will all this record be left in vain? No indeed, surely the deeds of every soul shall come before him, and he will have to taste its good or bad fruit. The detail follows as under:

9. They shall be dwelling there in all sorts of bounties and blessings. If ther had been the fear of explusion, there would have been no bliss!

14. And surely the sinners are in Hell,

15. They shall be cast into it on the Day of Judgment,

16. And they shall never be absent from it.[10]

17. And what thinkest thou what is the Day of Judgment ?

18. Again, what thinkest thou what is the Day of Judgment ?

19. The day when no soul shall be able to avail any soul an aught,[11] that day the command shall belong unto God alone.[12]

١٤- وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۖ

١٥- يَصْلَوْنَهَا يَوْمَ الدِّينِ

١٦- وَمَا هُمْ عَنْهَا بِغَائِبِينَ

١٧- وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ

١٨- ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ

١٩- يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ

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10. The People of the Hell can neither escape it, nor can come out of it after being admitted into it. They shall have to dwell therein for ever.

11. The horrible state of this Day can not be comprehended though you may think too much and ponder too far. In brief you understand this much that on that Day all the relations of friendship, kinship, comradeship, etc. shall be annihilated completely. Every soul shall be calling Nafsi Nafsi i.e. every soul shall be entangled in his own personal affairs and he will not turn towards any other soul to question him about his affairs. No person shall intercede for anyone without the leave of the Owner of the Universe. Humbling, flattery, patience and perseverance shall do nothing on that Day, but that on whom God has mercy.

12. As the order of the King on the subjects, the order of the Parents on the children and the order of the Master on the servant is carried on, that Day all these coercions shall be finished and no one shall possess any authority save that Absolute Emperor. His order alone, internally and externally, shall be in force, and all works shall belong unto Him alone perceptibly or imperceptibly.

(SURA TATFIF, MECCAN, VERSES 36 SECTION 1)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١۔ وَيْلٌ لِّلْمُطَفِّفِيْنَ ○

1. Woe to the stinter.!

٢۔ الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ○

2. Who, when they measure against the people, take full measures,

٣۔ وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ○

3. And when they measure for themselves or weigh for themselves they give short !

٤۔ اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ○

4. Do those people not think that they shall have to rise,

٥۔ لِيَوْمٍ عَظِيْمٍ ○

5. For that mighty day,[2]

٦۔ يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ○

6. The day when mankind shall be standing before (in expectation of) the Lord of the Worlds.[3]

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1. To take one's right fully from others is not bad, but here the main idea is not to condemn those who take full measure from others in their own case, nay, but the main idea is to lay emphasis on the condemnation of skimping i.e though giving short is in itself condemnable, yet if at the time of taking, no concession is granted to others it becomes more condemnable, as against the conceder – if he has one defect he has also one skill too giving a probable equation. Hence the fault of the first man (who takes full and gives short) is more serious and grave. And because the main idea is to condemn the act of skimping, therefore both measuring and weighing should be mentioned, so that it may become clear that when they weigh they weigh short. And because to take full (measure) is not bad, hence in the second verse only measure is mentioned, Moreover, measure is especially mentioned because in Arabia generally and in Medina especially the Kail—(measure) was more prevalent. Other reasons of its special mention can also be forwarded.

2. If they had this thought that after death they would have to rise one day and give the accounts of all human and divine obligations, they would have never committed such offence (of stinting and scrimping).

3. They will stand waiting when God manifests His Tajalli and pronounces decision for them after reckoning.

7. No indeed,[4] surely the Book of the sinners is in the Sijjin,

8. And what knowest thou what is the Sijjin ?

9. A record written[5]—

10. Woe that day unto those who call it a lie,

11. Those who think that the Day of Judgment is a falsehood.

12. And none denies it but that who is a transgressor, sinner.[6]

13. When Our verses are recited unto him he says : 'Stories of the ancients.'[7]

٧- كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ۝

٨- وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ۝

٩- كِتَٰبٌ مَّرْقُومٌ ۝

١٠- وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝

١١- ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ ۝

١٢- وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ۝

١٣- إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ۝

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4. It should never be imagined that such a day will not come. That shall surely come, and for it the Books of all good and evil men are kept in their respective record rooms.

5. Sijjin is a record room in which the name of every man of the Hell is written and the angels (Kiraman Katibeen), who are appointed to write the deeds of every soul, deposit the Books in that Record Office (Sijjin) after their death and after the cessation of their life actions, and on the file of every man they make a sign whereby it is at once known that the person is a Man of the Hell.

According to some traditions it appears that the Spirits of the People of the Hell are also kept in this very place.

Hazrat Shah Sahib says : "Their names are admitted there, they shall reach there after death."

Some early scholars have said that this place is situated under the seventh earth. (God knows better)

6. The man who denies the Day of Judgment, as a matter of fact, he denies the Lordship of God, His Power, His Justice and Wisdom all. And he who denies all these things must be impudent and dauntless on all kinds of sins and transgressions.

7. When he hears the Quran and things of advice he says : "Such things have been said by the ancient people also. Those very old stories and fairy-tales this Man has revised, and we are not to fear such legends and old stories."

14. No indeed, but that rust has seized their hearts that they earned.[8]

15. No indeed, they shall be veiled from their Lord on that day.[9]

16. Then certainly they are to fall in the Hell.

17. Then it shall be said to them: 'This is that you thought a lie.'

18. No indeed,[10] the Book of the pious is in the Illiyeen.

19. And what knowest thou what is the Illiyun?

20. A record written,[11]

21. Those who are near see it (i.e. the angels).[12]

١٤- كَلَّا بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ۝

١٥- كَلَّا إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ۝

١٦- ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ ۝

١٧- ثُمَّ يُقَالُ هَٰذَا الَّذِي كُنتُم بِهِ تُكَذِّبُونَ ۝

١٨- كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ۝

١٩- وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ۝

٢٠- كِتَابٌ مَّرْقُومٌ ۝

٢١- يَشْهَدُهُ الْمُقَرَّبُونَ ۝

8. There is no occasion of doubt or suspicion in Our verses. The fact is that due to the enormity of sins rust has seized their hearts. Due to the rust-coating the true realities do not reflect in them. It is said in a Tradition that when a servant commits a sin a black dot daubs his heart. If he repents it is obliterated otherwise the more he commits sins the more that dot spreads and expands, till at last the heart entirely becomes black and dark, and the power of distinguishing between Right and Wrong totally withers away. The same is the condition of these Disbelievers that their hearts are entirely distorted due to the enormity of sins and insolence. And this is why they ridicule the Verses of God.

9. They should not become heedless of the end of this disbelief and belying. That time shall certainly come when the Believers shall be endowed with the Sight of God and these unfortunate souls shall be deprived of it.

10. The end of these wicked souls and the pious men can never be the same.

11. Illiyun—the place where the names of the Inhabitants of Paradise are recorded, their files are kept there, and their Spirits first are brought there and then they are carried to their respective abodes, and with the graves too a considerable connection of those Spirits is maintained. It is said that this place is situated over the seventh heaven and the Spirits of the Near Ones rest there. (God knows better)

12. The Near Angels or the Near Servants happily see the Books of the Believers there and are present at that place.

22. No doubt, the pious are in comfort,

23. Upon couches looking.[13]

24. Thou Knowest in their faces the freshness of bliss.[14]

25. They are given to drink of a pure wine, sealed,[15]

26. Whose seal is set on musk,[16] and for it should desire earnestly those who desire.[17]

27. And its mixture is Tasnim,

28. That is a fountain of which drink the Near Ones.[18]

29. Those who are sinners laughed at the Believers,[19]

٢٢- إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝

٢٣- عَلَى الْأَرَائِكِ يَنظُرُونَ ۝

٢٤- تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ۝

٢٥- يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ۝

٢٦- خِتَامُهُ مِسْكٌ ۚ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ۝

٢٧- وَمِزَاجُهُ مِن تَسْنِيمٍ ۝

٢٨- عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ۝

٢٩- إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ۝

13. They shall be observing the scenes of Paradise sitting upon the couches, and shall be gladdening their eyes with the Sight of God.

14. By the luxuries and comforts of Paradise their faces shall be so much radiant and fresh that every observer will at the first glance know that they are in ample delight, abundant pleasure and plentiful enjoyment.

15. Hazrat Shah Sahib says: "There are canals of wine in every house of the People of Paradise, but this wine is rare (uncommon) that is kept sealed."

16. As in the world the seal is set on lac, the seal of that wine shall be set on musk. The moment the bottle comes into the hand, the brain shall become perfumed by its fragrance, and the exhaling shall continue till the last drop.

17. The impure wine of the world is not worthy of that the good souls should desire for it. This is the Pure Wine—the people should aspire for it, should hanker after it, should strive for it, should rush upon it, should race for it.

18. Tasnim is a very high fountain of divine spirit. The Near Ones (Muqarrabin) have a pure drink of it, while the pious ones (Abrar) are given its mixture, i.e. some quantity of Tasnim is mixed in their wine.

19. The sinners in the world laughed at the Muslims striving for the good pleasure of God, that these idiots renounce the present perceptible tastes for the imaginary tastes of Paradise. What absurd notion has seized these simpletons.

30. And when they passed by them they winked at one another,[20]

٣٠. وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ۝

31. And when they returned to their people they returned talking jocundly,[21]

٣١. وَإِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمُ انقَلَبُوا فَكِهِينَ ۝

32. And when they saw them they said: 'No doubt, these men are astray.'[22]

٣٢. وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ۝

20. They winked at one another with this idea that the Muslims were unwise and foolish people because they had deprived themselves of the cash of the world for the debt of Paradise.

21. They talked blithely and dealt in a jocund style and passed contemptuous remarks against the poor Muslims. In their jocund chatterings they expressed satisfaction at the successful role of their theories and Ideologies in the life of the world. They said that the main cause of their progress in the world were the scientific principles of life. The Muslims were not so much advanced because they were inclined to phantasmal practices of religion giving no worldly benefit to them, they observed. They thought that their own faiths and convictions were true otherwise they would have not been given such bounties.

22. When the libertines saw the Muslims busy in religious observations and ecclesiastical exercises they said that they were wasting themselves and their energies in those struggles. They were in error because they preferred the imaginary luxuries of that world. Was it not a clear error that they had renounced all their possessions and comforts and followed after a Man and even denounced their traditional religion which their forefathers followed? These infidels thought that the Muslims had a wrong conception of human achievement. In brief, the Non-Muslims think that the efforts of the Muslims for the achievement of spiritual perfection and nearness of God is a mere phantasm.

33. And they were not sent as watchers over them,[23]

34. So today the Believers laugh at the Disbelievers,[24]

35. Upon the couches gazing.[25]

36. Now the Disbelievers have received the recompense of that they were doing.[26]

٣٣- وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ حَٰفِظِينَ ۝

٣٤- فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُوا۟ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ۝

٣٥- عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ۝

٣٦- هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُوا۟ يَفْعَلُونَ ۝

23. This God has said that those Unbelievers were not made Watchers over those Muslims that shutting their eyes from their own destructions they should supervise the activities of the Muslims. Unmindful of their own reformation they befool and mislead the guided ones !

24. On the Day of Resurrection the Muslims laugh at these Unbelievers that how much short-sighted and foolish were they that they preferred mean and transient thing to the fine and permanent bounties. Now today how are they tasting the lasting Chastisement ?

25. They are observing their own prosperity and the wretched condition of the Unbelievers.

26. Those who mocked at the Muslims in the world, today their own condition is becoming ridiculous, and the Muslims smile and laugh recollecting their past follies.

END

سُوْرَةُ الْاِنْشِقَاقِ مَكِّيَّةٌ رکوعها ۱ اياتها ۲۵

(SURA INSHIQAQ, MECCAN, VERSES 25)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

۱. اِذَا السَّمَآءُ انْشَقَّتْ ○
۲. وَاَذِنَتْ لِرَبِّهَا وَحُقَّتْ ○
۳. وَاِذَا الْاَرْضُ مُدَّتْ ○
۴. وَاَلْقَتْ مَا فِيْهَا وَتَخَلَّتْ ○
۵. وَاَذِنَتْ لِرَبِّهَا وَحُقَّتْ ○

1. **When the heaven, is rent,**
2. **And hears the order of its Lord and that heaven is worthy of it.[1]**
3. **And when the earth is stretched out,[2]**
4. **And casts forth what is in it, and gets empty,[3]**
5. **And hears the order of its Lord, and that earth is worthy of it.[4]**

1. When the order of rending is given from God, the heaven shall carry it out. Overpowered and vanquished as it is, it is worthy of it that it should bow down, despite its present loftiness and height, before its Lord and Creator, and should not show the least hesitation in obedience and submission.

2. For the Resurrection the earth shall be stretched like rubber, and the mountains, buildings, etc. shall be all planed, so that on the one flat (level) surface all the ancients and the recents may stand at one time and no curtain or barrier should remain.

3. At that time the earth shall vomit all its treasures and the parts of the dead, and shall become empty of all those things that belong to the figures of the deeds of servants.

4. To Whose creational order the earth and the heaven are obedient and submissive, man has no right to disobey His Constitutional order.

Creational Order = حکم تکوینی

Constitutional Order = حکم تشریعی

6. O Man! Thou hast to take pains in reaching thy Lord enduringly (penetratingly), then thou hast to meet Him.[5]

7. So as for him who is given his book in his right hand,

8. He shall be given an easy reckoning,[6]

9. And he will return to his folk joyfully.[7]

10. And as for him who is given his book from behind his back,[8]

11. He shall call: 'Death, death'[9]

12. And he shall fall into the Hell.

13. He had lived in his house without sorrow.[10]

٦- يٰٓاَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلٰى رَبِّكَ كَدْحًا فَمُلٰقِيْهِ ۚ

٧- فَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ ۙ

٨- فَسَوْفَ يُحَاسَبُ حِسَابًا يَّسِيْرًا ۙ

٩- وَّيَنْقَلِبُ اِلٰٓى اَهْلِهٖ مَسْرُوْرًا ۭ

١٠- وَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ وَرَاۗءَ ظَهْرِهٖ ۙ

١١- فَسَوْفَ يَدْعُوْا ثُبُوْرًا ۙ

١٢- وَّيَصْلٰى سَعِيْرًا ۭ

١٣- اِنَّهٗ كَانَ فِيْٓ اَهْلِهٖ مَسْرُوْرًا ۭ

5. Before reaching the Lord every man, according to his capacity, makes various types of struggles, some is he who toils in His obedience, some is he who ruins his soul in evil and disobedience. Then either way, good or evil, he endures various pains, and, at last, he meets his Lord and faces the results of his deeds.

6. The easy reckoning is that he shall not be taken to task on every word. The papers only shall be presented, and without much interrogation and dispute will be cheaply left free.

7. Neither the fear of punishment shall remain nor the terror of wrath. With extreme peace and satisfaction he will return to his friends, relations and Muslim brethren making merriments.

8. The angels shall not be pleased to see his face from the front side; he shall be given his book in the left hand from the back side. In other words extreme abhorrence shall be expressed. It may be that the hands might be tied up back side, and as such the book be given from the back side.

9. He shall invite death for fear of chastisement.

10. In the world he was heedless of the Hereafter and was infatuated with the worldly enjoyments and relations—sorrowless. So today its recompense is that he fell into extreme sorrow. On the contrary, those who were melting in restless anxiety of the Hereafter in the worldly life—today they are sorrowless in the Hereafter. The Kafir was joyful here, the Momin is joyful there.

14. He had thought that he would not return.[11]

15. Why not? His Lord saw him.[12]

16. So I swear by the evening twilight,

17. And by the night and what it envelops,[13]

18. And by the moon when it is at the full,[14]

19. You will have to ascend stair after stair.[15]

١٤- إِنَّهُ ظَنَّ أَن لَّن يَحُورَ ۚ ۝
١٥- بَلَىٰ ۚ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ۝
١٦- فَلَا أُقْسِمُ بِالشَّفَقِ ۝
١٧- وَاللَّيْلِ وَمَا وَسَقَ ۝
١٨- وَالْقَمَرِ إِذَا اتَّسَقَ ۝
١٩- لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ۝

11. He had never thought that one day he would have to return unto God and give an account of his worldly deeds in detail. This is why he had been dauntless in his sins and insolent activities.

12. He saw him from birth to death continually—wherefrom his spirit came, what things his body was made of, what faith did he cherish, what action did he do, what was in his heart, what did come out of the tongue, what he did earn by his hands and feet, where were the parts of his body scattered etc etc. God, who is so much aware of man's conditions and who has in sight all circumstances in detail—can you think about Him that He will leave man void and meaningless? No indeed, it is imperative that He should cause the deeds of man to bear fruits and results.

13. i.e. Man and animals who scatter in the land in search of food in daytime, and in the night they return from all directions to their resorts in throng.

14. The Moon of the fourteenth night that is at its full culmination.

15. Man passess through various stages gradually in the life of this world. In the last the stair of death comes, then the stairs of the Intermediate Universe (عالم برزخ), then the stair of the Qeyamat, then the stairs of the Resurrection (and God knows their number), as in the beginning of night civil and astronomical twilight pervades, that exactly is the remnant of sunshine, then after the disappearance of twilight another perid of darkness begins enveloping the whole phenomena. The moon appears in this darkness too, and gradually its light increases. On the fourteenth night the light of the full moon in that dark atmosphere illumines the whole night. In other words, the stages of the different conditions are like the various states of the night.

20. Then what has gone wrong with those that they believe not,[16]

21. And when Quran is recited unto them they do not perform Sajda ?[17]

22. And moreover that the Disbelievers cry lies,

23. And God knows very well what they keep full inside.[18]

24. So give them good tidings of a painful chastisement,[19]

25. Save those who believed and did good deeds—theirs shall be a Thawab unfailing.[20]

٢٠- فَمَا لَهُمْ لَا يُؤْمِنُونَ ۝

٢١- وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۝ ط

٢٢- بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ۝ ز

٢٣- وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۝ ز

٢٤- فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝

٢٥- إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝

16. That they have to return unto some side after death and a long and heavy journey is ahead for which much provision is required.

17. If their own wisdom fails to find out these realities then it was incumbent on their part to benefit from the narration of the Quran. But, on the contrary, their condition is that they do not express a little humbility and meekness (after) hearing the Quran, till that when the Muslims perform Sajda hearing the Quranic Verses they do not bow down.

18. Not only that they do not express humbility and meekness hearing the miraculous narration of the Quran, but more than that they cry lies to it; and the disbelief, denial, rejection, hatred and enmity, abhorrence to Truth etc. that is filled in their hearts—God very well knows it.

19. Give them good tidings that the fruit of what they are earning shall be surely given to them. Their these struggles shall not go in vain.

20. That will never end.

سُوْرَةُ الْبُرُوْجِ مَكِّيَّةٌ رکوعها ۱ اياتها ۲۲

(SURA BUROOJ, MECCAN, VERSES, 22)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
1. By the heaven in which there are constellations,[1]	۱۔ وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ ○
2. And by the promised day,[2]	۲۔ وَالْيَوْمِ الْمَوْعُوْدِ ○

1. The Burooj are either the twelve constellations that the sun completes in one year, or they are the parts of the forts of the heaven where the angels guard, or they are big stars that are seen on the heaven,

The Twelve Constellations (Tr.)

Note :—1. Leo (Lion)
2. Taurus (Bull)
3. Capricornus (Goat)
4. Gemini (Twins)
5. Aries (Ram)
6. Pisces (Fishes)
7. Aquarius (Water-bearer)
8. Cancer (Crab)
9. Virgo (Virgin)
10. Scorpio (Scorpion)
11. Sagittarius (Archer)
12. Libra (Balance)

2. The promised day i.e. the Day of Resurrection.

3. And by the day that attends and the day that is attended.[3]

4. Slain were the Men of the Pit,

5. The fire abounding in fuel,[4]

٣۔ وَشَاهِدٍ وَّمَشْهُوْدٍ ۝

٤۔ قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ ۝

٥۔ النَّارِ ذَاتِ الْوَقُوْدِ ۝

3. In all cities attends the Friday, and all of them gather at one place on the day of Arfa (عرفہ) for Hajj. Hence it comes in the traditions that Shahid is Friday and Mashhood is the Day of Arfa—the 9th Zil Hajj There are other interpretations of Shahid and Mashhood, but more akin is that which is described.

Note :—This wisdom of the Quranic oaths has been discussed in the beginning of Sura Qeyamat. That should be kept in mind at every place. The relation of these oaths to the objects for which they are sworn is that all of them show that God is the Owner of Time and Space, and also the fact that the opponent of such an absolute Lord is worthy of curse and persecution.

4. Wrathed and cursed were those people who dug big pits and filled them with fire and blew them with abundant fuel.

Who were these Men of the Pit? The Mufassirin have quoted many stories. But the substance of the story quoted in Sahih Muslim, Jame Tirmizi, Musnad Ahmad etc. is that there was a King long ago. A sorcerer lived with him When the time of his death approached he requested the King that a wise and promising boy should be given to him and he would teach him his knowledge lest it should die out after him. Hence a boy was selected who learned his knowledge daily. In the way a Christian Monk lived, who was on the True Religion in that time. The boy also went to him, and secretly he embraced Islam on his hand. He made a great spiritual progress in his company, and by his inspiration reached the degree of

Wilayat and Karamah. One day the boy saw that a big animal (lion etc.) had blocked the way and the people were much distressed. The boy took up a stone in his hand and prayed, "O God, if the religion of the Rahib (Monk) was true that animal should be killed by his stone." Praying this he threw the stone and lo ! that animal was finished thereby. There arose a noise in the population that the boy possessed a strange knowledge. Some blind requested him to cure his eyes. The boy said, "I am not the Curer. He is God, the One, who has no partner. If thou believest in Him I shall pray, haply He will restore thy eyes." And so it happened. By and by these news reached the King. He became angry and summoned the boy together with the Rahib and the blind, and after some conversation and argumentation slew the Rahib and the blind, and about the boy he gave order that he should be thrown down from a high mountain. Miraculously the boy returned secure while those who carried him upto the mouniain top, rolled down and were all dead. Thereafter the King ordered to drown him into the river. There also the same thing happened that those who carried him were all drowned and he remained safe. At last, the boy said to the King that he would himself give him a device to kill him. The boy said that all men should assemble in a plain and he should be hanged on a cross, and they should shoot an arrow at him with these words : بسم اللہ رب الغلام (In the Name of God who is the Lord of the boy). And the King did it, the boy gave sacrifice in the Name of Allah. Seeing this strange event the people shouted a vociferous cry : آمنّا برب الغلام (We all believe in the Lord of the Boy).

People said to the King that the danger against which measures were taken came in a new forceful form. Formerly ones or twos embraced Islam, but at that event abundant population has accepted it. The King was enraged and he ordered to dig great pits and fill them with fire. Then he proclaimed that whoever would not abandon Islam would be thrown into the pit of fire. And people were being thrown into the fire but they did not retreat from Islam. A Muslim woman was brought. With her was her baby sucking the milk. Perhaps due to her child she was somewhat perplexed. But the baby spoke out by the order of God : اماہ اصبری فانک علی الحق "My mother, be patient because thou art on Truth "

6. When they were seated over it.

7. And they saw whatever they did with the Muslims with their own eyes.[5]

8 And they did not take revenge on them but for that they believed in God who is the All-Mighty, the All-Laudable,

9. Whose command (rule) is in the heavens and in the earth. And before God is everything [6]

10. Verily those who deviate the Believers, men and women, from Religion (Deen), then have not repented—for them is the chastisement of Gehenna and for them is the chastisement of burning.[7]

٦۔ إِذْ هُمْ عَلَيْهَا قُعُودٌ ۝

٧۔ وَّهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۝

٨۔ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۝

٩۔ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝

١٠۔ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ۝

5. The King and his councillors etc. sitting near the pits were mercilessly seeing the scene of burning of the Muslims. Tney felt no pity on them.

6. And there was no fault of the Muslims save that they, coming out of the darkness of Kufr, had believed in the Omniootent and All-Laudable God, beyond whose kingdom there lies no corner of the heavens and the earth, and who is aware of the minutest detail of everything in the big universe. If His loyal servants and devotees are punished, persecuted, tyrannized and thrown into the fire for why they serve Him alone, then can it be imagined that their oppressive severity and tyranny shall be ignored, and they shall not be given any punishment by the Just and Powerful God? Certainly the tyrants shall meet the most bitter punishment for their tyranny.

Hazrat Shah Sah b says: "When the wrath of Cod came the same fire spread and burnt all the houses of the King and his comrades." But it is not mentioned in the true traditions. God knows better!

7. It is not something confined to the Men of Fire, nay, but for all those men who try to deviate the Believers from the True Religion (as the Unbelievers of Mecca were doing) and then they repent not at their absurd activities, for all such men the chastisement of Gehenna is prepared, wherein shall be all sorts of miseries and pains, and the great pain shall be of burning in the fire that will be seething and surging throughout the whole body and soul of the Man of the Hell.

11. No doubt, those who believe and do good—for them are gardens underneath which rivers flow; that is the great triumph.[8]

12. No doubt, thy Lord's seizure is severe.[9]

13. No doubt, it is He who does the first time and the second.[10]

14. And He is the All-Forgiving, the All-Loving.[11]

15. Lord of the Throne, the All-Glorious,

16. Performer of what He desires.[12]

17. Hast thou received the story of the hosts,

١١- إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ
الْفَوْزُ الْكَبِيرُ ۚ
١٢- إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۚ
١٣- إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۚ
١٤- وَهُوَ الْغَفُورُ الْوَدُودُ ۚ
١٥- ذُو الْعَرْشِ الْمَجِيدُ ۚ
١٦- فَعَّالٌ لِّمَا يُرِيدُ ۚ
١٧- هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۚ

8. They should not be distressed at the pangs and miseries of this world, the great and the final triumph is theirs; and the luxury or pain of this world is nothing before it.

9. This is why He gives terrible punishment to the tyrants and the criminals seizing them.

10. First time the chastisement of this world, second time the chastisement of the next world. (Mozihul Quran)

Or it means that it is God who creates man first time and it is God who will create him after death second time. So the criminal should not be deceived by death thinking that when death will obliterate every vestige of their existence, then how they will be seized and punished.

11. Despite this attribute of seizing and wrath his forgiveness and love have also no limit. He forgives the faults of His loyal servants, hides their faults, and endows them with all sorts of kindness and love, benefaction and favour.

12. According to His knowledge and wisdom whatever He desires He does (in no time) neither anyone has a right to hinder or object. However, neither a servant should wax proud at His reward, nor should he be fearless of His vengeance, nay, but he should always keep an eye on His both attributes of wrath and mercy. And he should not let the hope go away with the fear and the fear with the hope from the heart.

18. Of Pharaoh and Thamood ?[13]

19. Nay ! But the Disbelievers cry lies.[14]

20. And God surrounds them on all sides,[15]

21. Nay, but it is a glorious Quran,[16]

22. Written in the Loh-e-Mahfooz (the Guarded Table).[17]

١٨- فِرْعَوْنَ وَثَمُودَ ۝

١٩- بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝

٢٠- وَاللَّهُ مِن وَرَائِهِم مُّحِيطٌ ۝

٢١- بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ۝

ع ١٠ ٢٢- فِي لَوْحٍ مَّحْفُوظٍ ۝

13. That for a time the door of bounty was kept open upon them and from all sides all sorts of bounties were brought to them, then due to their Kufr and insolence what a terrible revenge was taken !

14. The Unbelievers do not receive lesson from these stories, and do not fear the divine chastisement even a little. On the contrary they are busy in crying lies to the Quran and these stories.

15. It is no use to cry lies to the Quran. Of course, they will have to suffer punishment for this belying. They can not go out of His powerful possession, nor escape punishment.

16. Their belying the Quran is mere folly, the Quran is not a thing to be belied, nor can its gloriousness be lessened by the belying of several fools.

17. There can be no alteration or change in the Loh-e-Mahfooz, then from the Loh-e-Mahfooz it is brought to the Prophet with great security and guard :

فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا (الجن. رکوع ۲)

And here too there is such a security from God, the All-Powerful, that no power can disturb or damage it.

سُوْرَةُ الطَّارِقِ مَكِّيَّةٌ (رکوعها ۱ ایاتها ۱۷)

(SURA TARIQ, MECCAN, VERSES 17)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. By the heaven and that coming in the darkness !
2. And what understandeth thou what is that coming in the night ?
3. The peircing star !
4. There is no soul but that there is a watcher over him.
5. So now Man should consider of what he is created.[1]
6. He is created of a gushing water,[2]
7. That issues from the middle of the loin and from the middle of the breast.[3]

١. وَالسَّمَآءِ وَالطَّارِقِ ○
٢. وَمَآ اَدْرٰىكَ مَا الطَّارِقُ ○
٣. النَّجْمُ الثَّاقِبُ ○
٤. اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ○
٥. فَلْيَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَ ○
٦. خُلِقَ مِنْ مَّآءٍ دَافِقٍ ○
٧. يَّخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ ○

1. "The angels keep with man, protect him from disasters or write his actions" (Mozihul Quran)

Or in the swearing there is a Hint to this point that when God has managed such a great guard for the protection of the stars in the heaven, then what is the difficulty with Him to guard you or your actions over the earth ? Moreover, as the stars are secure in the heaven all times, but their appearance occurs at some particular time in the night, similarly all the actions are secure in the Book of Deeds, but their appearance shall occur particularly in the Hereafter. When it is so, then man should be anxious about the Hereafter, and if it looks strange then he should consider what thing he is created of.

2. Of semen that comes out gushing

3. It is said the semen of man issues from the loin and that of woman from the breast. Some scholars say loin and breast cover the whole body i e. the semen, of man or woman, is produced in the whole body and then it separates. At this analysis the mention of loin and breast is probably due to this fact that in the production of semen the vital parts (heart, brain, liver) have a special role—of them the heart and the liver have a connection with the breast, and the brain with the lois through the spinal cord. (God knows better)

8. No doubt, He is able to bring him back.[4]

9. The day when the secrets are tried,[5]

10. There shall be no power with him, neither any helper.[6]

11. By the heaven turning round,[7]

12. And by the earth splitting,[8]

٨- إِنَّهُۥ عَلَىٰ رَجْعِهِۦ لَقَادِرٌ ۝
٩- يَوْمَ تُبْلَى ٱلسَّرَآئِرُ ۝
١٠- فَمَا لَهُۥ مِن قُوَّةٍ وَلَا نَاصِرٍ ۝
١١- وَٱلسَّمَآءِ ذَاتِ ٱلرَّجْعِ ۝
١٢- وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ ۝

4. It means God shall again bring back after death. (Mozihul Quran)

The substance is that to create man from the sperm-drop is more strange than to recreate. When this strange process of creation is occurring from (by) His power, it is not right to deny a thing less strange.

5. Everyone shall be exposed, and all things kept hidden in the hearts, or done secretly, shall come to light, and the concealment of any crime shall not be possible.

6. At that time neither the criminal shall be able to defend himself by his own power and strength, nor he shall find any supporter to help and defend him from punishment.

7. Or bringing the rain.

8. Splitting with products and trees.

13. Surely it is a word decisive,

14. And it is not a jesting,[9]

15. Of course, they are busy in doing a guile,

16. And I am busy in devising a guile.

17. So respite the Disbelievers, respite them for some days.[10]

١٣- إِنَّهُ لَقَوْلٌ فَصْلٌ ۝

١٤- وَمَا هُوَ بِالْهَزْلِ ۝

١٥- إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝

١٦- وَأَكِيدُ كَيْدًا ۝

١٧- فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا ۝

9. The Quran and what it describes abou the Hereafter is not a jesting, nay, but it is a decisive word between Right and Wrong, Truth and Falsehood, and there is no doubt in it that it is a truthful word, and it is an informer of a settled matter that shall positively come to pass.

Note :—The connection of the oath with th s subject is that Quran comes from the heaven and enriches him who has capacity (and ability), as the rain comes from heaven and enriches the good land. Moreover, on the Day of Resurrection a hidden rain shall fall whereby the dead shall come to life, as in this world a dead land becomes verdant by the rainfal.

10. The Disbelievers are always engaged in making device to hinder the progress and prosperity of Truth by creating doubts and suspicions or through other contrivances. And My subtle Device (of which they are not conscious) is also working underneath to break the net of all their guiles and devices and turn over all their contrivances upon them. Now think yourselves what an aught can do the insidious contrivances of others against God's device. Positively these people shall be unsuccessful in their surreptitious pians against Truth, and they shall be in utter loss in their efforts against Islam and the Prophet.

Hence it is more proper not to make haste for their punishment and not to invoke imprecation for them, being distressed at their heinous activities ; give them respite for a while and see what result comes out.

سُوْرَةُ الْاَعْلٰى مَكِّيَّةٌ رکوعها ١ اٰیاتها ١٩

(SURA A'ALA, MECCAN, VERSES 19)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

١. سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ○

1. Magnify the Name of Thy Lord, the Most High,[1]

٢. الَّذِىْ خَلَقَ فَسَوّٰى ○

2. Who created, then shaped,[2]

٣. وَالَّذِىْ قَدَّرَ فَهَدٰى ○

3. And who determined, then guided,[3]

٤. وَالَّذِىْ اَخْرَجَ الْمَرْعٰى ○

4. And who brought forth the pasturage,

٥. فَجَعَلَهٗ غُثَآءً اَحْوٰى ○

5. Then made it a stuff blackened.[4]

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1. It is given in the Tradition (Hadith) that when this verse was sent down the Holy Prophet said : اجعلوها فی سجودکم i.e. put it in your prostrations. This is why in the position of Sajda سُبْحَانَ رَبِّیَ الْاَعْلٰی is said.

2. It means what He created He created with absolute wisdom (Hikmat) and made it very correct, and with respect to the properties and benefits that are meant from that thing He bore its creation to the degree of perfection and gave it such a moderate disposition that those advantages and benefits may be accumulated therefrom.

3. Hazrat Shah Abdul Qadir Sahib says : "First He wrote the fate, then He brought in the world according to it." In other sense He told the way to come unto the world.

And Shah Abdul Aziz Sahib says : "For every person He determined the estimation of perfection, then He told him the way to achieve that perfection." (Tafsir-e-Azizi)

And there are other interpretations too of this verse. A lengthy discussion is required for them.

4. First He brought forth green grass and pasturage from the earth, then gradually made it a dry and blackened stuff so that becoming dry it may be stocked for the animals, and the dry harvest may be thrashed and utilized.

6. Of course, We shall make thee recite (We shall teach thee), then thou shalt not forget,	٦۔ سَنُقْرِئُكَ فَلَا تَنْسٰٓى ۝
7. Save what God wills.[5] He knows the calling and what is hidden.[6]	٧۔ اِلَّا مَا شَآءَ اللّٰهُ ۭ اِنَّهٗ يَعْلَمُ الْجَهْرَ وَمَا يَخْفٰى ۝
8. And by and by We shall ease thee unto the easing.[7]	٨۔ وَنُيَسِّرُكَ لِلْيُسْرٰى ۝
9. Therefore instruct if the instruction profits,[8]	٩۔ فَذَكِّرْ اِنْ نَّفَعَتِ الذِّكْرٰى ۝

5 As We have brought everything to its desired perfection gradually by Our training, We shall also teach you the whole Quran by and by, and We shall make thee to retain it so perfectly that you will never forget any part of it save those verses that are meant to be forgotten completely, and that is also a kind of abrogation.

6. He knows your hidden talents and the external conditions and actions. He shall deal accordingly with you. Moreover, it should not be doubted that when once the verses are sent down then what is the meaning of carrying them into oblivion ? To encompass His reasons is His Divine State alone, who is the Knower of all open and hidden things. He alone knows what should be retained for ever, and what should be lifted up after a specified term, because its retaining is not necessary henceforth.

7. To retain the Quran in memory shall become easy for you, and the ways of Divine recognition, worship and the politics of the country and the Millat all shall be made easy, and all the obstacles in the way of success shall be removed.

8. When God has conferred upon you such rewards, you should be bountiful to humanity and inspire them, and perfect others by your perfection.

Note :—The condition of اِنْ نَّفَعَتِ الذِّكْرٰى is applied because instruction and sermon is imperative at that time when it is guessed that a positive response is expected from the audience, and the rank of sermoning possessed by the Holy Prophet is not meant for every person. Of course, Tabligh and Warning i.e. delivering God's message and Divine orders and warning against the chastisement of God is a general duty so that God's argument may be established against the servants and the excuse of ignorance may be set aside. This function is not called W'az and Tazkir in the general sense, it is called D'awat and Tabligh.

'Advise again and again (if the first instruction or advice has not profited).

It is also possible that the condition of اِنْ نَّفَعَتِ الذِّكْرٰى is meant for emphasis, i e. if the advice profits anyone then you should necessarily give advice, and it is obvious that advice shall surely profit someone in the world, though it may not profit everyone, as God has said in the Quran : وَذَكِّرْ فَاِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِيْنَ

So the suspension of an affair on such a thing whose occurrence is positively definite is a figurative expression of emphasis.

10. And he who fears shall understand,[9]

11. And the most wretched shall keep away from it,

12. That who shall enter the Great Fire,[10]

13. Then he shall neither die therein, nor shall live.[11]

14. Prospered he who got purified,[12]

15. And took the Name of his Lord. then said prayer.[13]

١٠- سَيَذَّكَّرُ مَنْ يَّخْشٰى ۙ
١١- وَيَتَجَنَّبُهَا الْاَشْقَى ۙ
١٢- الَّذِيْ يَصْلَى النَّارَ الْكُبْرٰى ۚ
١٣- ثُمَّ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى ؕ
١٤- قَدْ اَفْلَحَ مَنْ تَزَكّٰى ۙ
١٥- وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ؕ

9. Instruction and advice only profits him and makes him understand who has some fear of God in his heart and who is anxious about his end.

10. How can the wretched one understand in whose fate the Fire of Hell is written ? He is neither fearful of God, nor he is thoughtful about his end that he may give ear to the advice and try to understand the right word.

11. It means neither death will come to him to end his pains and miseries, nor he shall have a life of comfort. Of course, such a life shall visit him in comparison whereof he will wish for death. (God forbid)

12. Prosperous is he who got purified from the internal and external filthiness and from the percepitble and imperceptible defilment, and decorated (defined, cultured) his heart and body with the right beliefs, excellent morals and righteous deeds.

13. Getting cleansed and purified he took the Name of his Lord in the Takbir-e-Tehrima ( ), then performed his prayer.

Some scholars say that i.e. zakat here denotes the Sadaqat ul-Fitr, and denotes the Takbirs of Eid, and means the Eid Prayer. But the previous interpretation is more sound.

16. Nay, but you prefer the life of this world,

17. And the Last Abode is better and ever-abiding.[14]

18. This is (written) in the ancient leaves (scrolls)

19. In the scrolls of Abraham and Mores.[15]

١٦- بَلْ تُؤْثِرُونَ الْحَيٰوةَ الدُّنْيَا ۖ
١٧- وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى ۭ
١٨- اِنَّ هٰذَا لَفِي الصُّحُفِ الْاُوْلٰى ۙ
١٩- صُحُفِ اِبْرٰهِيْمَ وَمُوْسٰى ۭ ع ١٩ ١٢

14. How can you gain this prosperity when you have no thought of the Hereafter and you prefer the present life and the comforts hereof to the Hereafter in faith and practice, whereas the present world is mean and transient, and the Hereafter is far better and permanent than the world. So it is a strange matter that you leave the thing that is better and superior and adopt the thing that is meaner and inferior in quality and quantity.

15. This subject (i.e. from قَدْ اَفْلَحَ مَنْ تَزَكّٰى to the end) is also mentioned in the ancient books, and it was never abrogated, nor changed ; hence from this viewpoint it has become more imperative and peremptory.

Note :—According to some traditions ten booklets were sent down on Hazrat Ibrahim, and upon Hazrat Moosa too ten booklets were sent beside the Taurat. (God knows better)

سُوْرَةُ الْغَاشِيَةِ مَكِّيَّةٌ رکوعها ١ اٰياتها ٢٦

(SURA GHASHIA, MECCAN, VERSES 26)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

١۔ هَلْ اَتٰىكَ حَدِيْثُ الْغَاشِيَةِ ○

1. Has the story of that Enveloper come to thee?

٢۔ وُجُوْهٌ يَّوْمَئِذٍ خَاشِعَةٌ ○

2. How many faces on that day are going to be disgraced.[1]

٣۔ عَامِلَةٌ نَّاصِبَةٌ ○

3. Labouring, toilworn,[2]

٤۔ تَصْلٰى نَارًا حَامِيَةً ○

4. Falling in a blazing fire,

٥۔ تُسْقٰى مِنْ عَيْنٍ اٰنِيَةٍ ○

5. Watered from a fountain boiling.[3]

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1. It means that story is worthy of hearing.

Note :—Ghashiah (غاشيہ)—the Enveloper—means the Qeyamat hat shall envelop the whole creation. The whole universe shall be affected by that event.

2. They shall be shattered and torn suffering the miseries of the Last Day. And some scholars say that عاملة ناصبة express their condition in this world i.e. how many men are there who are torn and tired toiling hard in the world but all their labourings are void due to their being astray from the path of truth. Here in this world miseries and there in the next world miseries ! This is what is called : i.e. they lost both worlds—this world and the other world. خَسِرَ الدُّنْيَا وَالْاٰخِرَةَ

Hazrat Shah Sahib says : "The religious exercises of a Kafir done in this world are not acceptable with God." (Mozihul Quran)

3. When the scorching heat of the Hell shall create vehement thirst in their interior, they will involuntarily call : "Thirst, thirst." that perhaps drinking of water might finish their thirst, at that time they shall be given water from a hot boiling fountain. No sooner they drink it than their lips shall be extremely scorched and roasted, and the intestines shall fall forth breaking to pieces. Then at once they will be restored to their previous state and again the same shall be done to them. And this is their permanent chastisement. (God forbid)

6. And they have no food but that of cactus thorn,[4]

7. Neither it fattens nor it serves in hunger.[5]

8. How many faces on that day are fresh and blooming,

9. With their earning, well-pleased,[6]

10. In high garden !

11. They hear not babble in it.[7]

12. In it there is a running fountain,[8]

13. In it there are couches lifted high,

14. And cups set in front,[9]

15. And cushions arrayed,[10]

٦- لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ۝

٧- لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ۝

٨- وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ۝

٩- لِّسَعْيِهَا رَاضِيَةٌ ۝

١٠- فِي جَنَّةٍ عَالِيَةٍ ۝

١١- لَّا تَسْمَعُ فِيهَا لَاغِيَةً ۝

١٢- فِيهَا عَيْنٌ جَارِيَةٌ ۝

١٣- فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۝

١٤- وَّأَكْوَابٌ مَّوْضُوعَةٌ ۝

١٥- وَنَمَارِقُ مَصْفُوفَةٌ ۝

4. ضريع is a thorny bush in the Hell. This thorny bush is more bitter than aloe in taste, more polluted than a carrion in smell, and more torrid than fire in heat. When the people of the Hell cry due to the chastisement of hunger, this thing will be given to them for food.

5. Food is either meant for taste or for bodily nourishment, or for appeasing the hunger. The said thorny bush will not do anything in this direction. The People of the Hell will neither enjoy any good taste, nor they will be ever satisfied, nor they will enjoy the fruit of health. In brief, no delicious and nice food they will ever receive. Upto this place the condition of the Inhabitants of the Hell was described. Onward the People of Paradise are mentioned in their comparison.

6. They will be happy at the fruitful results of their labour in the world. They will be hapyy to see that excellent reward is given to them for their humble efforts in the world.

7. They will not hear any absurd talk, less to speak of abuses and imprecations or disgraceful remarks.

8. That is a wonderful fountain. Some say it denotes a class of fountains i.e. many springs are running.

9. The cups are set in front of the couches so that whenever they desire they may get them without delay.

10. The cushions are set in a very good order displaying grace.

16. And carpets outspread.[11]

17. What, do they not see the camels how they are made,[12]

18. And the heaven how it is lifted high,[13]

19. And the mountains how they are set up,[14]

20. And the earth how plain it is outspread.[15]

21. So thou go on reminding them ; and thy work is to make them understand.

22. Thou art not an overseer over them.[16]

١٦- وَّنَمَارِقُ مَبْثُوثَةٌ ۝

١٧- أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۝

١٨- وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۝

١٩- وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۝

٢٠- وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ۝

٢١- فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ ۝

٢٢- لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ۝

11. The carpets, soft and cozy, are spread here and there for their comfort and ease.

12. This animal has some distinguished characteristics of his own in the family of beasts. Hazrat Shah Abdul Aziz has given a wonderful account of his bodily structure and qualities in his famous Tafsir e-Azizi.

13. The heaven is lifted high without any visible column or pole.

14. That they do not move an inch from their position.

15. Though it is spherical in shape but due to its big size it looks plain. This is why living upon it became easy. All these arguments of His omnipotent power are described, but it is strange that they do not understand the Divine Power and the wise Administration of the All-Mighty God in spite of these observations whereby they could understand His powerful authority over resurrection after death and the possibility of His strange administrations and provisions in the Hereafter.

And the mention of these things in particular is because, according to Ibne Kathir the Arabs were generally nomadised by their geographical environment and these four things were in their general experience—camel as a carriage, the heaven over their heads, the earth underneath and the mountains around them. Hence they were directed to observe these marks.

16. When these people, despite the establishment of clear arguments, do not observe, then you should not also be over anxious about them; advise them of course, because you are born to advise them and make them understand. If they do not understand, then you are not charged to oversee them and make them accept by force, and change their hearts, because it is the work of the Changer of hearts only.

23. But he who turned his face and became a disbeliever,

24. God shall chastise him with that great chastisement,

25. No doubt, unto Us is their return,

26. Then upon Us undoubtedly rests their reckoning.[17]

٢٣. إِلَّا مَنْ تَوَلّٰى وَكَفَرَ ۝٢٣
٢٤. فَيُعَذِّبُهُ اللّٰهُ الْعَذَابَ الْأَكْبَرَ ۝٢٤
٢٥. إِنَّ إِلَيْنَا إِيَابَهُمْ ۝٢٥
٢٦. ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۝٢٦ ع ١٣

17. He who turned his face from God's obedience and disbelieved in the verses of God, he can not save himself from the big chastisement of the Hereafter and the severest punishment of God. Surely one day they have to return unto Us and We have to take their reckoning to the minutest detail. However, you go on performing your duty, and as for their future leave it to Us.

سُوْرَةُ الْفَجْرِ مَكِّيَّةٌ ركوعها ١ ايا تها ٣٠

(SURA FAJR, MECCAN, VERSES 30)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
1. By the Fajr,	١- وَالْفَجْرِ ○
2. And the Ten Nights,	٢- وَلَيَالٍ عَشْرٍ ○
3. And the Even and the Odd,	٣- وَّالشَّفْعِ وَالْوَتْرِ ○
4. And by that night wherein journeyed,[1]	٤- وَالَّيْلِ اِذَا يَسْرِ ○

1. Hazrat Shah Sahib says :

"By the Fajr of the Eid of Sacrifice the great Hajj is performed, and Ten Nights are before it. The Even and Odd are the last ten days of Ramadhan. Wherein journeyed i.e. the Holy Prophet for the Mairaj. All the said times are blessed, hence their oath is taken." (Mozihul Quran)

Note :—Generally the Mufassireen by the verse وَالَّيْلِ اِذَا يَسْرِ have taken the meaning of 'the passing of night' or the spreading of its darkness.

In other words the oath of passing and spreading of the night is taken in face of Dawn's oath, as the oath of odd is taken against the even. It is also probable that the ten nights are described in its absolute sense because in the lunar decades the conditions are variant. In it there is an indication that a man should not be satisfied at the condition of luxury and comfort or misery and narrowness or affluence that occurs to him, and should not think that enother condition against the present condition will never come to him. He should remember that God is the creater of opposites. As He brings one contrast against the other contrast in the universe, similarly He changes your conditions and states according to His wisdom and Hikmat. This is why the ensuing subjects and stories that are described below contain a warning on the said principle.

Note 2 :—Two Marfoo Traditions (مرفوع احاديث) are mentioned in the Tafsir of these verses—one is quoted from Jabir and the other is from Imran bin Hasseen (عمران بن حصين). Hafiz Ibne Kathir about the first writes : and about the second he writes :

وهٰذا سناد رجاله لا باس بهم وعندى ان المتن فى رفعه نكاره وعندى ان وقفه على عمران بن حصين اشبه والله اعلم

5. There is in those things an oath full (reliable) for the wise.[2]

6. Hast thou not seen how thy Lord
7. did with A'ad, those who were in Iram,[3] the people of big pillars,[4]

8. The like of which was never created in all the cities ?[5]

9. And with Thamood, who hollowed the rocks in the valley ?[6]

10. And with Pharaoh, he of the pegs ?[7]

٥- هَلْ فِي ذٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ۝
٦- أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝
٧- إِرَمَ ذَاتِ الْعِمَادِ ۝
٨- الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝
٩- وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ۝
١٠- وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝

2. These oaths are not ordinary, these are very reliable and significant, and the wise men can understand that a special dignity and weight is found in them for the emphatic narration.

3. A'ad is the name of a person whose progeny is known by the People of A'ad in whose fore-fathers was a man called Iram. The word Iram denotes that they were the First A'ad and not the second A'ad. Some say the royal dynasty among the People of A'ad was known by the name of Iram. (God knows better)

4. These people erected big pillars for the lofty buildings and constructions. Or it means that they very often went on excursions and erected their tents on high pillars.

And according to some scholars ذات العماد is used as a metaphor for their robust statures and tall constitutions. (God knows better)

5. It means no people in the world were so strong and stout at that time as they were. Or their buildings were matchless in the world.

6. Vadi al-Qura (وادی القریٰ) is the name of that place where they hollowed the rocks to build secure and fortified houses.

7. Pharaoh who had a great army and who had to keep heavy pegs for military purposes. Or it means he punished the people pegging their hands and feet.

11. They were all those who raged in the countries,

12. Then worked (created) much corruption in them;

13. Then thy Lord threw on them the lash of chastisement.[8]

14. No doubt, thy Lord is ever lying in wait.[9]

15. As for man, whenever his Lord tries him, then gives him honour and gives him bounty, he says: 'My Lord has given me honour.'[10]

١١- الَّذِينَ طَغَوْا فِي الْبِلَادِ ۝

١٢- فَأَكْثَرُوا فِيهَا الْفَسَادَ ۝

١٣- فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝

١٤- إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۝

١٥- فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ ۙ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝

8. Intoxicated in their wealth, power and luxury these people worked much corruption in the countries. They did great mischiefs and raised their heads with pride and vanity, and exceeded all bounds as if they had no Ruler over their heads and they were to live in the same condition, as if they were not to suffer the punishment of their insolence and oppressions. When the cup of their Kufr and pride, insolence and oppressions was full and no occasion of respite and ignoring was left, then all of a sudden, God, the Qahhar, threw upon them the lash of His chastisement. All their power and pride was gone to dust, and that heavy pompousity did not avail them an aught.

9. As some man lying in ambush watches the movements and actions of the passers-by to utilize his informations at some opportune moment, similarly understand that God, being hidden from the eyes of men, sees the minutest actions and conditions of all the servants in the world, no motion or activity is hidden from Him. But He does not haste in giving punishment. The heedless servants think there is none to see and ask them—do whatever you like without fear and hesitation—whereas He divulges the whole record when the time comes, and deals with them according to the very actions that were in His vigilance from the beginning. At that time man comes to know that it was all respite and a trial of the servants to see what they did in what conditions, and whether they remembered or forgot their final end looking at the temporary state of affairs.

10. He says: "I was entitled to it, I deserved it, hence He gave me houour etc."

16. And when He tries him then narrows upon him his provision, he says: 'My Lord has disgraced me.'[11]

17. No indeed, but you do not honour the orphan,[12]

18. And you do not urge among yourselves the feeding of the needy,[13]

19. And you devour the wealth of the dead covetously,[14]

20. And you love the wealth with an ardent eagerness.[15]

21. No indeed! When the earth is ground to ground,[16]

١٦- وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهُۥ ۙ
فَيَقُولُ رَبِّىٓ أَهَٰنَنِ ۝
١٧- كَلَّا ۖ بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ ۝
١٨- وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ۝
١٩- وَتَأْكُلُونَ ٱلتُّرَاثَ أَكْلًا لَّمًّا ۝
٢٠- وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا ۝
٢١- كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ۝

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11. He says: "He did not value me."

The substance is that his eye is set only on the worldly life and the present condition. To him the only criterion of honour and disgrace is the comfort and pain of the present life. He knows not that he is tried in both conditions. By giving bounty his thankfulness is examined, and by sending calamity (misery) his patience and agreeableness is tested. Neither the present life is an argument for his being accepted and honoured with God, nor mere tightness and distress is the proof of his being accursed (rejected). But man does not look at his own actions and deeds. Out of his stupidity or impudence he puts the blame upon his Lord.

12. How will you have honour with God when you do not honour and welcome the helpless orphans?

13. You do not look after the needy with your wealth, less to speak of that you do not even urge others to feed them.

14. In taking the property of the dead you do not make difference between Halal and Haram, right or wrong, whatever comes to your hand you devour it, let the rights of the orphans and needy be ruined!

15. The root-cause is that your heart is full of the greed and love of wealth. By hook or by crook money should come in the hand! You are never ready to spend a single penny in any good work, come what may in future! Such an immense and intense love and fondness of money, that it may be made the main aim of life, can be the manner of a Kafir alone!

16. The mountains and plateaus shall be ground to powder and the earth become a level plain.

22. And thy Lord comes,[17] and the angels rank on rank,[18]

23. And the Hell is brought out on that day ;[19] upon that day man will think; and where will he get to think ?[20]

24. He shall say: 'Would that I had forwarded something in my life!'[21]

25. Then upon that day none gives chastisement like His chastisement,

26. And none keeps bound like His binding.[22]

٢٢- وَجَآءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۚ

٢٣- وَجِايْٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْاِنْسَانُ وَاَنّٰى لَهُ الذِّكْرٰى ۝

٢٤- يَقُوْلُ يٰلَيْتَنِيْ قَدَّمْتُ لِحَيَاتِيْ ۚ

٢٥- فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهٗٓ اَحَدٌ ۝

٢٦- وَّلَا يُوْثِقُ وَثَاقَهٗٓ اَحَدٌ ۝

17. And thy Lord comes with His vanquishing splendour that is befitting His state (dignity).

18. The angels shall come in the Plain of Resurrection for administration.

19. Millions of angels shall bring out the Hell drawing it from its place.

20. At that time he will understand that he was in great error and heedlessness. But understanding of that time shall be of no avail. The time of thinking and understanding has gone. What should have been done in the World of Action can not be performed in the World of Recompense.

21. Alas! I have not forwarded any good in the worldly life that it might be of use in the Resurrection. I have come with empty hands. Would that I had sent store of virtues that it would have become a provision for here !

22. It means God will give such a severe punishment to the criminals and will keep them in such a hard imprisonment that from any other being such a severity for a criminal is not conceivable.

And Hazrat Shah Abdul Aziz in his Tafsir-e-Azizi writes : "Upon that day none shall beat like His beating, neither the fire, nor the superintendents of the Hell, nor snakes and scorpions that will be in the Hell, because their beating and paining is a physical chastisement, and God's chastisement shall be in this way that the spirit of the criminal shall be arrested in grief and regret, and that is a spiritual chastisement. And it is obvious that the physical chastisement has no proportion to the spiritual chastisement. Moreover, none shall bind like His binding, because the superintendents, however, shall put collars on the necks of the People of the Hell and bind them with chains and manacles and closing the doors of the prison shall put a cover over it, but they shall be unable to bind and shut their wisdom (sense) and idea (thought), and it is the habit of wisdom and idea that they proceed and fly to many things, and among those things some things become a curtain for others. This is why in the very lonely imprisonment and the narrow cell the wisdom and imagination of the prisoner gain ease and extent. On the contrary the man whose wisdom and idea is arrested by God and restrained from loitering here and there and confined to mere pain and trouble—such an imprisonment is thousand times severer than the bodily imprisonment. This is why the demented feel narrowness and bewilderment, just at the time of walking in gardens and jungles, due to whim and imagination, that the gardens and jungles appear narrow in his eyes.

Note :—In some countries ways of punishment are invented whereby the prisoner's mind is lashed and disturbed. But human ways of punishment can not vie with the Divine ways of chastisement. (Tr.)

27. 'Ye that soul who attained peace!

28. Then walk unto thy Lord—thou well-pleased with Him and He well-pleased with thee!

29. Then enter among My servants!

30. And enter into My Paradise![23]

٢٧- يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝

٢٨- ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝

٢٩- فَادْخُلِيْ فِيْ عِبٰدِيْ ۝

ع ١٤ ٣٠- وَادْخُلِيْ جَنَّتِيْ ۝

23. Formerly the condition of the criminals and wrong-doers was related, now against them the end of those men is told whose hearts get peace and rest in Zikrullah (Remembrance of God) and in His submission and obedience.

To them on the Day of Resurrection it shall be said: "O soul satisfied with Haqq, now walk unto the place of Nearness, well pleased and well pleasing, of that Real Beloved in whom thou hadst a constant absorption, relieved of all pangs and pains, and enter into the group of His special servants, settle in His grand Paradise!"

From some traditions it appears that this good tiding is also given to the Momin before his death, while the experience of the Devotees (Holy Men, A'arifeen) tells that in the present life too such 'satisfied souls" receive the delight (enjoy the delight) of such good tidings upon the whole.

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ نفسًا بكَ مطمئنّةً تؤمن بلقائِكَ وترضى بقضائِكَ وتقنع بعطائِكَ

"O God! I also ask Thee for a soul that is satisfied with Thee, that is believing in Thy meeting, that is well-pleased with Thy decision and that is contented with Thy endowment!"

Note :—The research of نفس امارہ، نفس مطمئنہ and نفس لوامہ may be seen in the comments of Sura Qeyamah.

سُوْرَةُ الْبَلَدِ مَكِّيَّةٌ رکوعہا ۱ اٰیاتہا ۲۰

(SURA BALAD, MECCAN, VERSES 20)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God who is Excessively Compassionate, Extremely Merciful.

۱۔ لَآ اُقْسِمُ بِهٰذَا الْبَلَدِ ○

1. Swear I by this city,[1]

۲۔ وَاَنْتَ حِلٌّۢ بِهٰذَا الْبَلَدِ ○

2. And upon thee restraint (forbidding) shall not remain in this city,[2]

۳۔ وَوَالِدٍ وَّمَا وَلَدَ ○

3. And by the begetter and that he begot,[3]

1. i.e. By the Honoured City of Mecca.

2. In Mecca fighting is forbidden to every man, but for the Holy Prophet (Be peace upon him) this forbidding was lifted on the day of Meccan Victory. Whoever fought him, he beat him ; and some heinous criminals were slain in particular near the wall of Ka'aba. Then from that day onward the same prohibition was restored, and it rests till the Last Hour i e. the Qeyamat. Because in this verse by the oath of Mecca those hardships and austerities are indicated through which a man has to pass, and at that time the holiest man of the world in that very city of Mecca had been suffering the most heart-rending atrocities from the side of the enemies, hence in between describing a parenthetical clause : وَاَنْتَ حِلٌّۢ بِهٰذَا الْبَلَدِ the Prophet is solaced that though the Ignorant had no reverence for him that day but a time is to come when he (the Prophet) shall enter into that very city triumphantly, and he will be given permission to punish the criminals for the eternal purging and sanctification of that holy place. This prophecy by the grace of God was fulfilled in the 8th year of Hijrat.

Note :—Some scholars by the clause وانت حل بهذا البلد have meant وَاَنْتَ نَازِل i.e. I swear by this city, and you are born in this city, and you stayed therein.

3. i.e. Adam and Bani Adam. Other words are olso given to interpret it.

4. Verily We created man in trouble (in toil).[4]

5. What, does he think none shall have power over him ?[5]

6. He says: 'I have consumed wealth abundant.'[6]

٤. لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ۝
٥. أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ۝
٦. يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ۝

4. It means man is involved in trouble and toil from beginning to end, and suffers different hardships—sometime he is ill, sometime he is sorrowful, sometime he is arrested in apprehension. Perhaps no moment comes throughout the whole life when a man leads a thoughtless and contented life being free of all sorrows, pains, troubles and worries. In reality the creational structure of man stands in a way that he can not get salvation from all these hardships and worries. The observation of the conditions of Adam and his children is a clear proof of the said fact ; and the life of such a rocky city like Mecca, especially at that time when the most excellent creature of God—Mohammad, be peace upon him, the Messenger of Allah—was the target of the hardest oppression, tyranny, atrocity and persecution, is an apparent witness to the reality of this verse : لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ط

5. The demand of those miseries, hardships and toils through which a man passes was that he would have become humble and meek before God, and considering himself bound by the Divine judgment and destiny, become obedient to the Divine command and become subservient to the good pleasure of God and must have always kept his need and indigence before his eyes, but man's condition is that he is quite lying in forgetfulness. Then does he think there is no power to get control over him, and punish him for his insolence ?

6. Squandering his wealth haphazardly in the enmity of the Prophet, in the opposition of Islam and in other occasions of sinfulness understands he an art ! Then magnifying it he unduly says with pride, "I have spent so abundant a wealth, now after that is there anyone to succeed against me ?" But onward he will know that the squandered wealth was ruined aimlessly,. nay, but it became a curse for his soul.

7. Does he think none has seen him ?[7]	٧- اَيَحْسَبُ اَنْ لَّمْ يَرَهٗٓ اَحَدٌ ۘ
8. Have We not given him two eyes,[8]	٨- اَلَمْ نَجْعَلْ لَّهٗ عَيْنَيْنِ ۙ
9. And a tongue and two lips,[9]	٩- وَلِسَانًا وَّشَفَتَيْنِ ۙ
10. And shown him the two passess ?[10]	١٠- وَهَدَيْنٰهُ النَّجْدَيْنِ ۚ
11. Yet he rushed not upon the mountain road,[11]	١١- فَلَا اقْتَحَمَ الْعَقَبَةَ ۚ
12. And what understood thou what is that Aqabah ?	١٢- وَمَآ اَدْرٰىكَ مَا الْعَقَبَةُ ۚ
13. The freeing of neck,[12]	١٣- فَكُّ رَقَبَةٍ ۙ
14. Or feeding upon a day of hunger,[13]	١٤- اَوْ اِطْعٰمٌ فِيْ يَوْمٍ ذِيْ مَسْغَبَةٍ ۙ
15. An orphan near of kin,[14]	١٥- يَّتِيْمًا ذَا مَقْرَبَةٍ ۙ

7. God is looking everything, how much wealth is spent and with what intention and at what place. There is no use to boast falsely.

8. Would He not see by Himself Who gave eyes to see ? Surely He, who gives eyesight to all, would be the best Seer.

9. Whereby man talks and eats and drinks.

10. The two passes i e. the two ways of virtue and vice, so that he may avoid the way of vice and walk on the way of virtue. And this telling or showing is through wisdom and nature in brief, and in detail it is through the tongue of the Prophets and Messengers.

Note :—Some have taken نجدين to mean the breasts of woman i.e. the child is taught the way of sucking milk and obtaining his food.

11. In spite of the presence of so many rewards and bounties and the factors of guidance he did not have the grace to rush upon the mountainous road of religion (Deen), and crossing the ways of excellent morals reach the pinnacle of glory and prosperity.

Note :—The religious affairs are represented by the word عقبہ because their performance is very heavy and difficult on Nafs (نفس) due to the unfavourable winds (adversary forces, adversary atmosphere).

12. The freeing of a slave, or to get the neck of a debtor released from debt.

13. To look after the hungry in the days of famine or starvation.

14. To serve the orphans is an act of Thawab, and to support the relatives is also an act of Thawab, where both gather the Thawab shall be double.

16. Or a needy man who is thrown in dust.[15]

17. Then he must be of the Believers,[16] those who urge each other to forbearance and urge to be merciful.[17]

18. Those are people of great fortune,[18]

19. And those who disbelieved in Our verses—they are people of ill fortune,[19]

20. Over them is fire shuttered.[20]

١٦- أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ۝

١٧- ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۝

١٨- أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ ۝

١٩- وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ۝

ع ٢٠- عَلَيْهِمْ نَارٌ مُؤْصَدَةٌ ۝

15. Who is thrown in dust i e. who is lying in dust due to hunger and starvation or indigence. These are the occasions of spending the wealth, and not that money is squandered in absurd customs of marriage and sorrows, and in God's disobediences, whereby the disgrace of the world and the curse of the Hereafter is taken upon the head.

16. Then for the acceptability of all those deeds the greatest condition is Eman. Without Eman all what is done is void.

17. They strongly advise each other that they should endure all sorts of hardships and trials in observing their rights and duties, and they should have mercy on the creatures of God so that He in the heaven may have mercy upon them.

18. These are very lucky fellows, benigned and blessed (میمون و مبارک) who will be stationed at the right side of Arsh-e-Azim (the Mighty Throne) and their 'Book of Deed' shall be given in the right hand.

19. i.e. Unfortunate, ominous, wretched and cursed, whose 'Book of Deed' shall be given in the left hand and they shall be made to stand on the left side of the Mighty Throne.

20. They shall be thrusted into the Hell and the doors of the Hell shall be closed for exit. (God forbid)

END

سُوْرَةُ الشَّمْسِ مَكِّيَّةٌ رکوعها ١ اٰياتها ١٥

(SURA SHAMS, MECCAN, VERSES 15)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

١۔ وَالشَّمْسِ وَضُحٰهَا ۙ

٢۔ وَالْقَمَرِ اِذَا تَلٰهَا ۙ

٣۔ وَالنَّهَارِ اِذَا جَلّٰهَا ۙ

٤۔ وَالَّيْلِ اِذَا يَغْشٰهَا ۙ

٥۔ وَالسَّمَآءِ وَمَا بَنٰهَا ۙ

٦۔ وَالْاَرْضِ وَمَا طَحٰهَا ۙ

٧۔ وَنَفْسٍ وَّمَا سَوّٰهَا ۙ

1. **By the sun and its rising sunshine,**
2. **And by the moon when it comes after the sun,**[1]
3. **And by the day when it brightens it,**[2]
4. **And by the night when it enshrouds it,**[3]
5. **And by the heaven and as He made it,**[4]
6. **And by the earth and as He extended (outspread) it,**[5]
7. **And by the soul and as He shaped it,**[6]

1. After the sunset when its moonlight spreads.

2. When in the day the sun manifests itself with full brightness and clearness.

3. When the darkness of night becomes overwhelming and no vestige of sunshine remains visible.

4. The grandness and glory with which the heaven is made! And according to some scholars مَا بَنٰهَا means its Creator, Maker.

5. The wisdom with which the earth is outspread and extended for the easy residence and settlement of creatures. In this verse also وَمَا طَحٰهَا means its Extender according to some scholars.

6 The soul is given the moderateness of temperament; all the physical, animal and rational powers are given to it, while the capacity of going either way, bad or good, is also created in it.

8. Then He inspired it with the understanding of licentiousness and warding off !7

٨۔ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۝

9. Verily prospered he who purified it,8

٩۔ قَدْ أَفْلَحَ مَن زَكَّاهَا ۝

7. First God gave it the understanding of differentiating between good and evil through the inspiration of secure wisdom and sound nature in gross. Then in detail through the Prophets and Messengers he is clearly informed about the way of evil and the path of piety.

Then we come to the inclination and bending towards virtue or vice that moves in the heart—its creator is also God, though in the inspiration of virtue the medium is angel and in the inspiration of vice the agency is satan.

Then that tendency and inclination by the intention and option of the servant, reaching the point of determination, becomes the means to the performance of deed, whose creator is God and the earner is servant. On this earning of virtue and vice rests the whole sequence of recompense based on the principle of cause and effect.

This subject requires elaboration and demands preliminaries to be established for its explication. We have intended to discuss it in a separate booklet if God wills and grants grace.

Note :—I have not seen any such treatise by the Great Allama—Shabbir Ahmad Usmani. Fathul Mulhim, of course, consists of such delicate elaborations. (Tr.)

8. The purification and rectification of Nafs is that the power of lust (قوت شہویہ) and the power of rage (قوت غضبیہ) should be subjected and subordinated to the power of wisdom (عقل) and the wisdom should be made subservient to the Divine Shariah, so that both Spirit and Heart should be illumined by the Divine Light (تجلی الٰہی).

Note :—The power of lust is that which works in the acquisition of benefits, material or spiritual. The power of rage is that which works in the repelling of detriments. (Tr.)

10. And failed he who threw it into dust.[9]

11. Cried lies Thamood out of their insolence,[10]

12. When the wretched most of them uprose.[11]

13. Then said to them the Messenger of Allah: 'Be careful about the She-Camel of God and the turn of her drinking!'[12]

١٠۔ وَقَدْ خَابَ مَنْ دَسّٰىهَا ۝

١١۔ كَذَّبَتْ ثَمُوْدُ بِطَغْوٰىهَآ ۝

١٢۔ اِذِ انْۢبَعَثَ اَشْقٰىهَا ۝

١٣۔ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ نَاقَةَ اللّٰهِ وَسُقْيٰهَا ۝

9. Throwing the soul into dust means handing over the rein of Nafs to the Power of Lust and the Power of Rage (شہوت وغضب) completely without keeping any connection with wisdom and shariah. In other words he becomes the slave of desire and lust. Such a man is meaner and worse than the animals.

Note:— قَدْ اَفْلَحَ مَنْ زَكّٰىهَا وَقَدْ خَابَ مَنْ دَسّٰىهَا is the answer to the oath sworn in the previous verses. The relation of this answer to the oath is most relevant. God created opposite things with absolute wisdom. He created the sunshine and the moonlight, the brightness of the day and the darkness of the night, the height of the heaven and the depression of the earth. He created opposite forces in the Nafs of man—the power of virtue and the power of vice. He gave him sense to differentiate between good and evil, and gave him power to walk upon the two—he can walk upon the way of virtue and upon the way of vice. Similarly to bring out the fruits of virtue and vice, the results of opposite actions is also the work of that All-Wise. Consequently the existence of virtue and vice in the Universe, and the different traces and results of the two in the wide space is as suitable from the angle of creational wisdom as is the existence of darkness and light.

10. i.e. They cried lies to Hazrat Salih (Be peace upon him). This is an example of the verse : قَدْ خَابَ مَنْ دَسّٰىهَا described as a lesson. The story of this people and their lesson-giving end is described in detail in Sura A'araf etc.

11. This wretched fellow was Qazar bin Salif (قدار بن سالف).

12. Hazrat Salih said to them : "Beware! Do not slay her, nor close her water." Water is especially mentioned here because outwardly they got prepared to slay her with the pretension of water shortage for their own animals as the huge She-Camel drank a lot of it.

The She-Camel of God is so said because she was made a sign of the Prophet hood of Hazrat Salih, and her reverence was made obligatory.

This story is narrated in Sura A'araf etc.

14. Then they cried him lies, then they hamstrung her, then their Lord rumbled over them due to their sins, then razed them all.[13]

15. And He does not fear its pursuit.[14]

١٤. فَكَذَّبُوهُ فَعَقَرُوهَا ۖ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم
بِذَنۢبِهِمْ فَسَوّٰىهَا ۝
١٥. وَلَا يَخَافُ عُقْبٰهَا ۝ ع ١٥ ١٦

13. Hazrat Salih (Be peace upon him) had said .o them : "Do not touch her with evil, otherwise a painful chastisement shall visit you." Those people thought this word a lie (falsehood). They cried lies to the Messenger of God, of course. They killed the She-Camel of God. God ruined them and razed them all to the ground.

14. As the worldly Kings and Rulers fear after punishing a big people or party lest some commotion or rebellion should burst in the country, or the administration of the country should be disturbed—so God has no such fears. Who is that power that will pursue Him to retaliate for the punished criminals ? (God forbid)

END

وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ

سُوْرَةُ الَّيْلِ مَكِّيَّةٌ ركوعها ١ اياتها ٢١

(SURA LAIL, MECCAN, VERSES 21)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

١۔ وَالَّيْلِ اِذَا يَغْشٰى ○

1. By the night when it enshrouds,

٢۔ وَالنَّهَارِ اِذَا تَجَلّٰى ○

2. And the day when it brightens,

٣۔ وَمَا خَلَقَ الذَّكَرَ وَالْاُنْثٰى ○

3. And that which He created the male and the female,

٤۔ اِنَّ سَعْيَكُمْ لَشَتّٰى ○

4. Your earning is diverse (variant).[1]

٥۔ فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى ○

5. So as for him who gave and feared,

٦۔ وَصَدَّقَ بِالْحُسْنٰى ○

6. And knew true the good discourse,

٧۔ فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ○

7. We shall surely ease him into the easing.[2]

٨۔ وَاَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى ○

8. But as for him who gave not and remained careless,

٩۔ وَكَذَّبَ بِالْحُسْنٰى ○

9. And knew false the good discourse,

١٠۔ فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ○

10. We shall surely ease him into the hardship.[3]

---

1. As in the world the day and night, the male and female are different and opposite to each other, similarly your deeds and strivings (actions and efforts) are also different and opposite. Then on those deeds and struggles the fruits and results shall also be different obviously, that are described below.

2. A man who expends his wealth in a good way and fears God in his heart, knows true the good discourse of Islam and the good tidings of his Lord—for him We shall make, according to Our habit, the Righteous Way easy, and eventually bring him to the place of extreme ease and comfort, whose name is Paradise.

3. But as for him who did not expend in the way of God, did not care His good pleasure and the reward of the Hereafter, and thought false the discourse of Islam and the promises of God, his heart shall day by day become narrow and hard, the grace of doing good shall be plucked and eventually reach by and by the extreme hardship of Divine Chastisement. This is the habit of God that the fortunate souls, when they adopt the good way, and the unlucky souls when they walk unto the bad action—for the two the same way is made easy which they have preferred by their intention and option according to the divine destination.

كُلًّا نُّمِدُّ هٰٓؤُلَآءِ وَهٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُوْرًا (اسراء ركوع ٣)

11. And his wealth shall not avail him when he falls into the pit.[4]

12. It is Our responsibility to explain the way,

13. And in Our hand lies the Hereafter and the World.[5]

14. So I have warned you of a Fire that flames.[6]

15. In it only he shall fall who is most wretched,

16. He who cried lies and turned away.[7]

17. And We shall save from it him who is most God-fearing,[8]

18. He who gives his wealth to purify his hoart,[9]

١١- وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ۝

١٢- إِنَّ عَلَيْنَا لَلْهُدَىٰ ۝

١٣- وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ۝

١٤- فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ۝

١٥- لَا يَصْلَاهَا إِلَّا الْأَشْقَى ۝

١٦- الَّذِي كَذَّبَ وَتَوَلَّىٰ ۝

١٧- وَسَيُجَنَّبُهَا الْأَتْقَى ۝

١٨- الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ۝

4. The wealth, whereupon he waxed proud and became careless about the Hereafter, shall not save him from the Divine Chastisement, an aught.

5. Our wisdom does not demand it that We compel anyone to become good or bad. Of course, We have taken this responsibility that We show the good way to all, and explain the good and evil most clearly. Then whosoever adopts way We shall deal with him accordingly, in this world and in the other world.

6. This blazing Fire is perhaps that department of the Hell which is reserved for the very big criminals and the heavily cursed fellows.

7. Only he shall fall for ever, not to come out ever.

8. Such people shall be clearly saved, and even the air of the Hell shall not touch them.

9. They are intent on purification (تزکیہ) only, they have no wordly ends to achieve, neither they make show off nor ostentation. They plan for a clean heart, purified from greed, lust, miserliness and mean morals.

19. And there is no favour of any one upon him for which he gives recompense,

٩١ - وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِّعْمَةٍ تُجْزٰى ۝

20. But for seeking the good pleasure (Face) of his Lord, the Most High.

٢٠ - إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلٰى ۝

21. And onward he shall be well-pleased.[10]

ع ١٢ ٢١ - وَلَسَوْفَ يَرْضٰى ۝

10. By expending his wealth he does not mean to repay the favour of any creature, nay, but he is sacrificing his household goods in the search of God's good pleasure and in the earnest desire for Divine Sight. So let him rest sure that he shall be certainly well-pleased and his this desire shall be definitely fulfilled. إِنَّ اللّٰهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Note :—Though the subject of the verses is general, but very many traditions (روایات کثیرہ) prove that the descension of these last verses occurred in the admiration of Hazrat Abu Bakr Siddiq (God is well pleased with him), and that is a mighty argument in favour of his excellence and superiority. How lucky is that servant who gets the certificate of sublime piety from heaven ! إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقَاكُمْ

Verily the most honoured with God among you is that who is most God-fearing (pious) among you.

And God Himself sends the good tidings of وَلَسَوْفَ يَرْضٰى for him !

As a matter of fact, the good tidings of وَلَسَوْفَ يَرْضٰى for Hazrat Abu Bakr Siddiq is a reflection of that mighty tidings that is coming ahead for the Holy Prophet (Be peace upon him) i.e. " وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضٰى "

END

اٰیاتہا ۱۱ سُوْرَةُ الضُّحٰی مَکِّیَّةٌ رکوعہا ۱

(SURA DHUHA, MECCAN. VERSES 11)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate Extremely Merciful.

۱. وَالضُّحٰى ۝ ○

1. By the time of the rising sunshine,

۲. وَالَّيْلِ اِذَا سَجٰى ۝ ○

2. And the night when it enshrounds,

۳. مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ○

3. Neither thy Lord has forsaken thee, nor has gone disgusted.[1]

---

1. It is given in the true traditions (روایات صحیحہ) that Hazrat Jibraeel (Be peace upon him) did not come to the Holy Prophet (Be peace upon him) for a pretty long while (i.e. the Quranic Revelation intermitted.) The Associators began to say that God forsook Mohammad. In answer to that these verses were sent down.

Perhaps (And God knows better) this time is the period of the Intermission of Revelation (فترۃ الوحی) when after the decension of the beginning verses of Sura Iqra the Revelation paused for a pretty long time, and the Holy Prophet himself had been extremely uneasy and sorrowful, till that the Angel came down with the loving title of یٰۤاَیُّهَا الْمُدَّثِّرُ from God. Perhaps in this period of Intermission the opponents (Unbelievers) might have made such utterings and murmurations. The words which have been quoted from Muhammad bin Ishaq etc. by Ibne Kathir, also support this possibility. Probably that story might have also happened during this period, which is narrated in some true traditions, that once the Holy Prophet could not wake two or three nights due to illness, and an unholy woman said, 'O Mohammad, it seems that thy satan has deserted thee." (God forbid)

However, the answer to all these absurdities is given in this Sura. First the oath of the time of the rising sunshine and the dark night is taken, then it is said that all the ideas of the enemies are wrong. "Neither thy Lord is disgusted with you nor He has forsaken you." Nay, but as He shows the signs of His power and wisdom in the exterior, and brings the night after the day and brings the day after the night, similar is the state of the internal affairs. If the coming of the darkness after the light of the sun is not an argument of God's displeasure and anger, neither it vindicates that the light of the day shall never appear, then how it is understood from the intermission of Quranic Revelation for a few days that God has become angry and displeased with His chosen Prophet and closed the door of Revelation for good. To say so is an objection to His encircling knowledge and wisdom, as if He knew not that the man, whom He was giving Prophethood, would cease to deserve it in future. (God forbid)

4. And the last for thee is better than the first.[2]

5. And onward thy Lord shall give thee, then thou shall be well-pleased.[3]

6. Well, did He not find thee an orphan then He gave thee shelter?[4]

٤. وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ۝
٥. وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ۝
٦. اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ۝

2. Your last condition is far better and higher than the first condition. This short intermission of Revelation is not the cause of your retrogression and decline, nay, but it is a means to more and more progression and ascension. And if the last of the last condition may be imagined i.e. the glory and grandeur of the Hereafter, when Adam and all the children of Adam shall gather under his banner, the excellence and eminence of there shall be far far greater in degree than the honour and reverence of here.

3. Less to speak of forsaking thee out of anger and displeasure, thy Lord shall give thee (in the World and Hereafter) so much wealth and so many bounties that thou shalt he fully pleased and satisfied. In the Tradition the Holy Prophet (Be peace upon him) has said, Muhammad shall not be satisfied until the last man of his Ummat remains in the Hell." (Be peace upon him)

4. Before the blessed birth of the Holy Prophet his father had deceased. He was six when his mother passed away. Till the age of eight years he lived under the guardianship of this grand-father Abdul Muttalib. At last, the honour of the training and patronage of this unique child and invaluable pearl-orphan came into the hand of his very kind uncle, Abu Talib. Throughout his life he left no stone unturned in helping, supporting, honouring and strengthening him. Some time before Hijrat his uncle also passed away. After several days this Divine Trust reached the house of the Ansar of Medina by the order of God. The luck-star of the tribes of Oas and Khazraj brightened and they guarded it in a way that the eye of the world has never seen the like of it. All these states lie under ایواء in their respective degrees, as indicated by Ibne Kathir (May God shower His mercy upon him).

7. **And He found thee wandering, then He made thee see the way.[5]**

٧۔ وَوَجَدَكَ ضَآلًّا فَهَدٰى ۝

8. **And He found thee poor, then He made thee rich.[6]**

٨۔ وَوَجَدَكَ عَآئِلًا فَاَغْنٰى ۝

5. When the Holy Prophet grew young he was extremely abhorrent to the polytheistic ways, absurd customs and traditions of his environment. The passion of One God's worship was surging in his heart and spirit with full force, the fire of Divine Love was burning in his holy breast. The fountain of the supreme talent of the Divine Union and the guidance of humanity, that was created in the holy soul, surpassing and exceeding the whole universe, was boiling inside his interior; but a clear and open way--- a detailed way and a detailed constitution--- was not apparently visible, whereby his heart, broader than 'Arsh and Kursi' could be satisfied and pacified. In this zealous quest and devotion he wandered distressed and perplexed, and remembered the Lord in caves and mountains, and called on the Real Beloved. At last, God sent the Angel with the Divine Revelation in the Cave of Hira, and explicated the detailed ways of the divine union and the reformation of God's creation i.e. sent down the Religion of Truth.

مَا كُنْتَ تَدْرِیْ مَا الْكِتٰبُ وَلَا الْاِیْمَانُ وَلٰكِنْ جَعَلْنٰهُ نُوْرًا
نَّهْدِیْ بِهٖ مَنْ نَّشَآءُ مِنْ عِبَادِنَا ... الخ (شوریٰ رکوع ۵)

"Thou knewst not what the book was nor the Eman, but We have put this light whereby We guide whom We will, of Our servants."

While interpreting ضَآلًّا here, the verse of Sura Yousuf قَالُوْا تَاللّٰهِ اِنَّكَ لَفِیْ ضَلٰلِكَ الْقَدِیْمِ should be kept in mind.

6. In this way that in the trade of Hazrat Khadija he became a Muzarib, i.e. he laboured and she invested). In this trade he earned much profit. Afterward she married with him and offered him her whole wealth. This was the external (material) richness. As for his internal (spiritual) and heart-richness only God, who is Ghaniul Anil Aalameen (Independent of all the worlds), knows. It means he has been the recipient of divine rewards from the very beginning and shall remain also in future. The Lord, who has so graciously cherished him —— will He forsake him becoming angry in the middle, in the lurch. Astaghferullah ! Never!

9. Hence as for the orphan do not suppress (browbeat) him[7].

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝٩

10. And as for that who begs, scold him not,[8]

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝١٠

11. And as for the favour of thy Lord, describe it[9].

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝١١ ع ١٨

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7. Nay, but look after him and seek to gain his heart, as God gave you abode you should give shelter to other orphans. By adopting such virtuous morals the servant is coloured in the colour of God: صِبْغَةَ اللّٰهِ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً

In the Tradition the Holy Prophet has said: انا وكافل اليتيم كهاتين واشار الى السبابة والوسطى

i.e. " I and the guardian of an orphan are as these fingers" and he indicated to the forefinger and the middle finger.

Note:- It means the guardian of a poor orphan is a beloved of God and His Messenger.(Tr.)

8. You were poor, God gave you richness. Now the spirit of a grateful servant should be that he should not be distressed in his heart by the question of the beggars, and becoming distressed by the question of the needy he should not adopt the manner of scolding and frowning, nay, but he should treat them with a magnanimous heart and good morality. The stories of the Prophet's magnanimity and tolerance concerning the beggars, that are well-known in the traditions, make his greatest opponent an admirer of his morality.

Note:- The writer of Ruhul Ma'ani says that scolding the beggar is prohibited when he yields to leniency, but if he stands with obduracy and does not agree in any way then scolding is allowed.

9. To declare the favours of the benefactor with the intention of gratitude (and not with the intention of pride and show-off) is admirable in Shariah. Hence all those rewards and favours that God has conferred upon you, should describe them especially that bounty of guidance which is touched in the verse:

وَوَجَدَكَ ضَالًّا فَهَدٰى

To declare it and publish it in the people and describe it with full explanation is your fundamental duty. Perhaps the words etc. of the Holy Prophet that are known as Tradition (حدیث) would have been derived from this very word فحدث in the verse.
(God knows better)

سُوْرَةُ اَلَمْ نَشْرَحْ مَكِّيَّةٌ رکوعها ۱ اياتها ۸

(SURA INSHERAH, MECCAN, VERSES 8)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate Extremely Merciful.

۱. اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ○ ۱

۲. وَوَضَعْنَا عَنْكَ وِزْرَكَ ○ ۲

۳. الَّذِيْٓ اَنْقَضَ ظَهْرَكَ ○ ۳

۴. وَرَفَعْنَا لَكَ ذِكْرَكَ ○ ۴

1. **Did We not expand thy breast ?**[1]
2. **And lift from thee thy burden ?**
3. **That had caused to bend down thy back,**[2]
4. **And did We not exalt thy mention ?**[3]

1. We poured down oceans of knowledges and recognitions in thy breast, and gave thee a great ambition (spirit) to bear the essentials of Prophethood and the duties of Messengership so that you may not become distressed at the opposition and enmity of the countless enemies,

Note :—It is proved by traditions and history that the angels also perceptibly opened his breast several times, but the verse apparently does not support it.

2. The descension of Divine Revelation first was very hard, afterwards it became easy.

Or the responsibilities of Messengership were first felt heavy by the holy soul—it was removed.

Or وِزْرَكَ (burden) are those permissible affairs that he performed now and then, thinking them to be appropriate to reason and rectitude, and afterwards they appeared to be against wisdom (خلاف حکمت) or beneath rectitude, and he became so much sorrowful at that due to his high dignity and extreme nearness (to God), as someone becomes sorrowful at some sin—so in this verse good tidings are given for its non-accountability. This is mentioned by some early scholars.

And Hazrat Shah Abdul Aziz writes : "The blessed heart of the Holy Prophet would have felt difficult, due to the physical structure and the soul-perplexities, to attain to those perfections and places that his high courage and his inherent capacity demanded to reach. When God opened the breast and expanded the ambition those difficulties were gone and the whole burden became light.

3. It means his name is high among the Prophets and Angels. All the wise men in the world mention him with great respect and reverence. In Azan, Iqamat, Khutba, Kalema Tayyaba and Attahyat, etc. his name is taken after the Name of God, and where God has given orders to His servants for His obedience, there, a long emphasis is laid on the obedience to the Prophet.

5. So, of course, with hardship there is ease,

6. Of course, with hardship there is ease.[4]

7. So when thou art empty do labour,

8. And unto thy Lord attach thy heart.[5]

٥. فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝٧
٦. إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝٨
٧. فَإِذَا فَرَغْتَ فَانْصَبْ ۝٩
٨. وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝١٠ ع ١٩

4. The hardships which you have endured, the sorrows and troubles which you have borne—with each hardship of those there are very many eases, e g. God has expanded your courage and ambition, wherewith the endurance of those hardships became easy, and God has exalted your mention, the contemplation whereof makes the endurance of great miseries easy.

Or it means that when We have given you spiritual comfort and removed the spiritual distress, as appears from الم نشرح الخ , then you should also remain hopeful of Our grace and favour with respect to the worldly comfort and labour. We promise that after the present difficulties ease is to come, and for additional emphasis We again say that definitely ease shall come after the present hardship. And it is known from the Traditions and from the collections of history that all those hardships were removed one by one, and each hardship brought with itself very many eases. Today too God's Habit is the same that who remains patient in hardship, puts his trust in God with a true heart, severing from all sides gets absorbed in Him alone and does not become despondent being distressed by the lapse of time, God surely creates ease for him, not one kind of ease, but of many kinds.

And in the Tradition it is said : لن يغلب عسرٌ يسرين "One difficulty shall never overcome two eases." And also in it is : "Were difficulty to be in any hole, ease, in search of it will get into that hole."

5. When you find free time from preaching, labour hard in seclusion so that it may become an additional cause of ease, and attend unto your Lord direct (without anything intermediate).

Note :—Advising, preaching, educating, purifying the creatures was the greatest and the highest service (worship) of the Holy Prophet, but in that on the whole there was an intermediary attention unto God. The meaning, however, is that there must be direct attending without an intermediary. This verse has been interpreted in other ways also, but the most appropriate is that which is described.

سُوْرَةُ التِّيْنِ مَكِّيَّةٌ رُكُوْعُهَا ١ اٰيَاتُهَا ٨

(SURA WATTEEN, MECCAN, VERSES 8)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

١۔ وَالتِّيْنِ وَالزَّيْتُوْنِ ○

1. By the fig and the olive,[1]

٢۔ وَطُوْرِ سِيْنِيْنَ ○

2. And the Mount Sinai,

٣۔ وَهٰذَا الْبَلَدِ الْاَمِيْنِ ○

3. And this city of peace,[2]

٤۔ لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ○

4. We indeed created Man on an excellent (excelling) estimation.[3]

٥۔ ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ○

5. Then We threw him to the lowest of the low[4]—

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1. The fig and olive both things being immensely useful and extensively beneficial have a special likeness with the comprehensive reality of mankind. This is why the subject of the excellent creation of man is commenced by the oath of these two things.

And some scholars say that here the fig and the olive indicate two mounts near which the Baitul Muqaddas is situated. In other words the oath of these two trees is not meant, nay, but the oath of that holy place is taken where these trees are found in abundance, and that is the birth-place of Hazrat Massieh (Be peace upon him).

2. The Mount Sinai is that place where Hazrat Moosa was graciously addressed by God. The City of Peace is Makkah Moazzamah where the Chief of the whole universe—Hazrat Muhammad was born and raised and the greatest and the Last Trust of God (The Noble Quran) was sent down first in this city. The last portion of the Taurat says : "God came from the Mount Sinai and threw light from Sa'ir (ساعِر) and rising up from Faran, spread."

Sa'ir :—The name of a mountain in the vicinity of Baitul Muqaddas.

Faran :—They are the mountains of Mecca.

3. All these Holy Places (Sinai, Sa'ir, Faran) wherefrom such grand and lofty Messengers of God were raised, provide a witness to this fact that God has moulded Man in a fair cast and given him excellent virtues and powers (internal and external) and assembled in his being extraordinary talents. If he makes progress on the exact line of his nature he can even surpass the angels, nay, he can become their Masjood i.e. before whom the head is bowed down.

4. Hazrat Shah Sahib writes : "He was made deserving the position of the angels. So when he became a disbeliever he is worse than animals."

6. But those who believed and did righteous deeds, for them is Thawab limitless.[5]

7. Why then after that should thou cry lies to the Recompense?[6]

8. Is not God the greatest Sovereign of all the rulers?[7]

٦. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝

٧. فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ۝

ع ٨. أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ۝ ٢٠

5. That shall never end nor diminish.

6. O Man! After these arguments what is the reason on whose basis the system of punishment and reward can be refuted?

Or it is an address to the Prophet (Be peace upon him) i.e. after such clear explanations what is that thing which urges the Disbelievers to cry lies to you concerning the fact of recompense. Just think, God has created Man and created in an excellent shape and stature. His constitution is made with such an ingeniousness that if he desires he can surpass the angels by making progress in good and virtue, no creature can vie with him.

And the world has seen its perfect paragons in Sham, Baitul Maqaddas, Mount Tor and Makkah Moazzamah in their respective ages. If men follow their foot prints they can reach the lofty rank of human perfections and prosperity in both the worlds. But man, out of his own misconduct and misdeed, falls into the pit of disgrace and destruction and spoils his inherent honour and grace. God does not wreck any believing and righteous man without reason, nay, but He gives recompense for his little good work without measure. Does it behove anyone to belie such rational rules and principles of the Religion of Nature and the System of Punishment and Raward after hearing such solid facts? Yes, only one way is left to falsify and deny the Religion and Recompense, and it is that this world may be imagined to be a futile workship without a Manager or a Director or a Sovereign, without a rule of law and regulation, without any answerability and accountability. Its answer is given in the ensuing verse : أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

7. Before His Emperorship all the worldly governments are nothing. When the small governments of here reward their loyal ones and punish their criminals, then why is it not expected from the Sovereign of the sovereigns?

سُوْرَةُ الْعَلَقِ مَكِّيَّةٌ رکوعہا ۱ ایاتہا ۱۹

(SURA ALAQ, MECCAN, VERSES 19)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱۔ اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَ ۚ
۲۔ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ
۳۔ اِقْرَاْ وَرَبُّكَ الْاَكْرَمُ ۙ

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

1. Recite in the Name of thy Lord,[1] who is the Creator of all,[2]
2. Created Man of a blood-clot,[3]
3. Recite and thy Lord is the Most Gracious,[4]

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1. The first five verses of this Sura were sent down first in the series of Divine Revelation. The Holy Prophet had been worshipping the One God long before that, all of a sudden Hazrat Jibraeel came down with the Revelation and said to him اِقْرَاْ i.e. Recite. He said, مَا اَنَا بِقَارِیٍٔ i.e. "I am not a reciter." Hazrat Jibraeel pressed him more than once and repeated the same word اِقْرَاْ and the Prophet replied the same. Third time pressing him forcefully Hazrat Jibraeel said: "اِقْرَاْ بِاسْمِ رَبِّكَ الخ" i.e. "Recite thou by the blessing and help of thy Lord's Name," meaning thereby that the Lord who has nurtured you in quite a strange and unique way, which shows that some great work will have to be taken from you—will He leave you in the lurch? Never! In His Name alone you will be educated, by whose kindness you were brought up.

2. One who created all the things, can He not create in you the faculty of recitation?

3. In a blood-clot, neither there is sense nor instinct, neither knowledge nor comprehension; it only is an irrational frozen entity. Hence the God who makes the irrational frozen entity into a rational man can He not make a rational man into a perfect man and an unread into a reciter? Till here, the possibility of recitation was to be proved that it is not difficult for God that you may be made a reciter despite being unread. Onward is explained its application and occurance.

4. You have been cherished and nurtured in a glorious state. This fact shows that you have been endowed with extraordinary talents and capacities. When there is no deficiency in you and there is no parsimony in Him who is the Fountain of all inspirations and virtues, then what can be the hindrance in the reception of Divine Inspiration. Hence it is imperative that this process of Divine Radiation and Spiritual Inspisation should reach its logical result.

4. Who taught knowledge by the pen,[5]

5. He taught Man what he knew not,[6]

6. No indeed, man waxes insolent,

7. For that he sees himself self-sufficient (independent).[7]

8. No doubt, unto thy Lord is the returning.[8]

9. Hast thou seen him who forbids,

10. A servant when he performs the Salat? [9]

٤- الَّذِيْ عَلَّمَ بِالْقَلَمِ ۙ

٥- عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ؕ

٦- كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰٓى ۙ

٧- اَنْ رَّاٰهُ اسْتَغْنٰى ؕ

٨- اِنَّ اِلٰى رَبِّكَ الرُّجْعٰى ؕ

٩- اَرَءَيْتَ الَّذِيْ يَنْهٰى ۙ

١٠- عَبْدًا اِذَا صَلّٰى ؕ

5. Hazrat Shah Sahib says: 'Hazrat Muhammad has not learnt writing or reading. So it is told that it is God who gives knowledge by the pen, and it is God who will give knowledge without the pen."

Or it is an indication that as the pen is a medium between the Teacher and the Taught, Hazrat Jibraeel is a medium between the Inspirer and the Inspired. As the medium of pen does not necessarily presuppose the superiority of pen over the inspired one, similarly here it is not necessary that the Reality of Jibraeel should be superior to the Reality of Muhammad (Be peace upon him).

6. When the child of man is born of mother s womb he knows nothing. Who teaches him by and by after all? Only the Powerful Lord, who makes the ignorant man a learned scholar. He shall make one of His Ummis a perfect ingenious, nay, but He shall make him the chief of all ingenious souls.

7. The origin of man is only that he is created of a blood-clot and he was mere ignorant. God gave him knowledge, but he remembers little his reality. He adopts insolence waxing proud on the worldly wealth, and thinks that he has no care of anyone!

8. God has created him first, and in the last unto Him is the returning. At that time the reality of this arrogance and self-forgetfulness shall he divulged.

9. Just see his insolence and arrogance that himself he does not bow before God, but if other servant lies prostrate before God he can not bear it. In these verses the indication is towards Abu Jahl, the Cursed. When he saw the Holy Prophet performing Salat he jeered, grimaced, threatened and tried to vex variously.

11. Just see ! If he were upon guidance,

12. Or taught works of fear !

13. Just see ! If he cried lies and turned his face ![10]

14. He did'nt know that God sees ![11]

15. No indeed, if he does not give over (leaves off), We shall drag him seizing by the forelock,[12]

16. The lying, the sinful forelock.[13]

١١- أَرَءَيْتَ إِن كَانَ عَلَى الْهُدَىٰٓ ۝

١٢- أَوْ أَمَرَ بِالتَّقْوَىٰ ۝

١٣- أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ۝

١٤- أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ۝

١٥- كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِالنَّاصِيَةِ ۝

١٦- نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ۝

10. Had he been guided and taught good works he would have been a good soul ! Now he has turned his face, so what is Our detriment if he goes back ? (Mozihul Quran)

For other interpretations see Ruhul Ma'ani.

11. The insolence of this Accursed and the humbility of that Righteous servant, God, the High is seeing.

12. No indeed, he knows everything, but does not leave off his insolence. So now he should listen with ears open that We shall drag him seizing by the forelock, like animals and contemptible prisoners, if he doest not leave off his insolence.

13. The head, upon which this forelock stands (grows), is full of lie and sins. In other words his falsehood and sin is penetrating throughout the hair.

17. Now let him call on his concourse!

18. We also call on the police to chastise.[14]

19. No indeed, never thou obey him, and perform Sajdah and be near.[15]

١٧. فَلْيَدْعُ نَادِيَهُ ۝

١٨. سَنَدْعُ الزَّبَانِيَةَ ۝

١٩. كَلَّا ۖ لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ۝ السجدة

14. Abu Jahl once tried to restrain the Holy Prophet from prayer (salat). The Holy Prophet answered harshly. Abu Jahl said, "Do you not know that my concourse is the most powerful in Mecca." At this it is said that let him call on his band, We also call on Our police to chastise him. Now We shall see who gets the upper hand. After a few days they saw in the Battlefield of Badr that how the policemen of Islam dragged him and threw him into the heart of Badr. And the real time of dragging is the Hereafter when the angels of the Hell shall throw him into the Hell disgracefully.

It is said in the traditions that once Abu Jahl stepped forward to disgrace the Prophet while he was in prayer. No sooner he drew near than at once he retreated. When the people asked why he retreated, he said, "I saw a pit of fire between myself and Mohammad and there were some creatures having feathers. I turned back being afraid."

The Holy Prophet (Be peace upon him) said, "If that Accursed had stepped further on, the angels would have butchered him." In other words before the advent of the Hereafter a small sample of was shown to him in this world.

Note :—Most of the Commentators have taken to mean the angels of the Hell.

15. You should never care of him, and never give ear to any word of that accursed. Worship God where ever you like, with earnestness and achieve His nearness more and more by performing Sajdahs. It is said in the Tradition that the servant draws nearer to God in the state of Sajdah than in any other condition.

سُوْرَةُ الْقَدْرِ مَكِّيَّةٌ رکوعها ۱ اياتها ۵

(SURA QADR, MECCAN, VERSES 5)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God. who is Excessively Compassionate Extremely Merciful.

۱۔ اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ۝

1. We sent it down in the Night of Qadr.[1]

۲۔ وَمَآ اَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ۝

2. And what thinkest thou what is the Night of Qadr?

۳۔ لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ ۝ (وقف النبی صلی اللہ علیہ وسلم)

3. The Night of Qadr is better than a tho sand months.[2]

۴۔ تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ۝

4. In it the angels and the Spirit descend, by the order of their Lord,[3] upon every command (affair).[4]

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1. The Noble Quran was sent down from Loh-e-Mahfooz upon the worldly heaven in the Night of Qadr, and perhaps it commenced to descend upon the Holy Prophet (Be peace upon him) from the worldly heaven in the same Night. (See Sura Dukhan)

2. Doing good in this Night is as doing virtue throughout one thousand months, nay, but more than that.

3. By the order of God Ruhul Qudus (Hazrat Jibraeel) descend in the crowd of countless angels in order to inspire the men of the earth with the might, good and resplendent blessings. It is also possible that Ruh ( ) may be some other Creature beside the angels (distinct from the angels). However, in that Night a special descension of internal life, and spiritua good and blessing takes place.

4. About the administration of the universe those affairs that are ordained for that year—the angels come down for the appointment of their execution, as given in Sura Dukhan.

Or means the Good Affairs i.e. all kinds of virtuous affairs—they come down from heaven with all sorts of virtucus affairs. (God knows better)

5. Peace[5] is that Night till the rising of dawn.[6]	سَلٰمٌ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ۝

5. That Night is the Night of peace, tranquility, ease of mind and heart-satisfaction. In that Night, Men of God feel in their worship a strange and wonderful peace, satisfaction, rest and sweetness, and that is the effect of the descension of mercy and blessing that comes into manifestation through the Spirit and the angels. In some traditions it is said that in that Night Hazrat Jibraeel and the angels send Salat and Salam ( ) on those who are busy in worshipping and remembering (A'abideen and Zakireen) i.e. they pray for their security and ask mercy for them.

6. From sunset till the dawn of morning—the whole night—this state of peace and tranquility continues. Thus that whole Night is fully blessed.

Note :—From the Quran it appears that that Night falls in the month of Ramadhan : and the True Tradition tells us that it should be searched in the third decade of the Ramadhan, especially in the odd dates, predominantly in the 27th Night. (God knows better). Some scholars have said that the Night of Qadr is not confined to any particular date for ever. It is possible that in one Ramadhan it may be one, and in other Ramadhan it may be other.

اياتها ۸ سُوْرَةُ الْبَيِّنَةِ مَدَنِيَّةٌ ركوعها ۱

(SURA BAYYENAH, SENT DOWN IN MEDINA VERSES 8)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is excessively Compassionate, Extremely Merciful.

۱. لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَ
الْمُشْرِكِيْنَ مُنْفَكِّيْنَ حَتّٰى تَاْتِيَهُمُ الْبَيِّنَةُ ۙ ○

1. Not were they who are disbelievers of the People of the Book and the Associators[1] to leave off, till the open word comes to them,

۲. رَسُوْلٌ مِّنَ اللّٰهِ يَتْلُوْا صُحُفًا مُّطَهَّرَةً ۙ ○

2. A Messenger from God reciting pages holy,[2]

۳. فِيْهَا كُتُبٌ قَيِّمَةٌ ؕ ○

3. Written therein strong Books.[3]

---

1. The People of the Book are the Jews and Christians, and the Associators are those nations who were involved in idolotery or fireworship etc. and they possessed no Heavenly Book.

2. Before the advent of the Holy Prophet all religionists had gone astray, and everyone was proud of his error. Now they would have to be guided by some sage or saint or a just king, but it was not possible unless such a grand Messenger came, with a Divine Book at his succour, as to fill each and every country with the light of Eman in few years, and by dint of his courage, determination and his mighty education transform the condition of the world. And Messenger came reciting the Book written in the holy pages.

3. It means each and every Sura of the Quran is in itself a full book.

Or it means that the necessary substances of the past heavenly Books are inserted in this Book.

Or means the knowledges and subjects, i.e. its knowledges are exactly true and straight, and its subjects are highly strong and moderate.

4. And the dissension that arose in the People of the Book was but after the clear word came to them.[4]

5. And they were not commanded but that they should worship God making sincere the worship for Him, on the way of Ibrahim,[5] and keep the Salat and give the Zakat, and this is the way of strong people.[6]

٤- وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتٰبَ إِلَّا مِنْ بَعْدِ
مَا جَآءَتْهُمُ الْبَيِّنَةُ ۝
٥- وَمَآ أُمِرُوٓا إِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِينَ لَهُ
الدِّينَ ۙ حُنَفَآءَ وَيُقِيمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ
وَذٰلِكَ دِينُ الْقَيِّمَةِ ۝

4. It means no doubt remains after the descension of this Book and the advent of this Messenger. So now the People of the Book are opposed only out of obstinacy, and not out of susp cion. This is why they were divided into two groups. The one that stuck to perverseness, remained Disbeliever, the other that did justice embraced Eman. It was incumbent on their part to have eliminated all their differences and adopted the one straight way after the advent of the Last Prophet whom they had been waiting for, but they made the cause of unity and oneness, out of their misfortune and perverseness, the means to variance and diversion. When the condition of the People of the Book is this, then what to speak of the Ignorant Associators !

Note :—Hazrat Shah Abdul Aziz has applied to Hazrat Massieh (Be peace upon him) i.e. when Hazrat Massieh came to them with clear signs the Jews became his enemy. And the Christians too made their parties and groups being entangled in their worldly desires. The essential point is that even the coming of a Prophet and the descension of a Book does not suffice without the grace of God, the True. Whatever factors of guidance may assemble, those who are not given divine grace remain in loss likewise.

5. Getting away from wrong and falsehood of every kind they should sincerely worship the One God and breaking away from all sides like Ibrahim, the Hanif, should become the slave of One Master. In any department of Constitutionalization and Administration ( ) no one other than God should be deemed Independent or Absolute.

6. These things have had been desirable in every Religion. Their details the Prophet narrates. Then God knows why they are allergic to such holy teachings !

6. And those who disbelieved, the People of the Book and the Associators, shall be in the fire of the Hell, dwelling therein for ever.[7] Those are the worst of creatures.[8]

7. Those who believed and did good deeds—those are the best of creatures.[9]

8. Their recompense with their Lord are gardens to live always, underneath them canals flow, living permantly therein for ever. God is well-pleased with them, and they are well-pleased with Him.[10] That is for him who fears his Lord.[11]

٦۔ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتٰبِ وَالْمُشْرِكِينَ
فِي نَارِ جَهَنَّمَ خٰلِدِينَ فِيهَا ۚ أُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝
٧۔ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ ۙ أُولٰٓئِكَ
هُمْ خَيْرُ الْبَرِيَّةِ ۝
٨۔ جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ جَنّٰتُ عَدْنٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهٰرُ خٰلِدِينَ فِيهَآ أَبَدًا ۚ رَضِيَ اللّٰهُ عَنْهُمْ ع ١١ ٢٥
وَرَضُوا عَنْهُ ۚ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝ ع ٩ ٢٣

7. Those who claim to knowledge, the People of the Book or the Ignorant Associators, at the denial of Truth the end of all is the same—the Hell, wherefrom they shall never get release.

8. Meaner than the beasts and worse, as said in Sura Furqan :

9. Those who believed in all the Messengers of God and in all the Divine Books —they are the best creatures, till that some of them are surpassing some of the angels.

10. The thing greater than the gardens and the canals of Paradise is the wealth of the good pleasure of God, nay, but the main spirit of all the bounties of Paradise is the good pleasure of God.

11. This high rank is not given to all and sundry. This is the portion of those servants only who fear the anger of God, and they never draw near to His disobedience.

سُوْرَةُ الزِّلْزَالِ مَدَنِيَّةٌ رُكُوعُهَا ١ اٰيَاتُهَا ٨

(SURA ZILZAL, SENT DOWN IN MEDINA, VERSES 8)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate Extremely Merciful.

١- اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ○

1. When the earth is heavily shaken with her quake,[1]

٢- وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ○

2. And the earth brings forth her burden from inside,[2]

٣- وَقَالَ الْاِنْسَانُ مَا لَهَا ۚ

3. And Man says: 'What has gone wrong with her? [3]

٤- يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ○

4. Upon that day she shall tell about her tidings,

٥- بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ۝

5. For that thy Lord has sent order to her.[4]

---

1. God shall shake the whole earth with a very severe and horrible earthquake, by the shock whereof no building, no mountain, no tree shall keep on the earth, all the ups and downs shall become levelled, so that the Plain of Resurrection may become plain, and this event shall happen at the second blowing of the Trumpet in Qeyamat.

2. At that time the earth shall vomit forth whatever is there in her stomach as the dead men, gold and silver, etc. But no one shall be taking the wealth. All shall see that how the thing upon which they ever fought was so useless.

3. Men after being upraised and seeing the marks of the earthquake, or their Spirits, right at the time of quaking, shall say in utter amazement: "What ails this earth that she is shaking so heavily and she has thrown out all things inside her all of a sudden.

4. She shall divulge all the deeds and actions, good or bad, which Bani Adam (children of Adam) had done upon her back, e.g. she shall disclose that such and such a man had performed Salat upon her, that man had committed theft, that man had shed blood wrongly etc. etc. In the modern language it can be said that all the records of man's deeds and actions, that are done upon earth, are secure in the earth. On the day of Qeyamat they shall be divulged by the order of God.

6. Upon that day men shall go variant,[5] that their actions may be shown to them.[6]

7. So whoso has done an atom's weight of good he shall see it.

8. And whoso had done an atom's weight of evil he shall see it.[7]

٦- يَوْمَئِذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا ۙ لِّيُرَوْا اَعْمَالَهُمْ ۝

٧- فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۝

٨- وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۝ ع ٨ ٢٣

5. On that day men shall proceed to the Plain of Resurrection from their graves becoming various parties—one shall be a group of drur kards, one shall be the group of fornicators, one shall be the group of oppressors and wrongdoers, one shall be the group of dacoits, etc. etc.

Or it means that when the people return being disposed of reckoning they shall be various parties. Some shall be the parties of Paradise and some shall be the parties of Hell, and they shall proceed to their respective destination i.e. Paradise or Hell.

6. In the Plain of Resurrection their actions and works shall be shown to them so that the good-doers may get a kind of honour and the evil-doers may get a kind of disgrace.

Or it is possible that the showing of works may be purposed to show their fruits and results.

7. The smallest possible work of every soul, good or bad, shall be before him, and how God shall deal with each action shall also be seen by the eyes.

END

سُوْرَةُ الْعٰدِيٰتِ مَكِّيَّةٌ رُكُوْعُهَا ۱ اٰيَاتُهَا ۱۱

(SURA 'AADEYAT, MECCAN, VERSES 11)

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. By the panting charges,
2. Then the strikers of fire,[1]
3. Then the raiders by dawn,[2]
4. Then the raisers of dust in it,[3]
5. Then the penetrators that time into the host,[4]

١. وَالْعٰدِيٰتِ ضَبْحًا ۝١
٢. فَالْمُوْرِيٰتِ قَدْحًا ۝٢
٣. فَالْمُغِيْرٰتِ صُبْحًا ۝٣
٤. فَاَثَرْنَ بِهٖ نَقْعًا ۝٤
٥. فَوَسَطْنَ بِهٖ جَمْعًا ۝٥

1. They strike fire when beating the rock or the rocky earth by their hoops.

2. The Arabs generally made invasion by dawn and moved in the night so that the enemy might not be aware of their movements. They thought it a valour not to raid in the night.

3. Those chargers blaze a trail of dust by their fast and powerful running although towards the dawn the atmosphere is clear of dust due to the presence of dew and calm weather.

4. They audaciously enter into the middle of the host of the enemy.

Note :— may donote the chargers (horses) as evident, or the Mujahideen's regiment.

Hazrat Shah Sahib says : "This is the oath upon the Riders of Jehad. What a greater action would be than that one is ready to sacrifice his life for the work of Allah ?"

6. No doubt, Man is ungrateful to his Lord.[5]

7. And that man sees that work before.[6]

٦. إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُودٌ ۝
٧. وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝

5. The spirit of sacrifice in the way of God demonstrated by the Mujahid Riders tells that such is the character of the loyal and sincere servants of God. The man who does not utilize God given powers in His way is an ungrateful and undesirable fellow of the superlative degree. If you observe, the horse is himself saying as a witness by his natural tongue that those, who eat the food given by their Real Owner and benefit from His countless bounties and then disobey Him, are meaner and lower than animals. To a polite horse his master gives him some grass and grain, he risks his life in the loyalty to his master upon this ordinary provision. He runs and pants, striking the fire, raising dust in the air, thrusts himself into great and risky expeditions at the slight signal of his master. In the rain of arrows and gun-shots, in the face of sword and daggers, he does not turn his breast. Sometimes he risks his own life to protect the life of his master. Has Man learnt some lesson from this Horse, that his also is a Lord Cherisher, in whose loyalty he should be ready to sacrifice his life and spend his wealth? No doubt, Man is very ungrateful and unworthy that he can not show the loyalty of a horse, nay, of a dog!

6. The loyalty and gratefulness of the devoted Mujahideen and their horses is before his eyes, but even then he does not move from his place.

Note:—Some Mufassireen have given this meaning that man is himself witness to his ingratitude by his natural tongue. If he turns a little to the voice of his conscience he may easily hear that his own heart is speaking from inside: "Thou art very ungrateful."

Some early scholars turn the pronoun towards God i.e. His Lord is seeing his ingratitude and unthankfullness of His bounties.

8. And man upon the love of wealth is very tenacious.[7]

9. Knows he not that time when whatsoever is in the graves shall be scratched,

10. And researched whatsoever is in the breasts.[8]

11. No doubt, their Lord, of them, on that day, is all aware.[9]

٨- وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ۝

٩- اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا فِى الْقُبُوْرِ ۝

١٠- وَحُصِّلَ مَا فِى الصُّدُوْرِ ۝

١١- اِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ ۝

7. Greed, avarice, parsimony and close-fistedness has made him blind. He is so much absorbed in the love of the gold and wealth of this world that he has utterly forgotten the Real Benefactor, quite heedless to its results.

8. That time shall also come when the dead bodies shall be brought out of the graves and revived, and whatever is hidden in the hearts shall be divulged before him. That time We shall see how much this wealth gives benefit, and where these ugly ungrateful fellows flee. Had these impudent fellows understood it they would have never succumbed to these heinoue activities !

9. Although God's knowledge is encricling the Interior and Exterior of the servant all time, yet on that day His knowledge shall be revealed to every person, and none will have any room to deny.

سُوْرَةُ الْقَارِعَةِ مَكِّيَّةٌ رکوعها ۱ اياتها ۱۱

(SURA QARE'AH—MECCAN ; VERSES 11)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱۔ اَلْقَارِعَةُ ۝
۲۔ مَا الْقَارِعَةُ ۝
۳۔ وَمَآ اَدْرٰىكَ مَا الْقَارِعَةُ ۝
۴۔ يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۝
۵۔ وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ۝

In the Name of God who is Excessively Compassionate, Extremely Merciful.

1. **The Clatterer !**
2. **What is the Clatterer ?**
3. **And what understandeth thou what is the Clatterer ?[1]**
4. **The day that men shall be like moths scattered.[2]**
5. **And the mountains shall be like coloured wool, carded.[3]**

1. It is Qeyamat that shall clatter the hearts with extreme terror and perplexity, and clatter the ears with a wild piercing sound. The meaning is that what can be described about that horrible scene of the accident of Qeyamat, only some of its marks are related whereby its terribility and severeness may be somewhat estimated.

2. That everyone goes on restlessly towards one side. In other words the similitude of scattered moths shows their weakness, their large number, their impatience and their reckless motion on the Day of Resurrection.

3. As the carder cards the wool or cotton and flies it in flakes, similarly the mountains shall fly in the space scattered. It is likened to the coloured wool because it is very light and weak. Moreover, the colours of mountains described in the Quran are also many kinds;

"And in the mountains are streaks white and red, of diverse hues, and pitchy black. "

6. So as for him whose balances are weighty (balance is weighty),

7. He shall keep in a pleasant life.[4]

8. And as for him whose balances are light,

9. His resort is the Pit.

10. And what understandeth thou what is that ?

11. A fire blazing.[5]

٦. فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝٦

٧. فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۝٧

٨. وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝٨

٩. فَأُمُّهُ هَاوِيَةٌ ۝٩

١٠. وَمَا أَدْرَاكَ مَا هِيَهْ ۝١٠

ع ١١. نَارٌ حَامِيَةٌ ۝١١ ٢٦

4. He whose deeds are weighty shall keep in the desired luxury and comfort, and the weight of deeds shall be according to the sincerity and Eman. If some deed appears very big but it is empty of the spirit of sincerity, it has no weight with God: "Then We shall not set the balance for them on the day of judgment."

5. The chastisement that is there in that department can not be understood an aught. Only understand that it is a fire very very hot and ablaze. Before that Fire no other fire is fire.

(May God give us shelter from it and all other kinds of chastisement by His grace and kindness !)

END

سُوْرَةُ التَّكَاثُرِ مَكِّيَّةٌ رُكُوْعُهَا ١ اٰيَاتُهَا ٨

(SURA TAKATHUR, MECCAN, VERSES 8)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

١. اَلْهٰىكُمُ التَّكَاثُرُ ○ ٢

1. Kept you in heedlessness the avarice of plentitude,

٢. حَتّٰى زُرْتُمُ الْمَقَابِرَ ○ ط

2. Even till you visit the graves.[1]

٣. كَلَّا سَوْفَ تَعْلَمُوْنَ ○ ٢

3. No indeed, onward you shall know.

٤. ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ○ ط

4. Again, no indeed, onward you shall know.[2]

1. The abundance of wealth and children and the greed of worldly goods keeps Man involved in heedlessness, neither catching him towards Divinity, nor drawing him unto the Last Day. Day in and day out he is thinking how to multiply his wealth and how his family and his band become stronger than other families and bands. This curtain of heedlessness is never lifted till that death comes. Then in the grave he comes to know that he was indeed lying in great error and heedlessness, a merriment of a few days became a curse after death.

Note :—It is said in some traditions (God knows better about its correctness) that once two tribes were waxing proud on their numerical strength. When the counting was done one tribe fell short. The elders of that tribe said that many men of their tribe were killed in war, so they should go and count the graves, then they would know their numerical excess and the fact that many renowned soldiers have passed away in their clan. So they went to count the graves. To warn against this ignorance and heedlessness this Sura was sent down. The translation of the verse has room for both meanings.

2. Behold ! you are warned again and again that your idea is not correct that numerousness of wealth and children etc. is the only thing that avails. Soon you shall come to know that it is an object of decay and perdition, never worthy of pride and conceit. Then understand that the Hereafter is not a thing to be rejected and denied or neglected. Onward it shall become clear to you that the real life and comfort is that of the Hereafter, and the world has no more reality in comparision with the Hereafter other than a dream. This reality is somewhat revealed in this world to some people, but in the grave and thereafter in the next world it shall be fully revealed to all.

5. No indeed, if you but know with the knowledge of certainty ![3]

6. You shall have to see the Hell surely.

7. Then you shall have to see it with the eye of certainty.[4]

8. Then you shall be questioned that day concerning the reality of comfort (bounties).[5]

٥- كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝
٦- لَتَرَوُنَّ الْجَحِيمَ ۝
٧- ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝
ع ٨- ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝ ٢٤

3. Your idea is never correct. Had you known this fact by the true arguments that all the goods of the present world are insignificant in comparison with the Hereafter, you would have never lain in this heedlessness !

4. The result of this heedlessness and denial is Hell, and that you shall have to see. First some of its effect shall be seen in the Intermediate Period ( ), then after seeing it fully in the Hereafter you shall gain the Eye-Certainty ( ).

5. Then it shall be said : "Now tell you what was the reality of the worldly comfort and luxury ?" Or it shall be questioned what thanks they had given to the bounties external and internal, universal and individual, physical and spiritual) that were given in the world, and what efforts they had made to please the Real Benefactor.

END

سُوْرَةُ الْعَصْرِ مَكِّيَّةٌ ركوعها ١ ايا تها ٣

(SURA 'ASR. MECCAN, VERSES 3)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, Who is Excessively Compassionate, Extremely-Merciful.

١۔ وَالْعَصْرِ ○

1. By the 'Asr ![1]

٢۔ اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ ○

2. Appointedly Man is in loss,[2]

1. 'Asr is called Zamana (Time) i.e. By the Time in which the age of man is included, and that (age) should be considered as an invaluable wealth for the achievement of perfections and blessings.

Or 'Asr means the Time of 'Asr prayer (afternoon prayer) and that time in the commercial world is of special business, and from the viewpoint of Shariah has great excellence. The Holy Prophet has said in the Holy Tradition that his whole house is ruined or plundered whose 'Asr Prayer is missed.

Or it is the oath of the blessed Era of our Prophet, Hazrat Muhammad (Be peace upon him), wherein the light of the Mighty Risalat and the Great Khilafat shined with super-eminent glory and brilliance.

2. What a greater loss would be than that the original capital i.e. the valuable-period of life, may diminish every moment like the ice of an ice-dealer? If such works are not done in this going-travelling that may compensate for the lost life-time and turn it into an immortal and advantageous asset, then there is no limit of the loss. Study the History of Time, and also observe the events of your own personal life, it shall be proved after a little observation that those people eventually failed and became unsuccessful who did not act with regard of consequences, and becoming unconscious of the Future whiled away the time in empty pleasures and delights. Many of them were ruined, destroyed and obliterated from the pages of history. A man should recognize the value of Time, and should not pass the precious moments of the beloved life in heedlessness, insolence, and in useless games and pastimes. If the hot hours of the achievement of grace and glory and the earning of excellence and perfection, especially those valuable hours in which the Sun of Messengership is illumining the world by his extreme lumination, are spent in heedlessness and oblivion, then understand that there is no greater loss of man than this. So the lucky and fortunate men are only those who struggle to immortalize this transient life and strive hard to make a useless life a useful life, and they are always ardent in the earning of blessing and the achievement of glory thinking their best moments and good occasions a boon from God. And they are only those who are mentioned in the ensuing verse :

3. But those who believed and did good deeds and counselled each other unto the Right Religion and counselled each other unto endurance.[3]	٣- إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ ۙ وَتَوَاصَوْا بِالصَّبْرِ ۝ ع ٣ ٢٨

3. Man requires four things that he may avoid the loss :

(i) He should believe in God and His Messenger, and he should have full faith in their directions and promises, whether they belong to the World or the Hereafter.

(ii) Secondly the effect of this faith should not be confined merely to the heart and mind, but it should manifest itself in the physical organs, and his practical life should be a mirror of the Eman of his heart.

(iii) Thirdly he should not become contented at his own reformation and prosperity alone, but should have consideration of the collective benefit of the Muslim Community and the Millat of the Holy Prophet (Be peace upon him). When two Muslims come in contact they should counsel each other, by their words and actions, unto True Religion and Truthfulness.

(iv) Fourthly one should counsel and advise the other that in the matter of truth and in the way of individual and national reformation whatever hardships and difficulties may come, or whatever affairs may issue forth against personal disposioion and temperament, they should endure them with full patience and forbearance, and the foot should not budge an inch from the path of virtue ever.

Those fortunate fellows who are possessed of these four morals, and becoming perfect will perfect others, their names shall remain immortal on the pages of Time, and the marks they leave behind in this world shall always multiply their wages and Thawab by way of Abiding Virtues ( ). In fact, this small Sura is the substance of the whole Religion and Wisdom ( ). Imam Sha'afi (Be mercy of God upon him) has rightly said that if only this one Sura of the Quran had been sent down it would have been sufficient for guidance (for the wise men). Of the pious men of the early age of Islam when two Muslims met each other they recited this Sura unto each other.

END

سُوْرَةُ الْهُمَزَةِ مَكِّيَّةٌ رُكُوْعُهَا ١ اٰيَاتُهَا ٩

(SURA HUMAZAH, MECCAN, VERSES 9)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

١. وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ○

1. Woe unto every taunter, carper,[1]

٢. الَّذِيْ جَمَعَ مَالًا وَّعَدَّدَهٗ ○

2. Who has amassed wealth and kept it counting over:[2]

٣. يَحْسَبُ اَنَّ مَالَهٗۤ اَخْلَدَهٗ ○

3. He thinks that his wealth will remain with him for all times.[3]

٤. كَلَّا لَيُنْۢبَذَنَّ فِي الْحُطَمَةِ ○

4. No indeed, he shall be thrown (thrust) into that crusher (Hutamah).[4]

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1. He is not conscious of his own self, and thinking others contemptible, taunts them stingingly and carps at them.

2. The source of taunting and carping is pride and the cause of pride is wealth that he gathers greedily from all sides, and counts the riches over and over again out of miserliness, and keeps it in the safe lest any penny may be spent or slip away. You might have seen most of the niggardly wealth-holders counting their riches and making calculations over and over again. They feel pleasure in this counting and calculating.

3. His behaviour shows that he is wealth-satisfied and thinks that his riches will never leave him, and it will always protect him from all earthly and heavenly disasters.

4. This idea is entirely wrong that your wealth will remain with you for ever. No, it will not even accompany you unto the grave, less to speak of its utility onward ! The whole wealth will remain here in vain, and this unfortunate fellow shall be thrown into the Hell.

5. And what understandeth thou what is that Crusher?

6. It is a fire of God, kindled,

7. It peeps into the heart [5]

8. That fire shall be upon them shuttered,[6]

9. In the columns out stretched.[7]

٥- وَمَآ أَدْرٰىكَ مَا الْحُطَمَةُ ۝

٦- نَارُ اللّٰهِ الْمُوقَدَةُ ۝

٧- الَّتِيْ تَطَّلِعُ عَلَى الْأَفْـِٕدَةِ ۝

٨- إِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ ۝

٩- فِيْ عَمَدٍ مُّمَدَّدَةٍ ۝ ع ٢٩

5. Remember, this fire is not the fire of the servants, it is kindled by God. Ask not about its nature (state)! It is very wise. It peeps into the heart. It does not burn that heart which has Eman, but burns that heart which has Kufr. No sooner it touches the body than it will penetrate into the heart, or starting from the heart pervade the whole body, and though the hearts and spirits shall burn like bodies, yet the criminals shall not die even at this (chastisement). The Man of the Hell shall wish for death to end that chastisement, but this wish shall not be fulfilled. (May God give us shelter from it and from all kinds of chastisement)

6. The Unbelievers shall be thrust into the Hell and the doors closed. There shall be no exit. They shall remain there burning for ever.

7. The flames of fire shall be outstretched like long columns, or the people of the Hell shall be fastened tight to the long columns that while burning they may not be able to move, because a to and fro movement also brings about a slight abatement in pain and chastisement. Some have said that in the Hell, columns shall be erected and the Hell shall be roofed over them.

END

اياتها ٥ سُوْرَةُ الْفِيْلِ مَكِّيَّةٌ ركوعها ١

(SURA FEEL, MECCAN, VERSES 5)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

١- اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ○

1. Hast thou not seen how thy Lord did with the Men of Elephant ?[1]

٢- اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ ○

2. Did He not make their guile wrong?[2]

1. You must have known the deal which thy Lord did with the Men of Elephant. Because this event had taken place several days before the blessed birth of the Holy Prophet (Be peace upon him) and due to its extreme fame, it was upon the lips of even the children of the age. On the basis of this nearness of time and traditional continuation, its knowledge is exposed by the word of رؤیت (seeing).

2. Those people desired to establish their own False Ka'aba destroying the Ka'aba of God. This could not be accomplished. God set at naught all their guiles and made ineffective their diabolical contrivances. In the effort of dilapidating Ka'aba they were themselves destroyed.

3. And He loosed upon them birds in flights,	٣۔ وَّاَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيْلَ ۙ
4. They threw upon them stones of overburnt clay (limestone pebbles),[3]	٤۔ تَرْمِيْهِمْ بِحِجَارَةٍ مِّنْ سِجِّيْلٍ ۙ
5. Then He made them like the chaff devoured.[4]	٥۔ فَجَعَلَهُمْ كَعَصْفٍ مَّاْكُوْلٍ ۧ ع ١ ٣٠

3. The story of Ashabe Feel in brief is that a Governor, Abraha, ruled over Yemen as a viceroy of the King of Habasha. He saw all men going towards Ka'aba to perform the Hajj. He desired that they should gather in his own dominion. To achieve that purpose he thought this plan that a church should be made in the name of his christian religion, furnished with all possible charms and decorations. In this way, he thought, the people would forsake the real and simple Ka aba and come towaros his elegant Ka'aba studded with precious stones and jewels, and the Hajj of Mecca would be stopped. As such he laid the foundation of his false Ka aba in Sun'aa (a big city of Yemen) and profusely spent wealth on its construction. Even then the people paid no attention to it. When the Arabs, especially the Quraish, knew it they were highly enraged. Some of them polluted it (with their refuse) in anger. And it is also said that some Arabs had kindled fire near that building, and the building caught fire due to the fast wind. Abraha was ferociously enraged and invaded Mecca with a large army and elephants in order to dilapidate the Holy Ka'aba Any tribe who opposed him in the way was badly treated and crushed. The grandfather of the Holy Prophet, Abdul Muttalib, was the Chief of the Quraish and the chief Mutawalli of Ka'aba in those days. When he came to know about the invasion, he said, "People, you manage to defend yourselves. God, whose House is Ka'aba will Himself safeguard it." When A'braha saw that the way was clear he was sure that there was no difficulty to destroy the Ka'aba in that clear situation, because there was none from that side to fight. When he reached the Valley of Muhassar, a place near the city of Mecca, they saw strange small birds of green and yellow colour coming from the sea-side in flights. They held small pebbles in their beaks and claws. These strange birds, crowd upon crowd, began to loose the pebbles upon the army of Abaraha. Those peobles, by the power of God, worked more than the gun-shots. These divine bullets pierced through the bodies of men and elephants and came out of the other side, and left some strange poisonous matter. Most of them were killed then and there. Those who ran away also died suffering intolerable pains thereafter.

This event took place fifty days before the blessed birth of the Holy Prophet. Some say it took place the very day of the blessed birth. In other words it was a heavenly mark of his coming into this world, and there was indication in this event that as God protected His House in a way supernatural, similarly He would protect the most reverent Mutawalli of this Sacred House and the most holy Messenger, and He would never give a chance to the Christians and others that they might obliterate Ka'aba or the true Servants of Ka'aba.

4. The chaff which the cows or buffalos leave as refuse or rubbish after eating i.e so scattered, dispersed, routed, dissipated, ill-looking, worthless, base and broken.

END

سُوْرَةُ قُرَيْشٍ مَكِّيَّةٌ رُكُوْعُهَا ١ اٰيَاتُهَا ٤

(SURA QURAISH, MECCAN, VERSES, 4)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

١- لِاِيْلٰفِ قُرَيْشٍ ○

1. For that the Quraish were kept habituated,

٢- اٖلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ○

2. Keeping them habituated to the journey of winter and the (journey of summer,

٣- فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَيْتِ ○

3. So must that they worship the Lord of this House,

٤- الَّذِيْٓ اَطْعَمَهُمْ مِّنْ جُوْعٍ ۙ وَّاٰمَنَهُمْ مِّنْ خَوْفٍ ○ ع ١

4. Who gave them food in hunger and gave them peace in fear.[1]

1. There was no production of grain etc. in Mecca. Hence it was the habit of the Quraish that they undertook two journeys in a year for the purpose of trade. In winter they travelled to Yemen because it is a hot country. In summer they travelled to Sham becauso it is a green country and the climate is temperate and cool. The people revered the Quraish thinking them the inhabitants of Haram and the servants of Baitullah. They served them and never meddled with their life and wealth. Thus they earned much profit, then they ate and fed peacefully sitting in their houses. Around the Haram there was all looting and plundering, but no one deprived them for reverence of Ka'aba. They were secure from the onslaught of thieves, dacoits and plunderers. This reward is reminded here that God gave them provision and peace by the blessing of this House, and gave them security from the blow of the Raiders coming with Elephants. Then why do they not worship the Lord of this House, and why do they annoy His Messenger ? Is not this an extreme type of ingratitude and thanklessness. If you can not understand other things, you can at least understand this fact without difficulty.

END

سُوْرَةُ الْمَاعُوْنِ مَكِّيَّةٌ (آیاتها ۷، رکوعها ۱)

(SURA MA'OON, MECCAN, VERSES 7)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱۔ اَرَءَيْتَ الَّذِيْ يُكَذِّبُ بِالدِّيْنِ ○
۲۔ فَذٰلِكَ الَّذِيْ يَدُعُّ الْيَتِيْمَ ○
۳۔ وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

1. **Hast thou seen him who cries lies to the Judgment.[1]**
2. **That is he who repulses the orphan,[2]**
3. **And urges not the feeding of the needy.[3]**

1. He thinks there shall be no Judgment and there is no recompense ever of the good and bad.

Some have said that here دِيْن means the Millat. Meaning thereby that he falsifies the Millat of Islam and the True Religion, as if Millat and Religion is nothing before him (in his conviction).

2. The sympathy and support for an orphan is out of the question, he treats him with extreme stone-heartedness aud immorality.

3. He neither himself looks after the needy, nor persuades others to do so. It is evident that looking after the orphans and the needy and feeling pity at their condition is a part and parcel of the teaching of every Religion and Millat, and that is of those moral traits upon whose excellence all the wise men agree. Then a man who is empty of such primary morals is not a man in the real sense, he is an animal. What relation can have such a man with the Religion, and what connection can have such a man with God ?

4. So woe to those performers of prayer.
5. Who are heedless of their prayer,[4]
6. Those who make a show off,[5]
7. And refuse a thing of common use [6]

٤۔ فَوَيْلٌ لِّلْمُصَلِّينَ ۝
٥۔ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ۝
٦۔ الَّذِينَ هُمْ يُرَاءُونَ ۝
٧۔ وَيَمْنَعُونَ الْمَاعُونَ ۝ ع ٣٢

4. They know not whose admiration is the Prayer (Salat), and what is its purpose, and how much care it is worthy of ?

What is this prayer that sometimes it is performe ' and sometimes it is not performed, time or no time but stood for Salat, in chattings or worldly affairs narrowed the time knowingly, then perfomed haphazardly, not aware before whom they are standing and with what state they are offering presence in the court of the Supreme Sovereign ? Does God only see our standing, sitting and bending ? Does He not have an eye on our hearts that to what extent therein is the colour of sincerity and humbility. Remember, all these forms come under the verse عَن صَلَاتِهِمْ سَاهُونَ in their respective degrees, as interpreted by some early scholars.

5. Not only Salat, but their all other actions are never pure of show-off, ostentation and self-display. In other words their chief aim is to please the servants and not God.

6. They not only deny to pay the Zakat or Sadaqat, but also rofuse to lend for use even ordinary things as bucket, rope, a small cauldron, an axe, needle, thread etc., although lending such things of common use is a world wide custom. When there is so much miserliness then what shall be the use of a showy prayer ? If a man calls himself a Muslim, performer of prayer, and has a wish that others may also call him by the same title of reverence, but he does not have sincerity for God and sympathy for servants (creatures), his Islam is a word without meaning and his Salat is far away from reality. This show-off and immorality is the character of those unfortunate fellows who have no belief in the Religion of God and have no faith in the Day of Recompense.

END

سُوْرَةُ الْكَوْثَرِ مَكِّيَّةٌ ۝ اٰيَاتُهَا ۳ رُكُوْعُهَا ۱

(SURA KAUTHAR, MECCAN, VERSES 3)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

۱۔ اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ ۝

1. No doubt, We have given thee Kauthar.[1]

1. کوثر (Kauthar) means Abundant Virtue, i.e. very much good and betterment. What does it mean here? In Al Bahrul Muheet (البحر المحیط) twenty six words are mentioned, and finally the preference is given to this that under this word come every kind of worldly and religious wealth and all the perceptible and imperceptible bounties that were to be given to the Prophet and through his auspices to the Ummat-e-Marhooma (the Ummat Mercied). Of those bounties there is one mighty bounty—Hauze Kauthar—that is popular among the Muslims by the same name. The Holy Prophet shall refresh his Ummat by the water of Hauze Kauthar in Resurrection.

May God, the Most Merciful of the merciful, refresh this faulty, black-faced soul by its water!

Note :—According to some Muhadditheen the proof of Hauze Kauthar has gone to the limit of continuation. It is obligatory on every Muslim to belive in it. In the Traditions many strange qualities of this Tank are mentioned. According to some traditions it situates in Resurrection, and according to the majority it situates in Paradise.

Most of the scholars have created harmony between the above two different situations. They say the original stream shall be in Paradise, and the water of the same shall be collected in a tank in Resurrection. Perhaps both might have been popularly known as Kauthar (کوثر). (God know better)

2. So perform prayer before thy Lord and do the sacrifice,[2]

٢۔ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝

2. The thanks of such a mighty favour and reward should also be mighty. So let it be that you should be deeply devoted to the worship of your Lord by your spirit, by your body, by your wealth. Of the physical and spiritual worships the greatest is Salat, and among the worships concerning wealth, Sacrifice has a distinguished position, because the original spirit of Sacrifice was to sacrifice the soul. The replacement by an animal was made due to some reasons as it is clear from the story of Hazrat Ibrahim and Hazrat Ismaeel (Be peace upon them) This is why at other places in the Quran the mention of Salat and Sacrifice is made side by side :

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (انعام - رکوع ٢٠)

Note :— وَانْحَرْ in some traditions occurs to mean the placing of hand on the breast. But Ibne Kathir has objected to its exactness, and preferred the meaning of Sacrifice. In other words there is a reproach against the Associators in this expression i.e. they performed prayer and sacrifice for the idols, whereas the Muslims should do these sincerely for God, the One.

3. No doubt, he that is thy enemy—he remained behind-cut.[3]

ع ۳- اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ ۝ ۳

3. Some Unbelievers said about the Holy Prophet that he had no son, so his name would survive only in his life-time. Thereafter there was none to take his name. Such a man in their phrases was called Abtar (اَبْتَرُ). Abtar originally means an animal whose tail is cut off, after whom no one may be there to take his name, as if his tail is cut off for ever.

God has told that to call such a man by the name of Abtar, who is endowed with Abundant Virtue and an ever-bright name for eternity, is a folly of superlative degree. In fact, Abtar is that who has envy, malice and enmity against such a pious and accepted person, leaving no good name and good mark behind himself. Today, after thirteen hundred fifty years, the world is strewn with the spiritual children of the Holy Prophet by the will of God, and the physical children too from his daughter are scattered abundantly in various countries of the world. His religion and his righteous marks are shining in the great universe. His memory is warming the hearts of millions and millions with a good name, with an ardent love and a serene devotion. Friends and foes both recognize, from the very core of heart, his glorius achievements, astonishing performances and reformatory works. Then passing from this world, the supreme distinction, the universal popularity and the divine acceptibility which he shall receive and the Maqame Mahmood which he shall attain to as the supreme rank, are apart from the worldly glories. Can such a person of everlasting blessing and immortal beneficence be called Abtar (العیاذ باللہ), On the other side see that insolent man who uttered this unholy word (اَبْتَرُ) for the most holy person. His name is obliterated, and there is none to remember him with a good name. Same has had been the fate of all those insolent who opposed him and waxed enmity, jealousy or malice against him in any period of history, and uttered insolent words against his dignity. And similar shall be happinning in futurity.

سُوْرَةُ الْكٰفِرُوْنَ مَكِّيَّةٌ رُكُوْعُهَا ١ اٰيَاتُهَا ٦

(SURA KAFIROON, MECCAN, VERSES 6)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

١. قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ○

1. Thou say : "O disbelievers !1

٢. لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ○

2. I worship not what you worship ;

٣. وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ○

3. And worship ye not that whom I worship,2

1. Several chiefs of the Quraish came to the Holy Prophet and said : "O Muhammad, let us make a compromise that for one year worship you our gods, then for the next year we shall be worshipping your God. In this way both parties shall have some portion of one another's religion."

The Holy Prophet said, "I seek the shelter of God that I may associate anyone with Him even for a moment."

They said : "Well, then recognize some of our gods (do not condemn them), we shall confirm you and worship your God."

At this the present Sura was sent down. The Holy Prophet recited this Sura unto them in a gathering, the substance whereof is to express absolute detestation against the ways and manners of the Associators and to proclaim dissociation. What, how can the Prophets agree to a compromise so unholy and so dirty ? Their fundamental work is to cut down the roots of polytheism and association (شرک), so they can never yield to a compromise of association, polytheism and idolatery. As a matter of fact no religionist denies the Divinity of God, even the Associators recognized this reality and said that they worshipped idols in order to gain nearness of God through their service. They said those idols were the agents of God and they would definitely bring them near unto God if they worshipped and pleased those idols (see Sura Zumar, Section 1). The difference lies in the worship of other than God. The meaning of the form of compromise that was offered by Quraish clearly meant that the Unbelievers would adhere to their own way i.e. worship God and other than God, and the Holy Prophet should move from his own stand of Divine Oneness. To finish this discourse of compromise this Sura was sent down.

2. The idols that you have made gods beside God I am not serving them, nor you serve God, the One, the All-Independent, without associating something with Him, whom I worship.

4. Nor I have to worship what you worshipped,

5. Neither you are going to worship that whom I worship,[3]

٤۔ وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۙ
٥۔ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ؕ

3. In future also I will never be worshipping your gods, nor you are going to worship my God, the One, without associatiug others with Him. The meaning, however, is that I being a Unitarian can not commit association, neither now nor in future; and you can not be called Unitarian after being Mushrik (Associator), neither now nor in future. According to this interpretation there is no repetition in the verses.

Note :—Some scholars have construed the repetition to emphasis and some others have taken the sense of negation for the Present and the Future in the first two sentences, and in the last two sentences they have taken the negation of the Past, as explained by Zamakhshari. And some others have intended negation of Present in the former sentences and in the last sentence they have intended for the negation of the Future. But some other Researchers taking as relative in the first two sentences and original in the last two sentences have given the following interpretation :

"Between me and you neither there is any common factor in the conception of God nor in the way of worship. You worship the idols and they are not my God, I worship that God who has no partner in state or attribute, and such a God is not your God. On the same calculation the way you worship, for example you dance around the Ka'aba becoming naked or resort to whistling and clapping in place of Zikrullah, I am not going to worship in this manner, and the way I worship God you are not given divine grace for such a worship. Hence my way and your way are quite different."

In my humble opinion the first sentence should be taken for the negation of the Present and the Future i.e. I can not worship, neither now nor in future, your gods as you want from me. And the meaning of وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ should be taken (according to Hafiz Ibne Taimiya) that, 'When I am the Messenger of God then it does not behove me nor it is possible for me any time that I may commit association; even in the past time, before the descension of Divine Revelation, when you had been worshipping the stones and trees, I never worshipped other than God (غیر اللہ). Now after the coming of the Divine Light of Revelation, Clear Signs, Guidance, etc. how is it possible for me to share you in your associations (works and beliefs of association). Perhaps it is why in the clause وَلَآ اَنَا عَابِدٌ , the style of noun expression, and in the clause مَّا عَبَدْتُّمْ , the past tense is adopted. As for the condition of the Unbelievers it is described by the same words in both verses : وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ i.e. Ye people are not worthy, due to your evil capacity and extreme misfortune, to worship the One God, in any condition and at any time, without association, till that you have had applied a hanger-on of association to your discourse at the time of offering a compromise.

Moreover at one place مَا تَعْبُدُوْنَ is brought with the present tense and at other place مَا عَبَدْتُّمْ is brought with the past tense, indicating therewith, very probably, that your gods are always changing. Whenever you see a strange thing or find a beautiful stone you take it as god and forsake the previous one. Then you have a separa e god for every work and for every season—the god of journey, the god of stay, the god of children, etc. etc. Hafiz Shamsuddin Ibne Qayyim has given an excellent account of subtleties and delicacies of this Sura in his book بدائع الفوائد —Badae-ul-Fawaed, One who has ardent desire for the Quranic Sciences (معارف قرآن) should study this book.

6. To you your way and to me my way ![4]

٦۔ لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۝ ع ٢٣

4. Hazrat Shah Sahib says : "When you have stuck to perversity, then what is the use of instructing till God pronounces a judgment ?' Now we are totally quit of you and are waiting for the same judgment (decision). We are extremely happy at the Straight Religion that Allah has conferred upon us. The way you have preferred for you by your misfortune—you hail it ! Each party shall get the recompense for its way and manner.

سُوْرَةُ النَّصْرِ مَدَنِيَّةٌ رکوعها ۱ اياتها ۳

(SURA NASR, SENT DOWN IN MADINA, VERSES 3)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱۔ اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ○
۲۔ وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ○
۳۔ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ؕ اِنَّهٗ كَانَ تَوَّابًا ○ ع ۳۵

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

1. When the Help of God is come, and the Decision,[1]
2. And thou seest people entering into God's Religion in throngs,
3. Then glorify thy Lord with praise,[2] and seek His forgiveness. No doubt, He is the All-Forgiving.[3]

1. The great decisive thing was that the City of Makkah Moazzamah (the capital of God's Kingdom on earth) should be conquered. Most of the Arab tribes were looking to this (event). Aforetime people were entering into Islam in ones or twos. After the Victory they entered in throngs, till at last the whole Arabian Peninsula recited the Kalema of Islam (لَآ اِلٰـهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ), and the purpose of raising the Holy Prophet (Be peace upon him) was accomplished.

2. Understand! The purpose of raising and of living in the world (that is the perfection of Religion and the preface of the Great Khilafat) is fulfilled, now the journey to the Hereafter is nigh. Hence getting empty from Here turn whole heartedly unto there, very oft glorify thy Lord, praise Him more than that you did before, and pay thanks on these victories, achievements and successes.

3. Seek forgiveness for thy self and for the Ummat.

Note :—The Holy Prophet's seeking forgiveness for himself has been described at many places before. Study those comments.

Hazrat Shah Sahib says : "In the Quran everywhere is given the promise of Decision, and the Unbelievers hastened (for it). In the final days of the Holy Prophet Mecca was conquered, and the tribes of Arabia embraced Islam in throngs. The promise was kept true. Now seek forgiveness for thy Ummat that the Rank of Intercession may also be conferred. This Sura was sent down in the last days of his life. The Holy Prophet knew that the work (which he had to accomplish in this world) was done, now there is journey of the Hereafter."

اٰیاتہا ۵ سُوْرَۃُ اللَّھَبِ مَکِّیَّۃٌ رکوعہا ۱

(SURA LAHAB—MECCAN, VERSES 5)

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

۱۔ تَبَّتْ یَدَآ اَبِیْ لَھَبٍ وَّتَبَّ ○

1. Broke the hands of Abi Lahab and broke he himself.[1]

1. Abu Lahab (whose name is Abdul 'Uzza bin Abdul Muttalib) was the real uncle of the Holy Prophet (Be peace upon him), but due to his unbelief and wretchedness was the fiercest enemy of the Holy Prophet. When the Holy Prophet delivered the Message of Truth in any gathering this wretched fellow threw stones. and the feet of the Holy Prophet were wounded to bleeding. By the tongue he said. "People ! Do not listen to him, he is a liar and a heretic." Sometimes he said, "Mohammad promises us of those things that will be given after death. But we do not see they will ever happen.' Then he addressed them with his two hands and said

تَبًّا لَکَ مَا رَاٰی فِیْکَ شَیْئًا مِمَّا یَقُوْلُ مُحَمَّدٌ (صلی اللہ علیہ وسلم)

"Perish you both that I do not see anything in you which Mohammad describes !"

Once the Holy Propnet called the people climbing on the Mount Safa. At this call all the people gathered. He delivered the Message of Islam in a very impressive way and invited the people unto Islam. Abu Lahab was also present there. In some traditions it is given that he jerked his hands and said :

تَبًّا لَكَ سَائِرَ الْيَوْمِ أَلِهٰذَا جَمَعْتَنَا

(Perish thou ! Hadst thou gathered us for this word ?)

And in Ruhul Ma'ani some are quoted that he lifted a stone to throw at him. In brief, his wretchedness and enmity against Truth had reached the extreme. And at his activities when he was warned against the chastisement of God, he said : "If it is going to happen truly, then I have great wealth and children. I shall give them in ransom and get free from the chastisement."

His wife, Umme Jamil, had also great malice for the Prophet. The fire of enmity which Abu Lahab set ablaze, she added fuel to that fire. In the Sura, describing the end of both, a general warning is given that anyone, man or woman, relative or stranger, great or small, who girds up his loins on the opposition of truth eventually meets a disgraceful and destructive fate. The near relationship of the Prophet shall not save him from destruction. What chatterings Abu Lahab makes hurling his hands and what high-handedness he shows against the innocent Messenger of God waxing proud on his power ! He should know that now his hands are broken, all his chiefship is gone for ever, his works are spoiled, his power is broken and he has fallen into the pit of destruction. This Sura was sent down in Mecca. It is said that seven days after the Ghazwa of Badr a poisonous type of pimple erupted in his body, and the members of the family cast him apart for fear of infectious effects, and there he died For three days the corpse remained there in destitution. No one lifted it. When it began to rot, then his kith and kins called some Habashi labourers to dispose it. They dug a pit and pushed the dead body by a wood and filled it with stones from above. That was the disgrace and humiliation of this world, and the chastisement of the Hereafter is still greater, would that they knew !

2. His wealth availed him not, and neither what he earned.[2]

3. Now he shall fall into a flaming fire,[3]

4. And his wife, the carrier of the fire-wood.[4]

5. Around her neck is a rope of paim-fibre.[5]

٢- مَآ اَغۡنٰى عَنۡهُ مَالُهٗ وَمَا كَسَبَ ؕ

٣- سَيَصۡلٰى نَارًا ذَاتَ لَهَبٍ ۚ

٤- وَّامۡرَاَتُهٗ ؕ حَمَّالَةَ الۡحَطَبِ ۚ

٥- فِىۡ جِيۡدِهَا حَبۡلٌ مِّنۡ مَّسَدٍ ۚ

2. i.e. Wealth, children, honour, status—none could deliver him from chastisement.

3. After death he shall reach a very horrible fire emitting flames. Perhaps it is why the Holy Quran sustained his patsonymic appellation of 'Abu Lahab' —the world called him Abu Lahab because his cheeks brightened like the flames of fire, but the Quran has told that with respect to his final end he also deserves that appellation.

4. The wife of Abu Lahab, Umme Jamil, in spite of being wealthy, was so miserly and stingy that she herself collected the firewood from the jungle and cast the thorns in the way of the Holy Prophet, so that he might be troubled any way. Hence it is told that as she is a helper of her husband in the enmity of Truth and in causing injury to the Prophet of God, in the Hell too she shall accompany him, probably carrying there the woods of zaqqoom and cactus, that are the thorny bushes and trees of the Hell, thereby aggravating the fire of divine chastisement upon her husband, as said by Ibne Kathir.

Note :—Some Scholars have taken حَمَّالَةَ الْحَطَبِ to mean a back-biter. In the phrases of Arabic this word is used in the sense of a back-biter as ہیزم کش (Haizamkash) is used in Persian for a back-biter.

5. Strongly twisted and sharply pricking.

Most of the Commentators say that they are fetters and chains of the Hell, and this simile is given in accordance with حمالة الحطب because in lifting the load of woods rope is required. They write that she wore a precious necklace and said : "By Lat and Uzza I will expend this necklace in the enmity of Mohammad." (Be peace upon him). Hence it was necessary that in the Hell too her neck should not remain empty of necklace. And it is strange that the death of this miserable wretch also took place the same way—the rope of the bundle of woods fell round her neck and due to extreme strangulation she was throttled to death.

END

سُوْرَةُ الْاِخْلَاصِ مَكِّيَّةٌ رکوعہا ۱ آیاتہا ۴

(SURA IKHLAS, MECCAN, VERSES 4)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱. قُلْ هُوَ اللّٰهُ اَحَدٌ ○

۲. اَللّٰهُ الصَّمَدُ ○

In the Name of God, Who is, Excessively Compassionate, Extremely Merciful.

1. Say thou : 'That God is ONE.[1]
2. God is Independent.[2]

1. Those people who ask about God : "Like what is He ?" tell them that He is ONE, in whose Self there is no room for any numerousness, plurality and duality, neither has He any peer, nor like. In this the faith of the Majoos is refuted, who say there are two Creators—the Creator of good (Yazdan), the Creator of evil (Ahraman) Moreover, the Hindoos are also refuted who take three hundred and thirty million gods as partners in Godship.

2. Samad (صمد) is interpreted many ways. Quotin all those interpretations Tibrani (طبرانی) writes :

هذه صحیحه وهی صفات ربنا عزوجل هو الذی یصمد الیه فی الحوائج وهو الذی قد انتهی سؤدده وهو الصمد الذی لاجوف له ولا یاکل ولا یشرب وهو الباقی بعد خلقه (ابن کثیر)

"All these meanings are correct, and they are all the Attributes of our Lord. It is He unto whom is turned in all needs, i.e. all are dependent on Him and He is not dependent on anyone, and it is He whose glory and eminence in all perfections and attributes has reached the highest point, and it is He who is pure of the desires of eating and drinking, and it is He who shall be surviving even after the expiration of all creation."

By this Attribute of Independence the ideas of those ignorant men are set at naught who understand anyone other-than-God (غیر اللہ) as possessing independent power in any degree. Moreover, the faith of the Arya Samaj that Spirit and Matter are eternal is also contradicted, because according to their conviction God is dependent on Spirit and Matter in the creation of the universe, but they are not dependent upon God in their existence. (God forbid)

3. He has not begotten anyone, neither has He been begotten from anyone,[3]

4. And nor there is a match to Him anyone.'[4]

٣۔ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۙ

ع ٤۔ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۙ

3. Neither anyone is His seed, nor He is the seed of anyone. In this they are repudiated who hold Hazrat Massieh or Hazrat Uzair as the son of God, and think that the angels are the daughters of God. Moreover, those who believe that Massieh or anyone else is God are also repudiated by the clause لَمْ يُوْلَدْ i.e. the state of God is that no one has begotten Him, whereas it is evident that Hazrat Massieh was born from the womb of a holy woman, then how can he be God ?

4. When God has no match, then the son or wife is out of the question. In this sentence there is a negation of those nations who take any creature a peer to Him in any Divine Attribute, till that some insolent are such that they prove super-divine attributes in others beside God. In the Jewish literature Hazrat Yaqub is delineated to be wrestling with God and getting the upperhand. (God forbid)

END

سُوْرَةُ الْفَلَقِ مَكِّيَّةٌ رکوعہا ۱ اٰیاتہا ۵

(SURA FALAQ, SENT DOWN IN MEDINA, VERSES 5)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

۱۔ قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ○

1. Thou say: 'I came under the shelter of the Lord of the day-break,[1]

۲۔ مِنْ شَرِّ مَا خَلَقَ ○

2. From the evil of everything that He has created,[2]

۳۔ وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ○

3. And from the evil of darkness when it condensates.[3]

۴۔ وَمِنْ شَرِّ النَّفّٰثٰتِ فِی الْعُقَدِ ○

4. And from the evil of the women who blow in knots,[4]

---

1. The Lord of the day-break: Who brings out the light of the morning splitting the darkness of the night.

2. Any creation that has some evil in itself—I take refuge with Thee from its evil. Onward some particular things are pointed out suitable to the place.

3. The darkness of night wherein numerous evils especially sorcery etc. take place; or the eclipse of the Moon, or the sunset.

Hazrat Shah Sahib says: "It includes all sorts of darkness—the darkness of the exterior and interior, the darkness of indigence, distress and error.

4. النَّفّٰثٰتِ فِی الْعُقَدِ are those women or groups or souls who, at the time of conjuring, blow in the knots of hair or rope or tendon, reciting some magical formula. It is written that the sorcery which Labeed bin A'asam (لبید بن اعصم) had done on the Holy Prophet (Be peace upon him) was of the same kind and some girls had also taken part in it. (God knows better)

5. And from the evil of an envier when he envies.'[6]

٥- وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝ ع ١ ٣٨

5. Hazrat Shah Sahib says : ' At that time his evil influence comes into effect. No doubt, the influence of an evil eye is an actuality. But according to most of the Commentators the meaning of مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ is that when the envier is not able to control the envious state of his heart and expresses his envy practically, then ask God's shelter from his evil. If envy boils in the heart of a person involuntarily, but he controls his soul and does not behave under the influence of the envy then he is excluded to it.

Moreover, it should be remembered that Hasad (حَسَد) means the desire or wish for the declination of other's bounty given by God. As for this wish that I should also be endowed with the same bounty that is given to some other person does not come under Hasad i.e. Envy. It is called Ghibta (غبطہ) i.e. wish to have an equal good fortune. In the Hadith given in Bukhari لاحسد الا فی اثنین الخ (No envy except in two things—), the word حَسَد is used in the meaning of Ghibta غبطہ).

END

سُوْرَةُ النَّاسِ مَكِّيَّةٌ رکوعها ۱ اياتها ۶

(SURA NA'AS, SENT DOWN IN MEDINA, VERSES 6)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱۔ قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ○
۲۔ مَلِكِ النَّاسِ ○
۳۔ اِلٰهِ النَّاسِ ○
۴۔ مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ○
۵۔ الَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ ○
۶۔ مِنَ الْجِنَّةِ وَالنَّاسِ ○ ع ۱ ۳۹

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

1. Thou say: "I came under the shelter of the Lord of men,
2. The King of men,
3. The God of men,[1]
4. From the evil of that who misleads and hides,[2]
5. The one who casts thought (idea) into the hearts of men,
6. (He) is among jinn and among men.[3]

---

1. Though the state of Lordship and Kingship etc. of God comprehends all creatures, but the perfect manifestation of these attributes as has been done in men is not the share of any other creature. Hence the attribution of Lord, King, etc. is singularly made to men. Moreover, to be involved in temptations is not the state of any other creature except man.

2. The satan misguides and tempts man remaining out of sight. Until man remains in heedlessness his control over him enhances. When he remembers God becoming vigilent he recedes atonce.

3. The satan is among jinn as well as among men :

May God give shelter from both !

Conclusive Note :– In the interpretation of these two Suras Scholars and Philosophers have reproduced many of the critical points hidden in them. Hafiz Ibne Qayyim, Imam Razi, Ibne Seema, Hazrat Shah Abdul Aziz of Delhi have given elaborate accounts of their Tafsir. It is difficult to reproduce all of them here. Only the substance of the lecture of Ustazul Ustaz Hazrat Maulana Mohammad Qasim of Nanauta, Distt. Saharanpur, the Founder of Darul Uloom, Deoband, is given here so that it may prove a good omen for the excellent conclusion of the Noble Quran :

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيٰطِيْنَ الْاِنْسِ وَالْجِنِّ يُوْحِيْ بَعْضُهُمْ اِلٰى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوْرًا (انعام - رکوع ۱۴)

"It is a natural and common practice that whenever a new plant comes forth of the seed splitting the earth, the gardner or the owner of the garden harnesses all his efforts and courage in its protection. And he has to toil hard and care much unto that time that it reaches its limit of perfection becoming secure of all earthly and heavenly disasters. Now we should observe that what are those fatal disasters that bereave the owner of the benefits of its fruits, in the repulsion of whose evil and detriment the gardner is always assiduous in order to make his efforts successful ? From a trifling reflection it shall be known that such disasters generally come to pass in four different forms, for the prevention whereof the gardener most urgently requires four things :

(1) To keep off the teeth and mouths of those herbivorous animals in whose nature the eating of herb or grass is inherent.

(2) To have full management of all those factors that are necessary for the survival and growth of the plant as the water of well, canal or rain, air, heat of the sun, etc.

(3) The frost or hail should not fall on it that may be the cause of the congestion of its natural heat, because this thing hinders its growth and progress.

(4) The enemy of the owner of the garden or some envier should not cut down its branches and leaves etc, or uproot it.

If these four things are managed properly then hope from God should be cherished that the plant shall grow, mature and fructify and the people shall benefit from its fruitful branches. Just in the same way we should seek shelter of the Creator of the heavens and the earth (the Lord of splitting, the Splitter of the Seed and nucleus, and the Real Owner and the Lord Cherisher of the garden of the universe) from these very four types of disasters as described above, for the tree of our own existence and for the tree of our Eman.

So it should be known that as in the first case the harmfulness of the herbivorous animals was merely due to the demand of their nature, similarly the annexion of evil towards مَا خَلَقَ also indicates that the evil in that creature is proved by virtue of its own disposition, for the creatures, and in the issuance of that evil no other factor, except their nature and innate urges, has any role to play, as it is a general observation in snake, scorpion and in all other carnivorous animals and beasts. Shaikh S'adi has rightly said :

نیش عقرب نہ از پئے کیں است مقتضائے طبیعتش این ست

"The stinging of the scorpion is not out of any envy, it is simply the demand of its nature."

After that, in the second stage instruction is given to take refuge from غَاسِقٍ اِذَا وَقَبَ which according to the Commentators, means, either the night when it is pitch dark, or the sunset or the eclipse of the moon. Whatever

meaning we take, one thing is definite that the generation of evil from the 'Ghasiq' depends upon its hiding (Waqoob). And it is evident that in hiding there is nothing but that its connection with us is cut off, and those benefits which we got at the time or its appearance are gone. But when it is so then this similitude does not apply to any other thing than the law of cause and effect, because the existence of effect depends upon the existence of causes and factors, and unless the relation of causes with their effects is maintained, no effect can be successful in its being. And this is that thing which we had described saying that if proper management of water, air, solar heat (in brief all factors of life and development) is not made, then the plant shall fade and wither.

Now after that the third تعوذ (seeking shelter) is made from نَفّٰثٰتِ فِی الْعُقَدِ 'the evil of those women who blow into knots ' And it is said before that it means the magic activity. Those who recognize the existence of magic, they accept that by the influence of magic original marks of nature are overshadowed, and some unreal effects predominate the main calls of the inner self of the bewitched person. So this disaster of magic is very similar to that disaster that could be created by the fall of frost etc. and by the congestion of natural heat, hindering the growth of the plant. In the magic story of Labeed bin A'asam the words : فقام علیہ الصلوٰۃ والسلام کانما انشط من عقال

(So stood the Holy Prophet (Be peace upon him) as if he was tightened with shackles)also show clearly that something overcoming him had concealed the demands of his nature, which was dispelled by the leave of God when Hazrat Jibraeel pronounced the words of تعوذ (seeking refuge).

Now of those disasters for which seeking safeguard was made imperative, only one last stage is left i.e. some enemy of the owner of the garden on the basis of enmity and malice may uproot the plant or cut down its branches and twigs. This degree of evil is very clearly explicated by the words مِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ

Of course, in this deliberation, if there is any deficiency it is only this much that sometimes the seed does not have to face any of these four disasters, nay, but before its very growth either some insects (چونٹیاں) suck the very essence of the nucleus of the seed, whereby the growth of the seed takes place, and which we can call the heart of the seeds or the core of the Seed ("سویدائے تخم" یا "قلب الحبوب"). Or the seed is eaten by weevil inside and becomes hollow and unable to grow. Perhaps to compensate for this cursory deficiency, instruction in the next Sura is given to take refuge with God from the evil of the الْوَسْوَاسِ الْخَنَّاسِ (slinking insinuator), because وسواس are these corrupt ideas and notions that put obstacles in the strength of Eman, not appearing visibally but internally, and whose treatment is not in the possession of anyone except the Knower of the mysteries and secrets. But when the confrontation of the temptations (وساوس) is with the Eman, so to dispel the temptations it was required to cling to those Attributes that are counted as the original preliminaries and sources of Eman, and whereby the Eman is succoured. Now . ' experience it is known that in the first instance the growth of Eman (submission and surrender) is achieved by observing the limitless cherishings of God, the High, and His innumerable rewards and bounties. Then when we observe His Absolute Cherishing, our mind is conveyed to this fact that He is also the Lord of Honour, king of the kingdom and the Absolute Emperor, because

absolute cherishing means providing all sorts of physical and spiritual necessities, and this work can not be done by anyone except such a Being who is the source of all perfections and who is the owner of all sorts of necessities, and no single thing of the world should escape His Sovereign power and possession. Such a Being only, we can call the King of the Kingdom and the Absolute Emperor. And, no doubt, His state only should be : لِمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ

In other words, Kingship or Ownership, is the name of such a strength whose operative rank is known by the name of Lordship (ربوبیت), because the total substance of Lordship is the donation of benefit and the dispelling of harm, and to be powerful over these two things is the rank of the Absolute King. Then moving a bit forward we get the trace of His Divinity (Godship) from His Absolute kingship because God is that before whose order the neck is bent and before His order the command of anyone else is not cared about. So it is evident that this surrender and service is not suitable before anyone except the Perfect Lordship and the Absolute Kingship, and none except God deserves these two things, hence the Attribute of Divinity and Godhead is also proved alone for Him, the One, without an associate. Recite :
اتعبدون من دون الله مالا يملك لكم نفعا ولا ضرا

Hence the first Attribute that becomes the source of Eman is the Lordship, after that, the Attribute of Kingship and surpassing all is the rank of Godhead or Divinity. So the one who makes appeal in the Court of God to get protection for his Eman from the injury of satanic insinuations, it will be suitable for him to go in the same way, degree by degree, from the lower court to the higher court, as He has Himself described His Attributes in degrees رَبِّ النَّاسِ ، مَلِكِ النَّاسِ ، اِلٰهِ النَّاسِ (Lord of Men, King of Men, God of Men) in Sura Nas.

And it is a strange thing that here three attributes are mentioned towards the side of that of whom protection is sought without the conjunction of 'and' and without the repetition of the preposition of باء جارّہ similarly three things are also seen towaros the side of that from whom the protection is sought and which are described as quality in quality. This you can understand in this way that put the word وَسْوَاس in the face of the Attribute of Godship, because as the Real One of whom protection is sought is the God of Men, and 'King' and 'Lord' are appointed as signs to approach Him, similarly the reality of what from whom protection is sought is only this وسواس (insinutator, whisperer) whose quality is described onward as خناس . Khannas means that the satan in the state of heedlessness of man injects evil ideas into his heart, and when someone becomes alert the satan recedes like thieves. To manage such thieves and rascals and to secure and protect the subjects from their high-handedness is the main duty of the ruling Kings. Hence it will be proper to put this quality of insinuation in face of the 'King of Men.' And الَّذِیْ یُوَسْوِسُ فِیْ صُدُوْرِ النَّاسِ which is the operative stage of Khannas (خناس) and which we can allegorically call the house-breaking action of the thieves, should be put in face of the 'Lord of Men' (which is the operative rank of the 'King of Men' as said before), then see what a perfect and full confrontation appears between مستعاذ منہ and مستعاذ بہ (between the one from whom protection is sought and the one of whom the protection is sought) : واللہ اعلم باسرار کلامہ

And God better knows the mysteries of His Word.

Note 1 :—It is quoted from a number of Sahaba e.g. Hazrat 'Aaesha Siddiqa, Ibn Abbas, Zaid bin Arqam, (God is well-pleased with them) that some Jews pronounced spell on the Holy Prophet, whereby a kind of sickness touched the holy body of the Prophet. During this period it also happened that he had done some worldly job, but to him it occurred that he had not done it, or he had not done a work but it occurred that he had done it. For its treatment God sent down these two Suras, and by their influence that effect was dispelled by the leave of God. It should be made clear that this event is given in Bukhari and Muslim and no Muhaddith has ever brought forward any cross-examination about it, and such a state is never against the rank of Messengership, as sometimes the Holy Prophet fell sick and sometimes he got fainted or sometimes in the prayer forgetting occurred, and he said : انما انا بشر انسى كما تنسون فاذا نسيت فذكرونى

(I am also a mortal, I forget as you forget, so make me remember when I forget.)

Reading this state of sickness, swooning and forgetting, can any person say that how we can believe in the Revelation he brought and in other words which he spoke, thinking that he might have also erred in those things or he might have forgotten some words of Revelation. If the occurrence of swooning and forgetting does not imply entertaining doubts in the Divine Revelation and the Duties of Prophethood, then how can the mere fact that sometimes he forgot to have done a work imply lifting trust from all his teaching and functions of Prophethood. It should be remembered that sickness, swooning, forgetting etc. are accidental occurrence and are the properties of mortality. If the Prophets are mortals, then these mortal properties do not degrade their rank or position, and they can never exercise any wrong effect on the Prophetic duties and performance. When it is proved by the decisive arguments and the bright reasons that he is the True Messenger of God then it shall also be recognized that God has sufficed for his innocence also and He is Himself responsible to make him remember His Revelation, to make him deliver the Revelation and explain it to mankind. No power can disturb him in the performance of his Prophetic duties of delivering the Divine Message with absolute exactness. Be it Satan, Soul, Disease, Sorcery or anything else, no one can put obstacles in the way of his Prophetic Mission, i e. those affairs that are connected with the purpose of raising. The Unbelievers called the Prophets by such words as possessed, bewitched, etc. Their main aim by such words was to falsify Prophethood and to show that by the influence of sorcery their wisdom was disturbed and they had become demented. In other words by the word 'possessed' or 'bewitched' they took the meaning of demented i.e. they said that they were suffering from general mental enfeeblement or acute mania, and in utter dementia they spoke irrelevant words which they named Divine Revelation. (May God preserve !) This is why they have been refuted in the Quran at very many places, but it never claimed that the Prophets were pure of mortal necessaries and they were above the influence of incantation. Of course, they are innocent and no temporary phenomenon can exercise any influence in the performance of their Prophetic functions.

Note 2:—These last two Suras are known as معوذتين All the Sahaba are unanimous on their being the Quran, and from their period upto this time

is proved by succession (تواتر). It is quoted about Ibne Mas'ud only that he did not write these two Suras in his Mushaf (مصحف). But it should be made clear that he also had no doubt in their being the Word of God. He believed that those were the Word of God and undoubtedly sent down from heaven. But he thought they were meant for the treatment of sorcery, he knew not whether they were sent down for recitation or not. So he thought it against precaution to insert them in his Mashaf and associate it with that Quran whose recitation was required in the prayer etc.

In Ruhul Bayan (روح البيان) the following extract is given :—

"انه كان لا يعد المعوذتين من القرآن وكان لا يكتبها فى مصحفه يقول انهما منزلتان من السماء وهما من كلام رب العلمين ولكن النبى عليه الصلوٰة و السلام كان يرقى ويعوذ بهما فاشتبه عليه انهما من القرآن او ليسا منه فلم يكتبها فى المصحف". (صفحہ ۷۲۳ ، جلد ۴)

And Qazi Abu Bakr Baqallani writes :

"لم ينكر ابن مسعود كونهما من القرآن وانما انكر اثباتهما فى المصحف فانه كان يرى ان لا يكتب فى المصحف شيئًا الا ان كان النبى صلى الله عليه وسلم اذن فى كتابته وكان لم يبلغ الاذن". (فتح البارى صفحہ ۵۷۱ ، جلد ۸)

Hafiz has quoted the words of another scholar:

"لم يكن اختلاف ابن مسعود مع غيره فى قرآنيتهما وانما كان فى صفة من صفاتهما". (فتح البارى صفحہ ۵۷۱ جلد ۸)

However, this was his personal opinion, and as Bazar has said no single Sahabi agreed with him, and it is very probable that he might have not stuck to his own opinion when it had been proved to him by continuation that it was also the part and parcel of the Quran to be recited.

Moreover, this individual opinion of Ibne Mas'ud is known by a single information (خبر واحد) and it can not be worthy of hearing in face of the Quranic continuation (succession).

In Sharah Muaqif (شرح مواقف) it is given :

ان اختلاف الصحابة فی بعض سور القرآن مروی بالآحاد المفیدة للظن ومجموع القرآن منقول بالتواتر المفید للیقین الذی یضمحل الظن فی مقابلته فتلك الآحاد ما لا یلتفت الیه شان اسلمنا اختلافهم فیما ذکر قلنا انهم لم یختلفوا فی نزله علی النبی صلی الله علیه وسلم ولا فی بلوغه فی البلاغة الاعجاز بل فی معجودکونه من القرآن وذلك لا یضر فیما نحن بصدده اه

Hafiz Ibne Hajr Says :

واجیب باحتمال انه کان متواترا فی عصر ابن مسعود ولکن لم یتواتر عند ابن مسعود فانحلت العقدة بعون الله تعالی

And Sahib-e Ruhul-Ma'ani (صاحب روح المعانی) says :

ولعل ابن مسعود رجع عن ذلك - اه

END

Thanksgiving Prayer

With which tongue should I pay thanks to that Magnanimous Lord by whose pure grace and ease this grand work reached its completion ?

O God ! I offer today—the Day of 'Arfa and the time of stay in 'Arafat—a short service of Thy Holy Word, which is accomplished only by Thy Divine grace and succour, in Thy Holy Court with great humbility and meekness. May Thou accept it by your grace and magnanimity.

O God ! I recognize this fact that in the performance of this service I could not pay the right of sincerity, but when Thy mercy and clemency changes evils into virtues, it is not a big thing for Him if He transforms this form virtue into real virtue. My idea with Thee is verily that Thou shalt make this insignificant action everlasting by Thy magnanimous generosity and shall benefit me in both the worlds by its fruits.

O God ! By the blessing of the Holy Quran forgive me, my parents, my spiritual guides and teachers, my kith and kins, my friends, and those who proposed and moved me to this good work, or those who helped me in this magnificent work, forgive them all and make them peaceful and secure from the disasters and misfortunes of this world and the Hereafter, and join me with my Sheikh, Hazrat Maulana Mahmood Hasan Usmani, in Paradise, who is the Translator of this Quran in Urdu.

The Poor Servant.
Fazlullah i.e. Shabbir Ahmed
Son of Fazlur Rehman Usmani,
9th Zil-Hij, 1350 A.H.
Deoband

I pray to God in the same words that Hazrat Allama Shabbir Ahmad Usmani used in his above thanks-giving prayer.

The Poorest Servant
Mohammad Ashfaq Ahmad,
21st Zeequad, 1401 A H.
Karachi.