

"Tafsiri-Guide to the Quran"  
(the Second Part)  
(from Surah Yunus to Surah Furqan)

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Al-Hamdu Lillah

Surah YOUNUS  
(Consists of 11 Ruku; MK-6)

*YOUNUS-The First Ruku*

1. Alif Lam Ra. These are the verses of the wise Book.
2. What- is it a wonder to the people that We revealed to a man from among themselves, saying: Warn the people and give good news to those who believe that theirs is a footing of firmness with their Lord. The disbelievers say: This is most surely a manifest enchanter.
3. Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is firm in power, regulating the affair, there is no intercessor except after His permission; this is Allah, your Lord, therefore serve Him; will you not then mind?
4. To Him is your return, of all (of you); the promise of Allah (made) in truth; surely He begins the creation in the first instance, then He reproduces it, that He may with justice recompense those who believe and do good; and (as for) those who disbelieve, they shall have a drink of hot water and painful punishment because they disbelieved.
5. He it is Who made the sun a shining brightness and the moon a light, and ordained for it mansions that you might know the

computation of years and the reckoning. Allah did not create it but with truth; He makes the signs manifest for a people who know.

6. Most surely in the variation of the night and the day, and what Allah has created in the heavens and the earth, there are signs for a people who guard (against evil).

7. Surely those who do not hope in Our meeting and are pleased with this world's life and are content with it, and those who are heedless of Our AYAAT:

8. (As for) those, their abode is the fire because of what they earned.

9. Surely (as for) those who believe and do good deeds, their Lord will guide them by their faith; there shall flow from beneath them rivers in gardens of bliss.

10. Their cry in it shall be: Glory to Thee, O Allah- and their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.

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By the name of Allah, now after the completion of the First Part of the "Tafsiri-Guide to the Quran", I, MSD, seek His protection from the Satan and take the start for its Second Part (at ISHA at the 24th day of December 2019) by the comments on Surah YOUNUS; Al-Hamdu Lillah; note that YOUNUS-AS (i.e. Jonah) was the Messenger of Allah whom one of the huge fish swallowed by the command of Allah and then put him at the shore by the command of Allah; this Surah starts with the letters that are among the MUQATTA'AAT (that means the 14 disjointed letters that are among the Arabic alphabets that come at the commencement of 29 SURAH in specific combinations); many of

ULAMA take these letters as among the MUTASHABEHAAT (the meanings of which are not much evident and not necessary to know in the understanding of the Quran); note that these all letters are present at Surah FATIHA and my writing "Expressions of the Quran" presents much detail for them; the first AAYAT here says that these are the AAYAAT of the most wise book (i.e. Surah YOUNUS at the Holy Book Quran which is at LAUHE-MAHFUZ, the Secured Written Tablet, the book of Allah which is related to predestination) and so it tells here that this Surah is certainly filled with the highest of wisdom (which comes by the firm belief in TAUHID); note that where the AAYAT after ALIF-LAM-RA mentions the Book, it tells the Secured Written Tablet that has all commands of Allah and all matters of destiny so those are the matters that relate to the will of Allah; it records all of the Holy Book Quran that Allah revealed to Muhammad PBUH, His last Messenger, which he received by Gabriel-AS; the first Ruku tells that Allah has not only created the man but He also has provided His message to him by His Messengers (who all were among the mankind) for his spiritual need that is the Guidance to the right path and He also has provided resources for his physical needs at the world; Al-Hamdu Lillah; note that there are places in the Quran where Allah has narrated the creation of the man and there, He also has mentioned the physical resources that He has provided to him at the world to maintain his life with that narration and there, He also has told about the true guidance that He has provided through His Messengers (as for instance in BAQARAH that we have studied at its third and its fourth Ruku); so Allah has provided all that the person needs to get the Guidance to the right path and He also has provided resources so that he maintains himself physically too; Al-Hamdu Lillah; there

are such AAYAAT in the Quran that have told clearly that Allah has made His creation to work for the benefit of the man (see for instance Surah JATHIA-12 & 13) and He has especially assigned the sun and the moon to work for his necessary safety; the last three AAYAAT of the fifth Ruku at Surah IBRAHIM tell us, "Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you; and He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day; and He gives you of all that you ask Him; and if you count Allah's favors, you will not be able to number them; most surely (most of) the mankind is very unjust, very ungrateful" (Surah IBRAHIM-32, 33 & 34); as according to the Quran, the only aim of life that the man has (like all other creation of Allah), is to get the pleasure of Allah by total surrender to Him and besides this, there is no other aim of life (see Surah ZAARIYAAT-56), so Allah has taken care that the man finds total ease for this necessary task; the words that "He gives you of all that you ask Him" means that Allah has provided the man everything that would ensure his safety so that he fulfills his task with all fervor without any true attachment to the life at the world; Al-Hamdu Lillah; note that there is one of authentic Ahadith that asks the Muslims not to go away from such place where some infectious disease has taken hold of - and if it occurs somewhere then they would not go into that place; this also implies that with the most necessary preventive measures, the Muslims would certainly go-on with their normal routine of life with TAWAKKUL upon Allah as nothing ought to affect such

normalcy; Al-Hamdu Lillah; the Muslim persons at authority would see that they do not present any issue even of some concern in such manner that the Muslims feel themselves prey to some deadly physical affliction that would certainly kill them en-masse; Allah has cared for all but His care especially to the safety of the Muslims is very high as they are very near to Him; He has built the immune system in such positive manner that it would fight-on ultimately to safety whatever physical affliction that the Man faces so the Muslim person would plead Allah for his safety after taking the necessary measures against it; the most necessary minimum of measures to its prevention includes keeping some necessary physical distance among each other if it is most infectious and keeping the direction of their faces away from persons when they sneeze or cough; even more important is that they keep SAUM besides obligatory generally in such situation and say the obligatory SALAH and give the SADAQAH to the needy; the Muslims would necessarily care to live on normal in their collective living with TAWAKKUL upon Allah (i.e. total trust upon Him) so that they manage themselves with necessary sobriety without any unnecessary concern to any physical affliction whatsoever; Al-Hamdu Lillah; certainly, Allah only is the Creator of all and He always has all of His good attributes and He is RABBUL-AALAMIN, the only true Lord of all the worlds, so He asks for the total obedience from all of His creation most sincerely and the Man and the JINN, the only two of His creation having the free-will, must certainly obey Him by their free-will; Al-Hamdu Lillah; He has made them all and He would raise them all from dead so that He gives everyone who has believed righteously and has good deeds according to that belief, the good result that he deserves; and so that those who have disbelieved in the

righteous teachings get the boiled water to drink and extreme punishment due to their doings; this detail about the Ruku tells us that its first four AAYAAT present the most basic teachings of Islam that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); this Surah presents the fact emphatically that all persons would receive their respective accounts at AKHIRAT, that would relate to their respective belief and their respective deeds that they committed at the life at the world; Al-Hamdu Lillah; then there are three couple of AAYAAT which respectively tell that Allah has created the sun and the moon by specific rulings for them to obey; and that tell about those persons who do not have belief in AKHIRAT (the true life ahead where all persons certainly would have to answer for their belief and their deeds), who have engaged themselves totally at the life at the world and have become oblivious to practice the commands of Allah so their abode at AKHIRAT is the hell-fire; and that tell about the true Muslims that those who righteously believe and do good deeds, their Lord will guide them by their faith and they would get JANNAH where they would recite the praise of Allah and the last of their cry shall be that the praise be to Allah, the Lord of the worlds; Al-Hamdu Lillah; so taking these three couple of AAYAAT from the fifth to the last, the fifth and the sixth AAYAAT tell that Allah has created the sun as DHIYA (that is the flaming light that it brings forth by its burning) and the moon as NOOR (that manifests that light by reflection that is pleasant in character) so

He has made it (the moon) in such manner that its phases (that represents its mansions through which it passes successively every month) impress the world most subtly; the words ahead tell that they both are such that by them, the people would get the knowledge of the years that pass on; certainly, Allah has created everything and certainly, Allah is the only true Lord; Al-Hamdu Lillah; so in the variation of the day and the night and in whatever Allah has created at the heavens and the earth, there are AAYAAT (which means here "the signs for the true guidance") for all those persons who have TAQWA (i.e. the fear of Allah) inside; note about this term TAQWA that when Allah sent Adam to the world, He told him that those among his descendants would get the JANNAH, their actual dwelling place, who keep to righteousness in their belief and deeds; but those who disbelieve and reject the true guidance, they would be put into the hell-fire; so the Quran asks all persons to have TAQWA to Allah that is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope towards Him that He would keep them safe from the Satan at all times and at all places; Al-Hamdu Lillah; so if he/she does not live as the righteous believer in the Truth (the fundamental teachings of Islam) with righteous deeds, he/she would lose the opportunity to show his/her worth for JANNAH and would be put into the hell-fire as Allah would certainly fulfill His word; Al-Hamdu Lillah; the Quran tells all of the mankind that Allah made the earth as an easy ground for them all to live in and made the heaven as the roof to all of them from which He sent waters upon the earth and took out fruits (& crops) of earth by that for them as edibles; this is which they certainly

see clearly so they must not take anyone equal to Him in power as He only has the ASL (true) authority; Al-Hamdu Lillah; in this context, the next couple of AAYAAT that are AAYAT-7 & 8 indicate that it is extreme idiocy of those persons who have become oblivious to the fact that they have to answer Allah at the Day of Judgment and have taken the life at the world as all that they have to work for, and who have become satisfied with whatever material benefits they get at this life and who are totally oblivious of the AAYAAT that Allah has provided to them in their own-selves and around their own-selves, so their abode is the hell-fire due to the base deeds that they engaged in; the last couple of AAYAAT at the first Ruku tell about the true Muslims that they have realized the Truth so they believe in it and they do good deeds; their Lord will guide them in all issues by their faith and they would certainly get the true success at AKHIRAT that is they would receive the JANNAAT beneath which flow the beautiful streams as it would be clear there that they have attained the pleasure of Allah; they would constantly recite the praise of Allah there and the last of all their statements would only remain that "Praise be to Allah Who is the Lord of all the worlds"; Al-Hamdu Lillah.

### YOUNUS-The Second Ruku

11. And if Allah should hasten the evil to men as they desire the hastening on of good, their doom should certainly have been decreed for them; but We leave those alone who hope not for Our meeting in their inordinacy, blindly wandering on.

12. And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on



Us on account of an affliction that touched him; thus that which they do is made fair-seeming to the extravagant.

13. And certainly We did destroy generations before you when they were unjust, and their apostles had come to them with clear arguments, and they would not believe; thus do We recompense the guilty people.

14. Then We made you successors in the land after them so that We may see how you act.

15. And when Our clear AAYAAT are recited to them, those who hope not for Our meeting say: Bring a Quran other than this or change it. Say: It does not beseem me that I should change it of myself; I follow naught but what is revealed to me; surely I fear, if I disobey my Lord, the punishment of a mighty day.

16. Say: If Allah had desired (otherwise) I would not have recited it to you, nor would He have taught it to you; indeed I have lived a lifetime among you before it; do you not then understand?

17. Who is then more unjust than who forges a lie against Allah or (who) gives the lie to His AAYAAT? Surely the guilty shall not be successful.

18. And they serve beside Allah what can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say: Do you (presume to) inform Allah of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him).

19. And people are naught but a single nation, so they disagree; and had not a word already gone forth from your Lord, the matter would have certainly been decided between them in respect of that concerning which they disagree.

20. And they say: Why is not a sign sent to him from his Lord?  
Say: The unseen is only for Allah; therefore wait-- surely I too,  
with you am of those who wait.

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The first four AAYAAT of this Ruku tell about the leaning of the Man that he asks for his ease in the life at the world but he needs to remember that if Allah intends to put destruction upon him due to his wrongs, Allah would certainly finish him and all such persons who do not have the belief in answering Him at AKHIRAT; the earth belongs to Allah (and all the heavens and all that is between them) so Allah has the full authority to punish them immediately yet He gives time to all such persons to better themselves as His blessing to them all, up-to certain period ahead; so Allah leaves these persons who are most uncaring to the commands of Allah, rejoice in their inordinacy in wrongs but when the time He has appointed for them does come then His wrath certainly takes them; He put His destruction to those unjust generations who were before the persons living now though the Messengers of Allah came to them who provided them the true guidance yet they did not accept it; so this is how Allah punishes such unjust persons; then Allah provided other persons to inherit the places at the earth and that provision too is to see how these persons believe and put their lives to practice as He has provided the life to the Man only for his examination here and he has to remain committed to Him only; Al-Hamdu Lillah; AAYAAT-15, 16, 17 and 18 tell that whenever the AAYAAT of the Quran are read to them, those among them, who do not have any belief in the Day of Judgment where they would have to answer Allah, the true Lord, say that the Prophet (PBUH) should bring some other Quran that

has some other teachings or he should change this one to accommodate their ideas; O Muhammad PBUH, tell these ignorant persons that I have no authority to change it by myself and in fact, I even do obey it without ever thinking about any change in it as that has been given fairly to my spirit from my true Lord and I certainly fear Allah, the true Lord, that if I even commit any disobedience to Him, I would get the punishment on the severe day of punishment; note that the Surah is referring for the third time to such persons who do not believe in the Day of Judgment (by referring to them as "those who hope not for Our meeting") and this denotes that to remember that Day in all issues of life with total commitment to Allah, the true Lord, is the asking of the highest of wisdom for the Man; Al-Hamdu Lillah; O Muhammad PBUH, tell these ignorant persons that if Allah did not intend for me to provide the true guidance from Him then I would not have read this Quran to them who disbelieve it and then they who disbelieve it, would not have had any opportunity to realize the Truth to save themselves that it provides clearly; tell them that they must certainly be mindful that I have remained among them for many of years now so they know quite well about all my life and due to those years, they are well-aware that I do not speak lies even in the ordinary issues of life so how it is that I speak lies against the beautiful teachings of Allah now that He has provided to me for the true guidance of all peoples of the world; do they not get this most obvious fact; Al-Hamdu Lillah; so then who would be more unjust than that person who forges lies against Allah (so I insha-Allah would never be among such wrong persons) or who rejects His AAYAAT by taking them as lies (so they must be mindful about their unjust attitude against Allah); due to their unjust attitude, Allah would end the period of His tolerance for

them and take away any of their leaning to acceptance of the Truth that would result in their straying away from the true guidance that ultimately would result in their severe punishment at AKHIRAT; Allah certainly does not provide the true success to such highly sinful persons; but even with all opportunity to realize and accept the Truth, these disbelievers worship such things leaving the worship of Allah that are unable to provide any harm to them or any safety from harms to them and they say about them that these are their intercessors in front of Allah if they ever meet Him; and they say that these would lead them to all safety from all the torments that He puts on them; O Muhammad PBUH ask them if they intend to inform Allah about such things that He is unaware of at the earth and at the heavens (that means at anywhere in the whole of the creation and the text implies that there is no such thing anywhere as nothing is out of His true knowledge; Al-Hamdu Lillah); they wrongly believe that the objects that they worship would be intercessors for them in the court of Allah and Allah would never reject the pleas of their intercessors for them so now they feel that they have nothing to worry but they certainly would see their huge grievous error at the Day of Judgment; glory be to Allah, and supremely exalted is He above what they take as objects to worship besides Him, the true Lord; Al-Hamdu Lillah; note here that though Allah would allow the most good believers in the Truth (who had always taken the righteous attitudes in the issues of life at the world) the right to present the case in favor of some person there at AKHIRAT yet it would remain limited for only those sinful persons that rise as the believers in the Truth (the fundamental teachings of Islam) from the graves there and for whom, He does intend to get the safety from the hell-fire; it would strictly apply there to

the specific subject and the specific object in this issue so it is extreme idiocy to become uncaring to the true belief or even to the good deeds by this concept that is named as SHAFAT and it certainly would not apply to the disbelievers to the Quran; see the third AAYAT of this Surah that reads - "Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is firm in power, regulating the affair, there is no intercessor except after His permission; this is Allah, your Lord, therefore serve Him; will you not then mind"; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku tell that all of the mankind was one UMMAH (at the right path) but with the passage of time, the difference occurred between them and so among the mankind, there came to be two kinds of persons as regards to belief; AAYAT-2 of Surah TAGHABUN tells that explicitly as it reads, "it is He Who has created you (all of the mankind); and of you are some that are disbelievers, and some that are Believers: and Allah sees well all that you do"; so these are the two nations only that have remained among the mankind; all the Believers would get the true success at AKHIRAT by the will of Allah as they had worked at the world for the pleasure of Allah though there would be lower and upper levels in them; these all believers are mentioned at Surah NISAA-69 that reads, "Whoso obeys Allah and the Messenger PBUH, they are with those unto whom Allah has shown favor among the NABIYYEN (the Prophets) and the SIDDIQIN (the most truthful virtuous persons) and SHUHADA (the martyrs in the way of Allah who bear witness to the Truth) and the SALIHIN (the righteous Muslims); the best of company are they"; Al-Hamdu Lillah; as for the disbelievers, they include the four major types that are the Jews and the NASARAA (i.e. the Christians); these both were initially on the right path by the

guidance of Torah that also was the book of Allah that He had provided to Moses-AS but with the passage of time, some of things that related to extreme disbelief had made way into their descendants; the other two mentioned among the disbelievers are the pagans (those who worship idols and those who make partners to Allah in His authority or in any of His attributes that are QADEEM, ASL and LA-MEHDUD; see the note on Surah FATIHA) and the hypocrites (those persons who claim to be the believers in the fundamentals of Islam but they clearly have their attitudes against the teachings of Islam and they do show adversity to Islam in their speech often yet they would clearly manifest as hypocrites at AKHIRAT); if Allah had not set the specific respective times of their destruction, their fate would have been decided at the world just as they took-up differences in belief and the wrath of Allah would have taken them then and there; but Allah gives all persons the time to show their true colors with time in the ups and downs of the life so this is His blessing upon all persons that He has provided them the opportunity to reflect on the AAYAAT (the teachings of the Quran) that are presented to them, yet their mindset is such that they ask for such other AAYAT (the sign; the miracle) besides the Quran that manifests by the Prophet Muhammad PBUH (that proves to be the sign of destruction upon them); so O Muhammad PBUH, tell them that only Allah truly knows what is ahead in time (that means that Allah has set the world in such manner that it would show ahead clearly that the Islamic teachings only denote truly the word of Allah that they need to practice) so wait on to see it; and tell them O Muhammad PBUH - that you also would remain among those who do wait; Al-Hamdu Lillah.

### YOUNUS-The Third Ruku

21. And when We make people taste of mercy after an affliction touches them, lo! they devise plans against Our AAYAAT. Say: Allah is quicker to plan; surely Our apostles write down what you plan.

22. He it is Who makes you travel by land and sea; until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice, a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are encompassed about, they pray to Allah, being sincere to Him in obedience: If Thou dost deliver us from this, we will most certainly be of the grateful ones.

23. But when He delivers them, lo- they are unjustly rebellious in the earth. O men- your rebellion is against your own souls-provision (only) of this world's life- then to Us shall be your return, so We will inform you of what you did.

24. The likeness of this world's life is only as water which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly thereby, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We render it as reaped seed; produce, as though it had not been in existence yesterday; thus do We make clear the AAYAAT for the people who reflect.

25. And Allah invites to the abode of peace and guides whom He pleases into the right path.

26. For those who do good is good (reward) and more (than this); and blackness or ignominy shall not cover their faces; these are the dwellers of the garden; in it they shall abide.

27. And (as for) those who have earned evil, the punishment of an evil is the like of it, and abasement shall come upon them-- they shall have none to protect them from Allah-- as if their faces had been covered with slices of the dense darkness of night; these are the inmates of the fire; in it they shall abide.

28. And on the day when We will gather them all together, then We will say to those who associated others (with Allah): Keep where you are, you and your associates; then We shall separate them widely one from another and their associates would say: It was not us that you served:

29. Therefore Allah is sufficient as a witness between us and you that we were quite unaware of your serving (us).

30. There shall every soul become acquainted with what it sent before, and they shall be brought back to Allah, their true Patron, and what they devised shall escape from them.

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This Ruku provides the comparison between the life at the world and the life at AKHIRAT; it tells the disbelievers what the life at the world is except the matter that relates to illusion as they work on so hard for profits uselessly when they do already fulfill their necessities here, and there is always the danger of loss and with that, of the destruction by such calamities that Allah sends upon them; in addition, they would certainly die as no person is immune from that so they should ponder upon the matter as to see what is the use of unnecessary efforts here at the life of the world; if they observe the lives here, even that would tell them that it is an examination and the time would come where they would be liable to answer about their belief and about their deeds; they ought to have kept the life at the world to necessity but



they have taken it to obsession so what a waste of the precious time; they are totally uncaring to the life of AKHIRAT that they needed to consider in all their tasks with their total attention towards Allah; there certainly is no danger of any wastage to any of their good efforts for AKHIRAT that they do take-up with the righteous belief; Al-Hamdu Lillah; that certainly is the true life and that certainly is the true success; Al-Hamdu Lillah; the first AAYAT of the Ruku tells that those all who ask signs to believe in the Prophet PBUH, if they ponder upon the life itself, they would see that even the safety to their life here is one of the signs for the matter that Allah has put the mankind into an examination; He would certainly ask them about their lives here at AKHIRAT yet whatever time He has allotted to them at the world to show their worth, they would complete that for sure; there are times where some person of them faces extreme troubles when it seems that it is the end of his life for him yet Allah provides safety to him from his death at such times so then, he needs to become most grateful to Allah; however, it happens that he devises ways to challenge Allah and so his death takes him as one of the disbelievers; certainly, Allah has appointed angels that write all that anyone does and everyone is liable to answer at AKHIRAT for his belief and his deeds; the four AAYAAT ahead explain that Allah only, saves the life, property and the honor of all persons and He only is the true Lord; the Man has to realize this in his belief and do his deeds accordingly to save himself from the torments of the hell-fire; Al-Hamdu Lillah; note that at those times, the ships sailed towards the far-away places solely by the blowing of the winds at their sails (the strong huge fabric) that became favorable towards their intended destination; it was highly probable that the winds become vicious defying any control of the

ship for the voyagers at sea and cause a sudden storm to take place that threatens highly to wreck the ship and end the lives of all persons on it then and there; at such times, it happened that those upon the ship called Allah only for help and had nothing to do with those whom they worshipped besides Allah; they used to commit that if Allah does save them from this deadly calamity, they would praise Allah only Who is their true Lord; they all knew totally well that Allah only is able to help them at this most troublesome situation that threatens their lives and so they used to call Him only, at such situations; the AAYAT says that when Allah does save them and bring them to the land by His protection, they go on making their mischief upon the land for which they certainly have no rights; their authority that manifests in limits is totally false authority just for a short period of time as all persons would certainly die; then, on the certain day that is the Day of Judgment, Allah would raise all of them from dead and He would present to all of them their respective results for all of their doings at the life at the world so that they live-on ahead to eternity according to that; Al-Hamdu Lillah; so whatever a person has in the life here is bound to end while the impression of the true belief and the good deeds according to it never ends because Allah values only these things; AAYAT-24 tells that the monetary status at the life at the world is like the cultivation (indicates money earned by efforts) of a land (i.e. of a man as he is said to be like the land in the Holy Book Quran and it is a point to note that the normal body of a man has the ratio of water in him with other of his body according to the ratio of water that the earth has with the dry land) that comes forth by a rain from heavens (indicates the will of Allah that benefits all mankind and the cattle); but if the man with resources does not care to the

pleasure of Allah, that becomes as if the cultivated crops are left to their own (this means that if the money he has earned, he does not spend it in the way of Allah), it becomes destroyed turning to pieces and winds spread it (this means that when the man dies, others have his wealth by the distribution that the law of the land makes and his omission to its righteous use leaves him nothing from it); so Allah truly has the power over all things for sure; those things were never theirs and they would be never, unless they spend them to attain His pleasure; this truly is the sign that proves that the life at the world is nothing in itself but an illusion of profits; and certainly, the observant persons do realize this well; it is the examination of all persons and none of them must ever forget that he/she would stand at the grounds of HASHR at the day of Judgment totally alone where he/she would have to account for all that he/she has believed and has done at his/her life at the world; see also Surah KAHF-45 and Surah HADID-20; Al-Hamdu Lillah; Allah calls towards the place where the true profits stay to the mankind (i.e. the success at AKHIRAT) so He has guided the mankind by the truly beneficial teachings of the Quran (the righteous path of life) to which all persons who do intend the safety to life with the righteous honor and the rightful possession, do need to comply; Al-Hamdu Lillah; to live by the righteous path of life, is the true goodness of the life here that would lead to the most high goodness at AKHIRAT and even more (this means that Allah would allow the residents of JANNAH to see Him openly; Al-Hamdu Lillah); that honor would give their faces such beautiful glow of honor that there never would be any darkness upon them ever and there never would be any threat to their prestige; such would be the residents of JANNAH who would then abide at the place forever ahead; Al-Hamdu Lillah; but

those who earned wrongs at the life at the world, their punishment of their evil is the like of it and ignominy shall come upon them; they shall have none to protect them from Allah due to their wrong-doings at the world (and they also would not be rightful for SHAFAT); such darkness would manifest at their faces as if they had been covered with the dense darkness of night; these are the inmates of the hell-fire where they shall abide forever ahead; there at the grounds of HASHR (where Allah would gather all persons), He would command the polytheists to stay there at that day with those whom they worshipped besides Allah; that would happen before the polytheists are entered into the hell-fire, when Allah would place such dispute among them that those that they used to worship besides Allah, would tell them that they did not actually worship them; they would clarify upon them there that Allah would decide this matter clearly between them as He knows totally well that they were completely unaware of their worship of them at the world; this statement tells that they would be virtuous persons whom the polytheists had worshipped at the world besides Allah with such erroneous belief that they would save them at AKHIRAT while those virtuous persons had never mentioned any such grave erroneous thing when they were alive; we have studied at the last Ruku of Surah MA'EDAH that Allah would address Jesus Christ at AKHIRAT to clarify about his being worshipped at the world, if he had mentioned such extreme wrong; there we find that he would reply in clear terms at AKHIRAT that "I did not say to them aught save what You did enjoin me with that -serve Allah, my Lord and your Lord, and I was witness over them till the time I dwelt among them but when You took me up, You were the Watcher over them as You certainly do witness everything"; Al-Hamdu Lillah;

this statement also tells that after their departure from the world, the virtuous persons had no idea how the persons behind them were taking them at the world; note that Ahadith have explicitly told about the peace or the chastisement at the life that relates to the grave yet seemingly the peace or the chastisement there is much long in time for some by the will of Allah but very short in time for others by the will of Allah (and that even does not imply that they are conscious about what is going-on at the world that they had left behind) so after that, they would remain dead only without any consciousness that fades away then, for the world behind, till that day when Allah would raise all persons to life fully from the dead (i.e. the Day of Judgment) never to die again and that day most certainly would take place by the command of Allah where He would decide the true placement of every person that had spent his/her life at the world; so we Muslims believe in the life at the grave (which is named as the life of BARZAKH that starts just after death though that most certainly does not mean that the person is physically alive at his/her grave though he/she does have some connection to that); however, we do not know the nature of that life and how much time of consciousness that any person has there; Surah MOMINOON mentions about disbelievers, "until, when death comes unto one of them, he says- my Lord- send me back; that I may do right in that which I have left behind- but nay- it is but a word that he speaks; and behind them is a barrier (BARZAKH) until the day when they are raised; and when the trumpet is blown there will be no kinship among them that day, nor will they ask of one another" (MOMINOON-99, 100, 101); AAYAT-29 here in Surah YOUNUS implies in clear terms that the time for consciousness of all persons at that life is most limited and

with all said, the bottom line to the matter is that- most certainly, only Allah knows better; Al-Hamdu Lillah; so there shall every soul become acquainted with how it had done at the world as there it would find clearly what it had sent before; they all shall be brought back to Allah, their true Patron (as would become clear there), and what they had devised (with this wrong notion that some persons would provide safety for them as their intercessors at AKHIRAT), shall escape from them; certainly, Allah only is the true Lord; Al-Hamdu Lillah.

### YUNUS-The Fourth Ruku

31. Say: Who gives you sustenance from the heaven and the earth? Or Who controls the hearing and the sight? And Who brings forth the living from the dead, and brings forth the dead from the living? And Who regulates the affairs? Then they will say: Allah. Say then: Will you not then guard (against evil)?

32. This then is Allah, your true Lord; and what is there after the truth but error; how are you then turned back?

33. Thus does the word of your Lord prove true against those who transgress- which is they would not believe.

34. Say: Is there any one among your associates who can bring into existence the creation in the first instance, then reproduce it? Say: Allah brings the creation into existence, then He reproduces it; how are you then turned away?

35. Say: Is there any of your associates who guides to the truth? Say: Allah guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?

36. And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth; surely Allah is cognizant of what they do.

37. And this Quran is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a clear explanation of the book, there is no doubt in it, from the Lord of the worlds.

38. Or do they say: He has forged it? Say: Then bring a chapter like this and invite whom you can besides Allah, if you are truthful.

39. Nay, they reject that of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them; even thus did those before them reject (the truth); see then, what was the end of the unjust.

40. And of them is he who believes in it; and of them is he who does not believe in it; and your Lord best knows the mischief-makers.

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The first six AAYAAT of this Ruku ask the disbelievers to reflect on their belief; note that the term "RABB" that occurs here at AAYAT-32, is highly significant in understanding of the Holy Book Quran and the first AAYAT of the Quran has mentioned this most significant term which says "Al-Hamdu Lillah RABBEL-AALAMIN" that means that "All praise is due to Allah, the Lord of the Worlds" so Allah has not left His creation just after creating them but He nurtures them to height; here "Al-Hamdu Lillah" implies that He only is the Creator of all the creation and He always has all of His good attributes totally that are of Him from all times to all times (QADEEM) and all of His attributes are His very own (ASL) and all of His attributes are limitless (LA-

MEHDUD); certainly, He only is the true authority; Al-Hamdu Lillah; and RABBUL-AALAMIN implies that He only is the true Lord of all His creation, Who takes care to nurture all of them; so He not only is their Creator but also their true Lord Who takes their lives ahead-on; so because He is the RABB of all of His creation, He asks for total obedience from all of His creation that would be most sincere; Al-Hamdu Lillah RABBEL-AALAMIN; the Quran has indicated at places (and one of them is this Ruku at Surah YOUNUS) that many of the most wrong persons did believe Allah in the sense that He has created all the creation yet they did not care in the least to put His commands to their lives as they did not believe in Him as the true Lord Whom they shall obey in all the principles He has provided to them in all walks of life; there even were those among these disbelievers who did believe that He certainly has absolute authority with all His true attributes but then they believed that He necessarily listens to those who are very near to Him (as we studied at the previous Ruku) and does accordingly so their belief had most extreme flaw that took them to the same position in practice as the other of disbelievers, that they ignored Him as the true Lord (RABB) Whom they must truly obey in all the principles He has provided to them in all walks of life; this ignorance to recognize Him as the only true Lord, ultimately led them to take some of His creation too as the object to worship and as to obey unconditionally; may Allah save all Muslims from this gravest of sins that is named SHERK and that certainly leads to the hell-fire if the person involved in it does not ask for (and receive) forgiveness from Allah and His mercy at the life at the world; Allah certainly is the only true Lord and so all would obey Him only in all walks of life; the rule that an authentic Hadith has explicitly provided is that "the



Muslim person would obey anyone in His creation only when there is no disobedience to any of His commands as they all relate to the principles of Islam"; Al-Hamdu Lillah; as the disbelievers that are addressed here, believed in Allah as the Creator of all the creation so the first couple of AAYAAT of this Ruku ask the Prophet PBUH to ask their attention to this and guide them that He is their true Lord too Whom they shall obey in principles in all walks of life; the AAYAAT read "say - Who gives you sustenance from the heaven and the earth? -or Who controls the hearing and the sight? -and Who brings forth the living from the dead, and brings forth the dead from the living? -and Who regulates the affairs? -then they will say: Allah; say then: will you not then guard (against evil)? -this then is Allah, your true Lord; and what is there after the truth but error; how are you then turned back?"; Al-Hamdu Lillah; the AAYAAT ahead tell them that if they go on with this ignorance of the commands of Allah, Allah would put such wrath upon them that they would become unable to accept the Truth, the fundamental teachings of Islam; even when they believe that Allah is the Creator of all the creation, they ignore the fact that He has not only created them but He would resurrect them too at the Day of Judgment and they know that those objects that they take as equals to Allah in authority have no power to create any of them or to resurrect them; moreover, He guides all the mankind (and even the JINN) towards the Truth as He is the true Lord Who tries them all by an open-book examination while the objects that they take as equals to Allah in authority, have no power to guide anyone to the Truth except when Allah guides them to that and then also intends that they guide towards that; so He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord;

Al-Hamdu Lillah; AAYAT-35 enquires them what then is the matter with them and what is the criterion by which they judge their attitudes?; the AAYAT ahead of it tells them that they follow conjecture that would only lead them far-away from the Truth as ultimately conjectures do that only; Allah certainly is Most Aware of all their doings; Al-Hamdu Lillah; the last four AAYAAT of the Ruku guide that the Quran is the basis for the Truth and all that is related to Islam, the true word of Allah; so leaving conjectures, they need to accept it only as it is not something that has been forged by any person to misguide from the right path of Allah but it is the true Guidance to the right path as it vouches for the previous basic holy scripture of Allah (the five books i.e. Torah) and it details the basic commands of Allah (that have always been the same in principles) that Allah has provided to the mankind time and again as He is the true Lord of all the worlds; Al-Hamdu Lillah; if they say that it is forged then they must bring one such Surah that might resemble this Surah and for that, they might call those even for assistance whom they take equal in authority to Allah; that they must do if they really are truthful in their assertion about the Quran; we have studied about this challenge at the third Ruku of BAQARAH too that those who reject the Quran (as they take it as something that Muhammad PBUH has presented by his own self) to produce only one Surah that is like that Surah (i.e. BAQARAH) of the Quran even by taking the assistance of their close allies whom they take as authority besides Allah, in this task; note that Surah HOODH-13 asks them to bring ten Surah like that Surah (i.e. HOODH) as it says "or, do they say that he has forged it; O Prophet (PBUH); you tell them - then bring ten forged chapters like it and call upon whom you can besides Allah, if you are truthful"; Surah Bani-

Israel-88 tells explicitly that "say -if men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others"; these all AAYAAT imply that it is not possible to imitate the Quran (not even any one of its Surah like Surah YOUNUS) as it comprises not only of meanings but also of words; though there is no way that anyone might imitate the meaning of the Quran keeping integrity in all of what he presents yet this challenge also relates to the words of the Quran; Allah has set these words in such ways at its text that no one is able to imitate that in any way; note that the Quran tells us about Jesus Christ-AS that "the likeness of Jesus in the sight of Allah is as the likeness of Adam; He created him of dust then He said unto him - Be - and he is" (Surah AALE-IMRAN-59); this not only is correct by the meaning as Allah gave life to both of them by the Command of KUN (BE) but it also is valid in the sense that the Holy Book Quran presents the names of both 25 times each at its text; it has also been mentioned that the word MAN and the word WOMAN both are mentioned at the Quran 24 times each; the word LAND appears 13 times in the Holy Book Quran and the word SEA appears 32 times and these numbers total 45, their ratio comes to 28.89% to 71.11%; that is the ratio between the dry land and the water on earth; it is a notable point that the water in the normal body is nearly the same i.e. 71.11% and the Holy Book Quran gives the example of dead land that is resurrected by the rainfall indicating that the dead bodies would be resurrected in such way so those have been mentioned with reference to the dead land (see for instance AARAAF-57); there are other examples too for this amazing set-up and this is to what our observation has yet come; there are most certainly many such amazing aspects of set-up in the Quran;

Al-Hamdu Lillah; this set-up that Allah has provided for it, certainly has its own presentation and the most notable point here is that this challenge relates to both its words and its meanings and both of them are totally inimitable in any man-made work; Al-Hamdu Lillah; AAYAT-39 tells that they do not have any idea what it means to try to imitate the Quran because they reject it, by their own efforts to present their own wrong notions as it remarks explicitly - "nay, they reject that of which they have no comprehensive knowledge, and the final interpretation of it has not yet come to them; even thus did those before them reject (the Truth); see then, what was the end of those unjust persons"; Al-Hamdu Lillah; the last AAYAT explicitly tells the matter as it stands, that now the Quran is the only criterion by which Allah would decide the belief of every person; it reads "and of them is he who believes therein, and of them is he who believes not therein, and your true Lord is Best Aware of all the corrupters"; so most certainly, the time would clearly show this distinction between them even in this life at the world; Al-Hamdu Lillah.

### YUNUS-The Fifth Ruku

41. And if they call you a liar, say: My work is for me and your work for you; you are clear of what I do and I am clear of what you do.

42. And there are those of them who hear you, but can you make the deaf to hear though they will not understand?

43. And there are those of them who look at you, but can you show the way to the blind though they will not see?

44. Surely Allah does not do any injustice to men, but men are unjust to themselves.

45. And on the day when He will gather them as though they had not stayed but an hour of the day, they will know each other. They will perish indeed who called the meeting with Allah to be a lie, and they are not followers of the right direction.

46. And if We show you something of what We threaten them with, or cause you to die, yet to Us is their return, and Allah is the bearer of witness to what they do.

47. And every nation had an apostle; so when their apostle came, the matter was decided between them with justice and they shall not be dealt with unjustly.

48. And they say: When will this threat come about, if you are truthful?

49. Say: I do not control for myself any harm, or any benefit except what Allah pleases; every nation has a term; when their term comes, they shall not then remain behind for an hour, nor can they go before (their time).

50. Say: Tell me if His punishment overtakes you by night or by day- what then is there of it that the guilty would hasten on?

51. And when it comes to pass, will you believe in it? What- now (you believe), and already you wished to have it hastened on.

52. Then it shall be said to those who were unjust: Taste abiding chastisement; you are not requited except for what you earned.

53. And they ask you: Is that true? Say: Aye- by my Lord- it is most surely the truth and you will not escape.

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This Ruku tells that Allah always provided the Guidance towards the right path so that all those who get to know it, accept it and save themselves from the hell-fire at AKHIRAT; the last Prophet Muhammad PBUH only has the liability to provide the righteous

teachings of Islam to all persons in the best way possible, that Allah has given to him but he is not liable to bring them to Islam necessarily and as he provides the Islamic teachings to all then he has done his work; every person is responsible only for his own belief and deeds at AKHIRAT and not of others, and though the commitment to the Islamic teachings does ask the Muslims to provide all of them to all of persons at the world yet it is not their work to make them accept it; Al-Hamdu Lillah; the first AAYAT tells Muhammad PBUH, the last Messenger of Allah, to clarify to them if they go on rejecting him as the Messenger of Allah then it is their problem and not his, as he has provided the Message of Allah to them clearly; now he would face at AKHIRAT only what he does here at his life at the world and they would face their own deeds there; they are not responsible for his deeds and he is not responsible for their deeds and they would see this most clearly at AKHIRAT; Al-Hamdu Lillah; the AAYAAT ahead tell that many of these disbelieving people have come to the level where they have become unable to accept the Islamic teachings as when they seem to hear or look at you intently O Muhammad PBUH, as if to grasp the guidance that you provide to them, they do not will to commit themselves to that by inside of their selves so they are much alike to someone who is deaf to it and to someone who is blind to it so how would you O Muhammad PBUH, bring such people to become aware of the Islamic teachings; the problem is not at your end but due to their rejection of the fundamental teachings of Islam time and again, actually they lack the capability to get the true guidance that you provide; but Allah has now provided all peoples all His message by the last of His Messengers Muhammad PBUH so that they might save their selves at AKHIRAT and after that provision, it is not He Who is unjust when He punishes them

severely on their rejection of the Truth at AKHIRAT but they themselves are surely unjust to their own selves on their rejection; there would come a day when Allah would gather them all (at the grounds of HASHR) and on that day, it would seem to them as they rise from the dead as if they had stayed only for an hour or so of a day (at the world) and they would recognize each other as they rise from dead; they would realize then, that all those who had rejected meeting Allah, have put themselves into extreme loss (i.e. terrible agony) and they were all those who had committed that they would never take the Guidance to the right path even though they got it explicitly; though He always gives the ample time to all persons to accept or reject His message that He provides them by His Messengers before He punishes them on their rejection (even at the world) yet that punishment certainly takes them when His appointed time comes upon them; this would certainly take place with these persons too who reject you, O Muhammad PBUH, so if Allah does show you some of the punishment even at the world towards them as He had given to the previous nations- or before that, He gives you death then even, they would return to Allah only Who sure is the Witness to all their doings; Al-Hamdu Lillah; AAYAAT ahead of AAYAT-46 to the last of the Ruku, mention that there had always been Messengers of Allah among all nations of the world and when any of them came to any of those then the matter was done that they would certainly get their punishment (with justice) even at the world if they reject the Messenger, at their appointed time and even if some of them escape that by the will of Allah then still, they all would certainly receive the most severe punishment at AKHIRAT; they would be punished certainly by all their punishment with total justice (at AKHIRAT); Al-Hamdu Lillah;

these disbelievers ask you O Muhammad PBUH when that calamity would hit them if the believers are the truthful persons; tell them clearly that I do not have any authority even to decide for myself about any adversity to myself or about any benefit except about which Allah decides; but the disbelievers should note that all persons (who get the true guidance by any Messenger of Allah), they surely would get their punishment at the rejection of the fundamental teachings of Islam when the appointed time for it comes on; whenever it comes, neither the disbelievers would put it ahead of that time nor they would run away from it beforehand; they should care to avoid it rather than ask for its timing in their haste as that would take them unawares (so they need to believe in the Islamic teachings); how do they plan to save themselves from it as it takes place most suddenly at the night or at the day (when they certainly would be most oblivious to it); is it when the calamity hits them, they would then accept that truly their punishment has got them; so now they would accept it when they see it with their eyes while they used to ask for it to take them fast (as they did consider themselves invincible, the power of whom would never perish); note that when the punishment of the disbelievers takes them then as it happens, their belief upon the fundamental teachings of Islam is not acceptable; tell them O Muhammad PBUH to taste the agony of their punishment that would now stay on upon them forever; is it not that they are requited only for what they had earned; and such is their disbelief that with all your efforts to guide them by the message of Islam, they ask you if it is true that that calamity would take them; tell them clearly that it surely would, by the name of my Lord - it most surely is certain, and they are totally unable to avoid this



happening if they stay upon their rejection to the Islamic teachings; certainly, Allah only is the true Lord; Al-Hamdu Lillah.

### YUNUS-The Sixth Ruku

54. And if every soul that has done injustice had all that is in the earth, it would offer it for ransom, and they will manifest regret when they see the chastisement and the matter shall be decided between them with justice and they shall not be dealt with unjustly.

55. Now surely Allah's is what is in the heavens and the earth; now surely Allah's promise is true, but most of them do not know.

56. He gives life and causes death, and to Him you shall be brought back.

57. O men! there has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers.

58. Say: In the grace of Allah and in His mercy-- in that they should rejoice; it is better than that which they gather.

59. Say: Tell me what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah commanded you, or do you forge a lie against Allah?

60. And what will be the thought of those who forge lies against Allah on the day of resurrection? Most surely Allah is the Lord of grace towards men, but most of them do not give thanks.

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In Islam, the three fundamental teachings of Islam are most highly significant to which every person needs to believe; these fundamental teachings are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is

the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH was the last of them); Al-Hamdu Lillah; Surah YOUNUS depicts the situation of all peoples at the day of HASHR (that is the Day of Judgment which is the first day of the life of AKHIRAT) with the guidance to live the life at the world with all care in practice of virtuous deeds on the basis of the true belief upon the fundamental teachings; it tells most clearly that even in the world, the calamities come to those nations (though at their specific appointed times) which reject the message of Islam when they get it clearly though at AKHIRAT, every person would get the judgment individually where every person would rise on his own belief; it also tells most clearly that now, the standard to get the right attitudes in all issues of the life is only the Quran, the last message of Allah, that Muhammad PBUH, the last Messenger of Allah, has presented clearly to all peoples of the world with its most beautiful practical explanation i.e. named as his SUNNAH; Al-Hamdu Lillah; this Ruku of this Surah also relates to its matter fast where the first AAYAT tells that if any of the persons who had done injustice to his own self had all the valuable amounts that the world has for him, he would certainly offer that all to save himself from the most severe punishment of that day; this is to guide their attention to the fact that whatever efforts they are making to earn worldly things, has no true value as the death would ultimately get them but only those good efforts count as valuable that are related to AKHIRAT that they need to do with the belief upon the fundamental teachings of Islam; Al-Hamdu Lillah; they would conceal their remorse on their extreme wastage of their time at their lives at the world, at the day of HASHR;

they would see there that the period of life at the world seems nothing here but as an hour of a day or so, for which they cared about their gains so much though they had received the life at the world to show their true worth at this Day of Judgment; note that it would have the length equivalent to one thousand years of the world where each of the persons that ever came upon the earth, would see the total account for his/her belief and for all his/her deeds; there, all of the issues that relate to them all would be settled with complete justice and they shall not in any manner, be dealt with any injustice; Al-Hamdu Lillah; all persons must note this well that the heavens and the earth and whatever is between them, belongs to Allah only and He does not need anything from any person; He actually has provided the worldly things to all persons of the world to examine them how they use that; He certainly would judge all persons at the Day of Judgment by the true guidance that He had provided to them by His Messengers and after Muhammad PBUH, who was His last Messenger, by the Quran that is the greatest truth in the whole universe as it guides well to all the fundamental teachings of Islam explicitly; Al-Hamdu Lillah; Allah has given His word that He would bring the Day of Judgment but as the practice of many persons do not reflect the care to it, it is clear that most of them are not truly aware of it; He provides all persons their lives and He brings death to all persons and certainly towards Him, all persons would be brought back for the accountability of their doings; Al-Hamdu Lillah; Allah has provided the Quran to all peoples of the world for their true guidance so AAYAT-57 at this Ruku tells about the benefits of the Quran that different persons get from it when they do turn their attention towards it; there are four of its benefits so one is that it is WARNING to those who live on being oblivious to the

Truth in their concepts and practice, second is that it is HEALING of spiritual diseases to those who live on challenging the Truth by their concepts and practice, third is that it is GUIDANCE to those who live on intending to live upon the Truth only in their concepts and practice and fourth is that it is BLESSING to those who live on understanding totally the reason to their lives and so they live on totally by their ability to accept the righteous viewpoint by the will of Allah accepting the Truth well in their Belief and practice; these last ones are the most good recipients of the highest of benefits from the Holy Book Quran; they would rejoice that Allah has provided for them the Truth in such manner that they do respect the true worth of the last Prophet Muhammad PBUH who is the Grace of Allah to them, and have the true recognition of the Blessing that is the Holy Book Quran to them; the AAYAAT- 57 & 58 read, "O all peoples! there has come to you indeed a WARNING from your Lord and a HEALING for what is in the breasts and a GUIDANCE and a BLESSING for the believers; say -in the Grace of Allah and in His Blessing, in that they should rejoice; it is better than that which they gather"; the mention of the Grace of Allah is for Muhammad PBUH, the last Messenger of Allah, and the mention of Blessing is for the Quran as that actually, is the true benefit from that; Al-Hamdu Lillah; the recognition of this Grace and this Blessing so as to put it into practice, is most highly better than the worldly goods that the disbelievers to Islam are keen to provide for themselves at the valueless life at the world; Al-Hamdu Lillah; note that the address to denote the benefits of the Quran is to all peoples of the world as Muhammad PBUH was the last Messenger of Allah to all of them; Al-Hamdu Lillah; note also that the term used here at AAYAT-58 is FAL-YAFRAHU (i.e. so they should

rejoice) while the Quran uses this term "FARAH" to blame those who consider the receiving of most of worldly things as ultimate success; as for instance, Surah QASAS-76 states that "surely QAROUN was of the people of Musa, but he rebelled against them, and We had given him of the treasures, so much so that (even the heavy keys of) his hoards of wealth would certainly weigh down a company of men possessed of great strength -when his people said to him -do not exult (LA-TAFRAH), surely Allah does not love the exultant"; so the acquisition of worldly assets even if they are most plenty are nothing to rejoice but the true success that is of AKHIRAT is the thing to rejoice and that is why AAYAT-58 here asks to rejoice on the receiving of the Quran that Allah has provided to the mankind by Muhammad PBUH, the last Messenger of Allah; Al-Hamdu Lillah; AAYAT-59 implies that Allah has given the provision (RIZQ) to all peoples of the world but they have labeled things by their own leaning as correct to consume or as incorrect; this word RIZQ denotes both the tangible provision and the intangible provision and therefore, this AAYAT-59 implies that Allah has not only provided things for the sustenance of all persons but He also has provided the rulings of all those things; it is improper to designate their rulings as correct to consume or incorrect by personal choice but the Quran (the word of Allah that also is RIZQ for the inside of the Man) has provided the basics explicitly to get the rulings about all things well and those rulings are most final; Al-Hamdu Lillah; the Quran has clearly told at places that the intake of anything affects the Man even in the spiritual sense and so it asks at places to take care about what he eats; see for instance AAYAAT 168 & 169 of Surah-BAQARAH so the Muslims would incline to foods that are HALAAL (allowed to eat) and TAYYIBAH (pure to eat);

the lack of even one of these properties (that are HALAAL and TAYYIBAH in something seemingly edible) prohibits the intake of it; note also that Allah had commanded Adam & Eve to keep away from going near even to the tree that had the prohibited fruit for them on it; however, there is much more for us to learn at these times by this AAYAT so please note well that the observation to this AAYAT of Surah YOUNUS implies that whatever technical gadgets that we Muslims have received at the past 50 years or so from this time (i.e. 2020 AD), we shall not put them to our usage without the consideration of the limit of their usage by the teachings of the Quran; these technical gadgets mostly include those things that apply practically by satellites sent at outer space; in most frank terms, I, MSD, state that it is most sad situation that ULAMA (the most learned persons in Islam) do not present the fact clearly that it is the violation of our living space that Allah has designated clearly to live our lives, to send such satellites at the outer space and it does not matter who sends it from among the mankind; the omission of the righteous set-up (that these technical gadgets need highly), ask early consideration to practice the ruling that relates to them by the Islamic teachings; at the Islamic environment, the television (when used with care to the Islamic teachings without any links to space satellites), the computer (when used with care to the Islamic teachings without any links to space satellites), the mobile cell-phones (when used with care to the Islamic mode of living by easy communication of text messages and limited communication of voice, strictly without any camera to communicate images, photos or videos and without any links to space satellites) and the like commodities to mobile cell-phones (when used according to the Islamic mode of living without any links to space satellites) are

worthy technical commodities to use yet they do need their specific rulings by Islam; it is feasible to differentiate between the mentioned somewhat immobile and the mobile gadgets (with some leniency in usage of the immobile gadgets always keeping the Islamic teachings in view); currently, as their use seems unconditional and with links to space satellites, the Muslims need to revise their attitude towards them all though with very few necessary adjustments so as to get the uniform ruling in their usage; this would lead to avoid any challenge that their practice might present to the Islamic teachings, intentionally or unintentionally; Al-Hamdu Lillah; the last AAYAT of the Ruku addresses the disbelievers who reject the message of the Quran, especially the message that the Day of Judgment would certainly come where Allah would certainly punish them with total justice to all peoples of the world; they need to reflect on this true message that Allah has provided to them by Muhammad PBUH, His last Messenger to all peoples of the world, and they must understand that the time that Allah has provided to them before putting any calamity upon them on their disbelief and their wrong deeds (though He has provided the message of the Quran by His last Messenger to them explicitly), actually denotes that Allah is full of mercy to all peoples of the world, but most of them still remain most ungrateful to Allah till the very last day of their lives at the world; certainly, all authority truly belongs to Allah, the true Lord; Al-Hamdu Lillah.

### YOUNUS- The Seventh Ruku

61. And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Quran, nor do you do any work but We are witness over you when you enter into it, and there does

not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor anything less than that nor greater, but it is in a clear book.

62. Now surely the friends of Allah-- they shall have no fear nor shall they grieve.

63. Those persons who believed and guarded (against evil):

64. They shall have good news in this world's life and in the hereafter; there is no changing the words of Allah; that is the mighty achievement.

65. And let not their speech grieve you; surely might is wholly Allah's; He is the Hearing, the Knowing.

66. Now, surely, whatever is in the heavens and whatever is in the earth is Allah's; and they do not (really) follow any associates, who call on others besides Allah; they do not follow (anything) but conjectures, and they only lie.

67. He it is Who made for you the night that you might rest in it, and the day giving light; most surely there are signs in it for people who would hear.

68. They say: Allah has taken a son (to Himself); Glory be to Him: He is the Self-sufficient: His is what is in the heavens and what is in the earth; you have no authority for this; do you say against Allah what you do not know?

69. Say: Those who forge a lie against Allah shall not be successful.

70. (It is only) a provision in this world, then to Us shall be their return; then We shall make them taste severe punishment because they disbelieved.

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This Ruku emphasizes that no one is able to challenge Allah and He does as He wills and He has decided that the Day of Judgment



would come so that would most certainly come; Al-Hamdu Lillah; the Ruku condemns those who reject the Quran and the coming of the Day of Judgment and without any care to AKHIRAT, they relate themselves only to the material success at the world; it states clearly that the true authority is of Allah only, Who only is the true Lord; Al-Hamdu Lillah; the first AAYAT of the Ruku states that whatever of the good deeds that the Prophet PBUH is engaged in, may it be the reading of the Quran (and providing its message to all peoples that is his significant liability) or any other of his good deeds, Allah watches over him; this tells the Prophet PBUH not to worry about whatever the disbelievers conspire against him, they would not be able to make any such trouble that stops him from spreading the teachings of the Quran, the last message of Allah, and they would not be able to cause any lethal attack on him; note that Surah YOUNUS descended at Makkah where spreading the teachings of the Quran was not an easy task; Allah tells him at this AAYAT that "We are witness over you when you enter into any good deed" so this expresses that the start of any of his good works had high significance as it brought in front the most high goodness of good works to the coming events by the will of Allah; He tells him here that He has such authority that "not an atom's weight in the earth or in the sky escapes your Lord, nor what is lesser than that or greater than that, but it is (recorded) in a clear Book"; the book mentioned here might be the LAUHE-MAHFUZ but note that there is mention of different books at the Quran at places and this needs much good insight to identify the book that any of these places notes; the AAYAT implies that He watches over everything and shapes everything according to His will because He certainly has the true authority; Al-Hamdu Lillah; also, all other of the true friends of Allah have

no fear about anything of the future and have no grief about anything of the past as Allah cares not only for you, O Prophet PBUH, but also for those who are the true believers in Allah and follow your direction; they do such good deeds according to their true belief that leads them to highest of TAQWA, the righteous Islamic attitude in all issues of life; Al-Hamdu Lillah; so they have good tidings at their life at the world and at AKHIRAT as they have no fear because they believe that whatever comes to the true Muslims at the life at the world, it comes by the will of Allah so He would not put any trouble to them that is unbearable to them; He would raise the goodness of their documents of deeds when they remain grateful to Allah on all the good things that He has provided to them and as they bear the trouble that comes to them with total attention towards Allah, the true Lord; and at AKHIRAT, Allah would certainly provide them all His blessing forever; Al-Hamdu Lillah; there is no changing to the words of Allah ever so the Judgment certainly would occur and the success of that life certainly is the true success; Al-Hamdu Lillah; AAYAT-65 addresses the Prophet PBUH that though their actions are unable to harm him yet he would care that even their words do not grieve him; he knows totally well that all the true authority belongs only to Allah so why worry about their negative speech about him; the AAYAT says that Allah is Most Hearing (so He is recording everything that they say) and He is Most Knowing (so He knows well how to punish them at their lives at the world and at AKHIRAT); Al-Hamdu Lillah; AAYAT-66 tells that all the living ones (besides all that is not among the living ones) are the creation of Allah whether at heavens (i.e. angels) or at the earth (i.e. human-beings and JINN and even angels) and it emphasizes the statement of AAYAT-36 that these disbelievers are following

nothing by taking any of His creation as equal to Him in authority but they are following conjecture only that would only lead them far-away from the Truth as ultimately conjectures do that only; the last four AAYAAT tell that though Allah has made all ease for all peoples of the world that they might live at the world at peace yet there are such ungrateful persons therein who say heinous lies about Allah; so Allah would certainly punish such persons most severely when they return to Him at AKHIRAT; Al-Hamdu Lillah; these AAYAAT read "He it is Who made for you the night that you might rest in it, and the day giving light; most surely there are signs in it for such people who would hear (truly the message of the Quran); these disbelievers say- Allah has taken a son- Glory be to Him- He is the Self-sufficient (and His life is the true life so He certainly has no need to take any of His creation as His son)- His is all what is in the heavens and all what is in the earth; you disbelievers have no authority for this (erroneous statement that you say about Allah); do you say against Allah what you do not know? (O Prophet PBUH)- say that those who forge a lie against Allah shall not be successful (at AKHIRAT where the true success would manifest); there is only some provision (for them) in this world, then to Us shall be their return; then We shall make them taste the severe punishment because they had disbelieved (in the life at the world)"; most certainly, Allah only has the true authority; Al-Hamdu Lillah.

### YOUNUS- The Eighth Ruku

71. And recite to them the story of Noah when he said to his people: O my people- if my stay and my reminding (you) by the AAYAAT of Allah is hard on you-- yet on Allah do I rely-- then resolve upon your affair and (gather) your associates, then let not

your affair remain dubious to you, then have it executed against me and give me no respite:

72. But if you turn back, I did not ask for any reward from you; my reward is only with Allah, and I am commanded that I should be of those who submit.

73. But they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our AAYAAT; see then what was the end of the (people) warned.

74. Then did We raise up after him apostles to their people, so they came to them with clear arguments, but they would not believe in what they had rejected before; thus it is that We set seals upon the hearts of those who exceed the limits.

75. Then did We send up after them Musa and HAROUN to Pharaoh and his chiefs with Our signs, but they showed pride and they were a guilty people.

76. So when the truth came to them from Us they said: This is most surely clear enchantment!

77. Musa said: Do you say (this) of the truth when it has come to you? Is it magic? And the magicians are not successful.

78. They said: Have you come to us to turn us away from what we found our fathers upon, and (that) greatness in the land should be for you two? And we are not going to believe in you.

79. And Pharaoh said: Bring to me every skillful magician.

80. And when the magicians came, Musa said to them: Cast down what you have to cast.

81. So when they cast down, Musa said to them: What you have brought is deception; surely Allah will make it naught; surely Allah does not make the work of mischief-makers to thrive.

82. And Allah will show the truth to be the truth by His words, though the guilty may be averse (to it).

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This Ruku narrates about Noah-AS and about Moses-AS; note that Noah was the first of Messengers who was sent to his people specifically and Moses was the first of Messengers who was sent to the Bani-Israel specifically; they were then given the status as the chosen people of Allah to guide all persons around that they could reach, towards the fundamental teachings of Islam by keeping to that in their practice just as the Messengers coming into them would lead them; so the nations before Moses were eliminated when they rejected the message of Allah that they received by His Messengers but when Allah made him His Messenger, He chose the Bani-Israel to guide all by their practice; they miserably failed in that task as they did not give the respect to the Prophets (that the status of those Prophets asked of them) whom Allah had sent to them after Moses; they showed most extreme disrespect to Jesus Christ-AS whom they rejected as the Messenger of Allah and that was the most fatal blow to their status as the chosen people of Allah; then at the time when Allah sent Muhammad PBUH as His last Messenger to all peoples of the world, they rejected him too as His Messenger and at that time, Allah took away their noble status and chose the Muslims instead of them for His task; He commanded the Muslims that they always keep fast to the Islamic teachings and spread them to all peoples of the world when Muhammad PBUH departs from the world; Al-Hamdu Lillah; we have studied this all at Surah BAQARAH and so these both narrations gives the detail to AAYAT-47 where Allah states "and every nation had an apostle; so

when their apostle came, the matter was decided between them with justice (at the world) and they shall not be dealt with unjustly (at AKHIRAT)"; it also is explicit for AAYAT-49 where Allah states "every nation has a term; when their term comes, they shall not then remain behind for an hour, nor can they go before"; Al-Hamdu Lillah; the first three AAYAAT of the Ruku say "and recite to them the story of Noah when he said to his people- O my people- if my stay and my reminding (you) by the AAYAAT of Allah is hard on you-- yet on Allah do I rely-- then resolve upon your affair and (gather) your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite; but if you turn back, I did not ask for any reward from you; my reward is only with Allah, and I am commanded that I should be of those who submit; but they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our AAYAAT; see then what was the end of the (people) warned"; Al-Hamdu Lillah; after Noah-AS, Allah sent other of Messengers among the nations of the world that included HOODH-AS (to the people of AAD), SALEH-AS (to the people of THAMUD) and SHOAIIB-AS (to the people of MADYAN); Abraham-AS called the Babylonians towards the fundamental teachings of Islam and left for Palestine when they did not believe in those teachings, with his wife Sarah-AS and with his nephew Lot-AS whom Allah sent as His Messenger to those people who lived near the dead sea (Sodom and Gomorrah); the Babylonians had tried to kill Abraham by the fire from which Allah saved him; Moses was among his descendants who became the Messenger of Allah after some 540 years after his departure from the world; Al-Hamdu Lillah; AAYAAT-74 says, "then, after him (i.e. Noah), We sent

Messengers unto their folk, and they brought them clear proofs; but they were not ready to believe in that which they before denied; thus We seal the hearts of the transgressors"; Al-Hamdu Lillah; from AAYAT-75 to AAYAT-82 (that is the last AAYAT of the RUKU), it narrates about Moses-AS and Aaron-AS and their encounter with the Pharaoh; he set the magicians against Moses but they were defeated in that challenge to Moses and then they accepted him and Aaron as the Messengers of Allah then and there; we have read this incident at the fourteenth Ruku of AARAAF and the narration there suffices for these AAYAAT; that Ruku tells that when Pharaoh and his courtiers saw the amazing miracles of Moses-AS, they decided to send some official collectors to different cities from whence they would bring every such magician who is adept in his magic (so when they compete with Moses in magic, they would show that it only is the spell of magic with which he intends to enchant all persons to accept his demand); the collectors informed the skilled magicians to attend the gathering at the specific day of celebration to challenge Moses and they did so at the presence of Pharaoh; they were so confident of their win that they asked Pharaoh if they would get their due prize if they win; Pharaoh assured them of that and also told them that they would be among his near ones getting high respect among the people; they had said that Pharaoh would get more of honor as they win (and it implied that he would get most high disrespect if they lose) and then they asked Moses who among them would begin the contest; he asked them to open the show so they threw their ropes and canes that seemed as the wriggling serpents to the onlookers; it certainly was the most skillful demonstration of their spell of magic; but Allah commanded Moses to put his staff at the ground and as he did so,

it turned into the huge serpent that swallowed up all the falsehood that they faked; so the Truth manifested and their doings became vain so they were vanquished there and Pharaoh and his courtiers became lower; the skillful magicians gathered there fell to ground in prostration to Allah and said that they believe in the Lord of the worlds Who is the Lord of Moses and Aaron; note that they totally clarified that by the Lord they mean Allah whom Moses and Aaron believe so that Pharaoh and his people have no doubts about their words as Pharaoh presented his own self as the lord to the people; note also that the reason to their immediate belief was their view that the huge serpent ate up their doings which they knew clearly would not be any magic in any manner as they were most skillful at spells of magic; it plainly was the most amazing miracle that Moses had presented so this led them to believe in the words of Moses then and there; Pharaoh changed his stance at once that they have believed in the miracle before Pharaoh has allowed them to believe; note his arrogance that he wanted the people under his authority to believe only that which he intends that they should; he blamed them of being associates of Moses as the face-saving statement for him amongst the people and told the people that these all have united as they intend to expel the people set at their lands out of that; Ruku-9 ahead at Surah YOUNUS tells that the Bani-Israel asked Allah to save them from Pharaoh and his men while they were at Egypt and then, save them from those by providing them exodus from Egypt; Allah commanded Moses-AS and Aaron-AS that they both make some place as the place of worship to Allah at Egypt while they were there; it tells about the safety that Allah provided the Bani-Israel as they crossed the Red Sea that gave way to them all when Moses struck the waters there with his staff by the command of



Allah; it tells about the drowning of the Pharaoh there while the Bani-Israel looked on to it; so Allah gives the message most explicitly by the narration of Moses-AS and Aaron-AS as He gives by the narration of all other of His Messengers too, that most certainly, Allah only is the true authority; Al-Hamdu Lillah.

### YOUNUS-The Ninth Ruku

83. But none believed in Musa except the offspring of his people, on account of the fear of Pharaoh and their chiefs, lest he should persecute them; and most surely Pharaoh was lofty in the land; and most surely he was of the extravagant.

84. And Musa said: O my people! if you believe in Allah, then rely on Him (alone) if you submit (to Allah).

85. So they said: On Allah we rely: O our Lord! make us not subject to the persecution of the unjust people:

86. And do Thou deliver us by Thy mercy from the disbelieving people.

87. And We revealed to Musa and his brother, saying: Take for your people houses to abide in Egypt and make your houses places of worship and keep up prayer and give good news to the believers.

88. And Musa said: Our Lord! surely Thou hast given to Pharaoh and his chiefs finery and riches in this world's life, to this end, our Lord, that they lead (people) astray from Thy way: Our Lord! destroy their riches and harden their hearts so that they believe not until they see the painful punishment.

89. He said: The prayer of you both has indeed been accepted, therefore continue in the right way and do not follow the path of those who do not know.

90. And We made the children of Israel to pass through the sea, then Pharaoh and his hosts followed them for oppression and

tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit.

91. What; now- and indeed you disobeyed before and you were of the mischief-makers.

92. But We will this day deliver you with your body that you may be a sign to those after you, and most surely the majority of the people are heedless to Our AAYAAT.

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This Ruku starts by telling that the Bani-Israel did not initially believe in Moses except for some small faction among them as they feared the tortures from the Pharaoh; this fear was not baseless as the Pharaoh had developed such totalitarian rule by most unjust men that were committed to it due to their own interest at the land; Moses told all of the Bani-Israel that if they do believe in Allah, they need to have total trust in Allah and have also to believe that Moses is the Messenger of Allah who certainly would deliver them from the tyrannical rule of the Pharaoh by the will of Allah; so then the Bani-Israel asked Allah to save them from Pharaoh and his most unjust men while they were at Egypt and then, save them from those by providing them exodus from Egypt; Allah commanded Moses-AS and Aaron-AS that they both make some place as the place of worship to Allah at Egypt while they were there and give the good tidings to the Bani-Israel that Allah certainly wills to provide them their release and then see how they fare at their task of remaining to righteousness and providing that to other of nations too; AAYAT-88 tells that due to this message that Allah would save the Bani-Israel, Moses stated "our Lord- surely You have given to Pharaoh and his chiefs

finery and riches in this world's life, to this end, our Lord, that they lead (people) astray from Your way; our Lord- destroy their riches and harden their hearts so that they believe not until they see the painful punishment"; this tells that Moses wanted to emphasize that after Allah saves the Bani-Israel, their true examination would start then whether they remain committed to the fundamental teachings of Islam then in practice or forget the blessing of Allah upon them; note that Moses called Allah three times here as "our Lord"; Allah told Moses that He has accepted his plea and according to the commitment that his plea denotes, the Bani-Israel need to remain firm on the task for which Allah has chosen them and they need to avoid among themselves the tyrannical manner to rule of the Pharaoh and his people who are totally unaware that all authority truly belongs to Allah; Al-Hamdu Lillah; the Ruku then tells about the safety that Allah provided the Bani-Israel as they crossed the Red Sea that gave way to them all when Moses struck the waters there with his staff by the command of Allah; it tells about the drowning of the Pharaoh there as he followed the Bani-Israel with his army-men while the Bani-Israel looked on to it; the last three AAYAAT of the Ruku read "and We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion and transgression, till, when the drowning overtook him, he exclaimed- I believe that there is none to worship save Him in Whom the Children of Israel believe, and I am of those who surrender; what-now- when hitherto you rebelled and were of the wrong-doers?; but We will this day deliver you with your body that you may become a sign to those after you, and most surely the majority of the people are heedless to Our AAYAAT"; please read the note at the sixth Ruku of Surah BAQARAH too that also relates to the

narration of the Bani-Israel and also one of my writings that is at the net by the name of "Pentateuch- by Islamic View"; so Allah gives the message most explicitly by the narration of Moses-AS and Aaron-AS (as He gives by the narration of all other of His Messengers too) that most certainly, Allah only is the true authority; Al-Hamdu Lillah.

### YOUNUS-The Tenth Ruku

93. And certainly We lodged the children of Israel in a goodly abode and We provided them with good things; but they did not disagree until the knowledge had come to them; surely your Lord will judge between them on the resurrection day concerning that in which they disagreed.

94. But if you are in doubt as to what We have revealed to you, ask those who read the Book before you; certainly the truth has come to you from your Lord, therefore you should not be of the disputers.

95. And you should not be of those who reject the AAYAAT of Allah, (for) then you should be one of the losers.

96. Surely those against whom the word of your Lord has proved true will not believe,

97. Though every sign should come to them, until they witness the painful chastisement.

98. And wherefore was there not a town which should believe so that their belief should have profited them but the people of YOUNUS? When they believed, We removed from them the chastisement of disgrace in this world's life and We gave them provision till a time.

99. And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers?

100. And it is not for a soul to believe except by Allah's permission; and He casts uncleanness on those who will not understand.

101. Say: Consider what is it that is in the heavens and the earth; and the signs and the warning persons do not avail a people who would not believe.

102. What do they wait for then but the like of the days of those who passed away before them? Say: Wait then; surely I too am with you of those who wait.

103. Then We deliver Our apostles and those who believe-- even so (now), it is binding on Us (that) We deliver the believers.

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The Ruku starts by the mention of the blessing of Allah on the Bani-Israel at that time; He tells us that He settled them at the goodly abode that had all good sustenance for them; that goodly abode was the land of Palestine though they got it after much of hard living at the desert of Sinai (they remained there for forty years and they got their needed land only when their off-spring who were free of the adverse effects of slavery, grew up and fought for that); they had showed disrespect to the commands of Allah and when Allah had given Moses the five books of Torah, they intended to take the commands of Allah that seemed easy to them and leave others from it in their practice; they interpreted those commands that they left by different manners that led them to ignore them in their practice; the AAYAT tells that "surely your Lord will judge between them on the Resurrection Day

concerning that (commands) in which they disagreed"; note that the most significant of these commands was to accept Muhammad PBUH as the last Messenger of Allah which they rejected and did not give any care ever; AAYAAT-94 and 95 address the Prophet PBUH that if he has any doubts (which surely he did not have) about whatever commands Allah has given him, he should consult those who have been reading the Book (Torah) that was given to Moses before the descent of the Quran to Muhammad PBUH; Torah (the five books), where it is unchanged, does teach about TAUHID, AKHIRAT and RISALAT as the Quran does; so O Prophet PBUH- you shall not become like those persons in the Bani-Israel who rejected the significant commands of Allah as that certainly leads to the total loss of all the goodness; note that the address to the Prophet PBUH is to make all persons understand that the Prophet PBUH also is bound to the commands of Allah and he also does practice them good; we have studied at AAYAT-15 of this Surah that the Prophet PBUH has no authority to change anything mentioned in the Quran but he explains all of it by the command of Allah; these both AAYAAT also tell that all Messengers of Allah have provided the same message that is the call towards the most fundamental teachings of Islam; Al-Hamdu Lillah; AAYAAT 96 and 97 tell that those who go on rejecting the commands of Allah in their practice, there comes a time when they lose the ability to accept the fundamental teachings of Islam even if they get clear signs to accept them and after they become totally oblivious to the Truth in their practice, Allah punishes them all severely even in the world; at that time of punishment even if some of them do realize their utmost wrong-doing, Allah does not show mercy to them and their term for acceptance of the Truth ends then and there; we have studied this phenomenon

at Surah AARAAF and the call of Pharaoh at his death for the acceptance of the message of Moses and Aaron also tells it as we have studied at the previous Ruku; Al-Hamdu Lillah; but the AAYAT ahead tells an exception to this which was for the people of YOUNUS-AS (i.e. Jonah); they did see the terrible calamity coming onto them as YOUNUS-AS had foretold and seeing the atmosphere turning to such situation that was telling of their total disaster, they all came out of their houses and asked Allah for mercy to them; Allah accepted that plea and spared them of their grave insult and extended the time for their trial so that they might live ahead by the practice of the fundamental teachings of Islam; note that when the Messenger of Allah provides the message of Allah totally to his people then Allah asks him to leave the place and to tell them plainly that the most disastrous calamity would hit them soon; though YOUNUS-AS did tell them about the coming disaster due to their negative attitude towards the Truth yet he did not wait for the permission from Allah to depart from the place and mistakenly thought by his own that it is the time now to depart from his people; ULAMA have explicitly remarked that it actually was not any sin yet it certainly was such an error of judgment on the part of the Messenger that Allah commanded one of the most huge fish to swallow him; it might have been one of the huge whales that live at waters with the fish so it also is taken as among them though actually it is one of the mammals; it was only when he recited the prayer to Allah with all heart to release him from that utmost anxiety that this situation ended for him; Allah has told about that prayer at Surah ANBIA-87 and its wording shows that YOUNUS-AS asked for mercy by the acceptance of his own self as unjust due to his untimely haste; Allah released him from that utmost anxiety and

that most huge fish threw him out at the shore; afterwards, Allah provided him again the task as His Messenger and this denotes that Allah pardoned him totally; Al-Hamdu Lillah; this incident again emphasizes the issue that even the Messengers of Allah have to take care that they remain firm to the manner that Allah asks of them; Al-Hamdu Lillah; note that Allah appoints the Messenger to provide His message to the people of his nation (and Muhammad PBUH is the last Messenger of Allah whom He has sent to all peoples of the world that live anytime anywhere after him) and it is not his liability to see if they accept it or reject it; even if Allah does not punish the persons that reject His message at the world, He certainly would take His revenge at the Day of Judgment; the AAYAAT ahead console Muhammad PBUH that though he is most keen to bring all persons to Islam yet it is the will of Allah that any person accepts Islam or rejects it; if Allah intended, He would have brought all persons to Islam but the world is the place of examination where the Prophet PBUH would not force any person to come to Islam even if he seemingly has the authority to do so; Allah only opens the heart for that person to accept Islam who really sees, hears and cares for it; and He only puts His wrath upon those who do not get the fundamental teachings of Islam yet they choose to remain oblivious to it in their belief and deeds; all persons need to see whatever is in the heavens and in the earth as the observation of these both would tell them that the true authority is only of Allah, the true Lord; Al-Hamdu Lillah; but there are such persons at the world (who have decided to remain on the disbelief with such commitment) that the signs that Allah provides them (which they study at their insides and even at their surroundings) and also the warning persons (His Messengers) that give them the warning of the Day



of Judgment, do not benefit them in the least; so they all seem to wait for such days (of disastrous calamities) that hit the disbelieving nations that have gone away, to hit them too; so O Prophet PBUH- tell them to go on waiting for the disastrous calamity upon them and that I also would remain with the persons who do wait for that upon all of the disbelievers; Al-Hamdu Lillah; the last AAYAT of the Ruku notes that whenever such times have hit the disbelievers, Allah had saved the Messengers that He had sent to them and also the true believers with them; certainly in such manner, He would save all the true Muslims even now when He punishes the disbelievers severely and even ahead; He certainly is the true Lord Who has all the true authority; Al-Hamdu Lillah.

### YOUNUS- The Last Ruku

104. Say: O people- if you are in doubt as to my religion, then (know that) I do not serve those whom you serve besides Allah but I do serve Allah, Who will cause you to die, and I am commanded that I should be of the believers.

105. And that you should keep your course towards the religion uprightly; and you should not be of the polytheists.

106. And do not call besides Allah on that which can neither benefit you nor harm you, for if you do then surely you will in that case be of the unjust.

107. And if Allah should afflict you with harm, then there is none to remove it but He; and if He intends good to you there is none to repel His grace; He brings it to whom He pleases of His servants; and He is the Forgiving, the Merciful.

108. Say: O people! indeed there has come to you the truth from your Lord, therefore whoever goes aright, he goes aright only for

the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you.

109. And follow what is revealed to you and be patient till Allah should give judgment, and He is the best of judges.

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The last Ruku emphasizes what previously have been stated that the Prophet PBUH is also bound to the commands of Allah; he is not liable to see that every person he addresses towards the Truth, accepts it; he would keep his own self firm on the teachings of Islam by the will of Allah as Allah asks him that only (though he would totally provide His message to others as that is his good task); note that Allah commands all peoples to accept the fundamental teachings of Islam as this would then lead all such persons to achieve TAQWA (that means the attitude of the heart that comes by the true Belief upon Allah with both fear and hope towards Him when he has totally thrown away all the worldly base desires and that leads to the most righteous deeds); the Prophet PBUH would keep away from all wrongs in his belief and his deeds as he certainly believes that no one is able to provide any benefit or any loss to anyone except Allah and whoever takes up wrongs, he certainly would be one of the most unjust persons; O Prophet PBUH- if Allah wills to harm you then no one is able to stop you getting that harm and if Allah wills to give you totally the great benefit (that means the Quran) then no one is able to stop you getting it; so the AAYAT expresses that Allah has all authority to decide for your harm or benefit but He provides you the benefit only as He chooses that person only whom He sees fit for His task; He has taken you as His Messenger to provide His message to all peoples so He certainly is Forgiving and Merciful to all

peoples of the world; Al-Hamdu Lillah; O Prophet PBUH- say to all of them (by the Quran) that the Truth (the fundamental teachings of Islam that the Quran presents) has come again to them from their true Lord; so now whoever takes the true guidance from it, he would save himself only by that; and now whoever loses the right path, that loss certainly is of his own; and tell them plainly O Prophet PBUH that you are not liable to see that they do believe in the Truth; the last couple of AAYAAT of this last Ruku say- "(O Prophet PBUH) say- O people! indeed there has come to you the Truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you; and (O Prophet PBUH) follow what is revealed to you (in the Quran) and be patient (if they reject the teachings of the Quran) till Allah should give judgment, and He certainly is the best of judges"; most certainly, Allah only is the true Lord; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada

*Here our study of YOUNUS ends; Al-Hamdu Lillah*

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Surah HOODH  
(Consists of 10 Ruku; MK-6)

*HOODH-The First Ruku*

1. Alif Lam Ra (This is) a Book, whose verses are made decisive then they are made plain, from the Wise, All-aware:
2. That you shall not serve (any) but Allah; surely I am a warner for you from Him and a giver of good news,
3. And you that ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an appointed term and bestow His grace on every one endowed with grace, and if you turn back, then surely I fear for you the chastisement of a great day.
4. To Allah is your return, and He has power over all things.
5. Now surely they fold up their breasts that they may conceal (their enmity) from Him; now surely, when they use their garments as a covering, He knows what they conceal and what they make public; surely He knows what is in the breasts.
6. And there is no animal in the earth but on Allah is the sustenance of it, and He knows its definite abode and its depository; all (things) are in a manifest book.
7. And He it is Who created the heavens and the earth in six periods-- and His dominion (extends) on the water-- that He might manifest to you, which of you is best in action, and if you say, surely you shall be raised up after death, those who disbelieve would certainly say: This is nothing but clear magic.
8. And if We hold back from them the punishment until a stated period of time, they will certainly say: What prevents it? Now surely on the day when it will come to them, it shall not be averted from them and that which they scoffed at shall beset them.

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Surah HOODH also starts with the MUQATTA'AAT (the 14 disjointed letters that are among the Arabic alphabets that come at the commencement of 29 SURAH in specific combinations); we

have studied these at the beginning of Surah BAQARAH (and at other of Surah) that also start with them; Al-Hamdu Lillah; the first AAYAT points out that Allah has provided this Quran highest of integrity in its text and He also has provided such beauty in it that its AAYAAT clarify each other (especially the AAYAAT that are related to the true belief and His commands to the Man); the other manner of its clarification is the time that passes on at the world that brings forth the better interpretation of its AAYAAT due to the observation of them by those Muslims persons that are truly committed to it by the blessing of Allah; certainly this tells clearly that Allah is Most Wise (as the world progresses strictly according to His will) and He is Most Aware of all things (as He knows well what the future holds); Al-Hamdu Lillah; the basic feature of this book is that it asks all peoples of the world not to worship anything except Allah, the true Lord; and that implies that all persons would believe in the fundamental teachings of Islam that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH was the last of them); Al-Hamdu Lillah; tell them O Muhammad PBUH that surely I am appointed by Allah as warner (to those who do not believe in the basic teachings of this book) and bringer of good tidings (to those who believe in that and work accordingly); all among you would certainly see the results at AKHIRAT so all disbelievers must seek forgiveness from their true Lord (on their erroneous belief before their death) and the believers must repent (on their wrong-doings) with total attention towards their true Lord (as that actually is the task for which

Allah has provided all persons their lives); all would get the sustenance in general to the appointed time (of the last day of the world) and each one would get the worldly assets according to how he is destined (at his lifetime at the world as is written in the book that records the destination; the true believers getting all utility needed for the good sustenance of life here by receiving their necessities); so no one needs to apply his life totally to getting the worldly assets in plenty as any person who is obsessed at the acquisition of the worldly assets as the required work for life, they would receive the most terrible punishment of highly troublesome day (even at the world) that would end their period of life taking them unawares; Al-Hamdu Lillah; then all peoples would return to Allah, the true Lord, Who would provide all of them their doings; so He would not only gather all peoples at the Day of HASHR but He also would provide them their respective documents of deeds; He certainly is Most Powerful Who has all control over all things totally; Al-Hamdu Lillah; AAYAT-5 tells that there are such persons among the disbelievers who consider hiding their physique in such manner that nothing of their expressions (that leads to knowing their intentions) is revealed to Allah by their body-language; the other part of the AAYAT clarifies that they need to understand that it is of no avail whether they wear their garments properly over all of the physique or not, Allah knows well what they conceal in their covering and what they reveal (of their bodies); and He certainly knows what is at their insides even, so it is of no use when they cover themselves properly as they are unable to hide their intentions at their insides from Allah in spite of all their measures; He certainly is Most Powerful Who has all control over all things totally; Al-Hamdu Lillah; AAYAT-6 tells explicitly that

Allah has provided the physical sustenance too to each of His creation at the world; note that Allah has provided life to the mankind (and even JINN) because He intends to examine how they believe and how they work at the life at the world (see Surah ZAARIYAAT-56); so these two of His creation are MUKALLAF (having the free-will to the extent Allah wills for them so that they believe in the fundamental teachings of Islam and work accordingly); so this Ruku tells that Allah has provided the basic physical needs (of foods, clothing and shelter) and the basic spiritual need (of the Guidance to the right path) to all the creation (including the mankind and the JINN) so that there remains no excuse for any person at AKHIRAT among the mankind that he had to serve his physical needs to the extent where he was unable to care about his true aim of life or that he had no guidance about the right path for his spiritual righteousness; Allah eliminates all of such excuses as He tells clearly that He has destined for them all the ample sustenance to life and each person would get that by working simple (when they do not make troubles for each other in that) and He has provided them all the Guidance to the right path by His Messengers; they have to comply to living simple at the life at the world and care for AKHIRAT to get the true success for their-selves, Al-Hamdu Lillah; this AAYAT also tells that Allah knows exactly for each of His creation its definite abode and its temporary depository; this denotes that the placement at AKHIRAT is the definite abode for every person among the mankind while the world is the temporary depository for every person; however, it is feasible to take the term MUSTAWDA' (the temporary depository) denoting various of places for every person so it would denote different places he/she resides at the life at the world and the life at his/her grave

(BARZAKH) and then his/her rising from dead to face the final result of his/her doings at the grounds of HASHR; then ultimately, there would be the final abode (which the term MUSTAQAR denotes) where he/she would reside forever that would be JANNAAT (the gardens of the paradise for the righteous believers) or the hell-fire (for all of the disbelievers); Al-Hamdu Lillah; this first Ruku indicates the matter of the Surah that it relates to asking all peoples of the world to take the Guidance to the right path without obsession to the life at the world as those who rejected the Truth when the Messengers of Allah presented that to them, they faced such deadly destruction that ended all the period for them to accept that at their lives at the world; the life at the world is only an examination and not the final abode as every person has to die and face at the certain Day all the consequence of his/her doings; all persons have the Quran now with them and they need to accept it totally without making any excuses to avoid the belief in the Truth (i.e. the fundamental teachings of Islam) as such excuses are useless not only at the life at the world but also at the Day of HASHR (the Day of Judgment); the last couple of AAYAAT present the matter clearly that Allah created the earth and the heavens after He had created the ARSH (His Throne; and about this Allah knows better) that was upon the waters that He had created too; He made the earth and the heavens because He intended to examine the mankind how better they work at the given situation; but the basic among things which you O Prophet PBUH present to all peoples (and which the disbelievers deny) is that they would certainly rise from the dead; the disbelievers are so averse to the notion that they would be punished at AKHIRAT for their wrongdoings that they take your words (that do affect their insides) as



spells of magic only; moreover, when they see the time passing on as they prosper at their lives at the world with their disbelief, they mock you what has stopped the punishment to them now when they are so very unjust to the teachings of Islam so then they scoff at the teaching of their punishment at AKHIRAT even more; they need to note that even if the destruction does not get the disbelieving persons at their own life-times (as Allah knows better when to put His wrath upon them all at the world), it does not mean that it would not get them but it would fall upon them for certain as there is appointed time that Allah has set for it; surely on the day when it will come to them at the world, it shall not be averted from them and that which they scoffed at shall beset them completely so that they become totally liable to their final extreme punishment at AKHIRAT that is the Day of Judgment; Al-Hamdu Lillah.

### *HOODH-The Second Ruku*

9. And if We make man taste mercy from Us, then take it off from him, most surely he is despairing, ungrateful.

10. And if We make him taste a favor after distress has afflicted him, he will certainly say: The evils are gone away from me. Most surely he is exulting, boasting;

11. Except those who are patient and do good, they shall have forgiveness and a great reward.

12. Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it because they say: Why has not a treasure been sent down upon him or an angel come with him? You are only a warner; and Allah is custodian over all things.

13. Or, do they say: He has forged it. Say: Then bring ten forged chapters like it and call upon whom you can besides Allah, if you are truthful.

14. But if they do not answer you, then know that it is revealed by Allah's knowledge and that there is no god but He; will you then submit?

15. Whoever desires this world's life and its finery, We will pay them in full their deeds therein, and they shall not be made to suffer loss in respect of them.

16. These are they for whom there is nothing but fire in the hereafter, and what they wrought in it shall go for nothing, and vain is what they do.

17. Is he then who has with him clear proof from his Lord, and a witness from Him recites it and before it (is) the Book of Musa, a guide and a mercy? These believe in it; and whoever of the (different) parties disbelieves in it, the fire is his appointed abode; so be not in any doubts about it; surely it is the truth from your Lord, but most men do not believe.

18. And who is more unjust than he who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the unjust.

19. Who turn away from the path of Allah and desire to make it crooked; and they are disbelievers in the hereafter.

20. These shall not escape in the earth, nor shall they have any guardians besides Allah; the punishment shall be doubled for them, they could not bear to hear and they did not see.

21. These are they who have lost their souls, and what they forged is gone from them.

22. Truly in the hereafter they are the greatest losers.

23. Surely (as to) those who believe and they do the good and humble themselves to their Lord, these are the dwellers of the garden, in it, they will abide.

24. The likeness of the two parties is as the blind and the deaf and the seeing and the hearing: are they equal in condition? Will you not then mind?

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The Ruku starts by indicating one of the features of the human psyche as the first couple of AAYAAT read, "and if We make man taste mercy from Us, then take it off from him, most surely he is despairing, ungrateful; and if We make him taste a favor after distress has afflicted him, he will certainly say that the evils are gone away from me; most surely he is exulting, boasting"; note that the AAYAAT indicate that the leaning of those persons who are obsessed with the life at the world, is that they judge by the issues at hand and do not understand that the life at the world is an examination where they would have to manage their attitudes in different situations keeping their attention sincerely towards Allah; so their scoffing at the absence of their punishment at the world for the time-being is nothing for them to rejoice and they need to broaden their view about the life at the world; the third AAYAT of the Ruku tells that those who are true Muslims who hold their integrity even at troubles and even at ease of life and who do take-up the good deeds at all times, Allah would surely provide them forgiveness (at the life at the world) at their impatience if any and they would surely get a great reward (at the life at AKHIRAT); Al-Hamdu Lillah; so here we Muslims need to ask for forgiveness on all tasks whatever we do while we Muslims need to remember that the true success is the success at

AKHIRAT; Al-Hamdu Lillah; the next five AAYAAT that are from 12 to 16, answer the adverse reasoning that was raised by the disbelievers; as the disbelievers could only see the issues at hand without anything beyond that and as they considered the material success at the life at the world the only criteria for well-being, they raised the objection why has Muhammad (PBUH) who claims to be the Messenger of Allah is not given some monetary treasure and why does not some angel accompany him; this statement caused some agony to Muhammad PBUH which the AAYAT tells by words that (O Prophet PBUH) your inside might get straitened; the AAYAT also denotes that it might cause the Prophet PBUH to present some of the teachings of the Quran with not such emphasis that they certainly do ask; the Quran replies to the disbelievers that the Prophet PBUH is only the warner to them and that does not need having the monetary treasure or the company of an angel all the time; it certainly is Allah Who has all the true charge of all things; Al-Hamdu Lillah; this AAYAT implied that the Prophet PBUH guides all persons by the Quran emphatically which certainly is the word of Allah but the disbelievers thought the Quran as forged by the Prophet (PBUH); we have seen at our study of the Quran at the fourth RUKU of Surah YOUNUS that the Quran responds to them that if they say that it is forged then they must bring one such Surah that might resemble Surah YOUNUS and for that, they might call those even for assistance whom they take equal in authority to Allah; they must do it if they really are truthful in their assertion about the Quran; we have studied about this challenge at the third Ruku of BAQARAH too that those who reject the Quran (as they take it as something that Muhammad PBUH has presented by his own self) to produce only one Surah that is like that Surah (i.e.

BAQARAH) of the Quran even by taking the assistance of their close allies whom they take as authority besides Allah, in this task; note that AAYAT-13 of Surah HOODH here asks them to bring ten Surah like this Surah (i.e. HOODH) as it says "or, do they say that he has forged it -; O Prophet (PBUH)- you tell them - then bring ten forged Surah like it and call upon whom you can besides Allah, if you are truthful"; Surah Bani-Israel-88 tells explicitly that "say -if men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others"; these all AAYAAT imply that it is not possible to imitate the Quran as it comprises not only of the righteous meaning of the life totally but also of words that present it in its text; the set-up of each Surah of the Quran is miraculous (especially each of those that are as voluminous as Surah YOUNUS or more than that) and thus, the Quran is totally inimitable (please read the note at the fourth Ruku of Surah YOUNUS too); Al-Hamdu Lillah; so when they are unable to answer you all true Muslims by bringing something that is similar to the Quran (and certainly they are totally unable to bring that) then you all Muslims must have more commitment to the Quran which you do already believe; so now would you become such committed Muslims to it to practice it in your lives totally and to present each of its teachings most emphatically without any care to any of the adverse idiotic statements of these disbelievers in the Quran; Al-Hamdu Lillah; whoever intends to get worldly benefits and its magnificence with the consideration that this only is the success to life then Allah would provide them whatever they work for at the life at the world and their efforts for it at the life at the world would not go waste; but they would receive nothing at AKHIRAT except for the hell-fire and

whatever work they provide for AKHIRAT superficially at the world with their commitment only to the life at the world, would go waste completely; whatever they do without any sincerity towards Allah is so adverse to righteousness that it would only bring wrath of Allah upon them even at their lives at the world; AAYAT-17 provides the essence of the righteous person and then to the last of the Ruku, AAYAAT at the Ruku explain this by comparison of the believers and the disbelievers; Al-Hamdu Lillah; the AAYAT tells that the person who does commit himself truly to BAYYINAH (the only truth that is always the same from ever to ever which is TAUHID) which Allah, his true Lord, has provided to him (in the Quran) and SHAHED (one of the witnesses i.e. of the Messengers) from Allah is reciting it to him and before that, Allah provided it even in the book (i.e. Torah) that He gave to Moses as the guide to the BAYYINAH and as the blessing (to all those who do accept it and work accordingly), he certainly is among such persons who do believe in it (i.e. the Quran); note that each of the Messengers is SHAHED to his people at the Day of HASHR as he would give witness upon them that he had provided all of the truth to them completely to believe and practice in their lives; but those who disbelieve in it, their appointed abode is the hell-fire; so O Prophet PBUH, you should not have any doubts to any of its teachings whether its practice might be omissible as surely everything in it is the truth from your Lord, and it is necessary to practice each of its commands so provide everything of it from your side emphatically though most persons are so much committed to wrongs that they do not believe; Allah certainly is Most Powerful Who has all control over all things totally; Al-Hamdu Lillah; AAYAT-18 indicates that no person is more unjust than that person who forges a lie against Allah; that means that

the Prophet PBUH is not an unjust person but those who disbelieve in the message of the Quran, they actually are among the most unjust persons; all such persons shall be brought before their Lord (at AKHIRAT), and the witnesses (i.e. the Messengers and the angels) shall say that these (unjust persons) are they who lied against Allah, their true Lord; now surely the curse of Allah is on all the unjust persons; AAYAAT ahead continue explaining the matter that these unjust persons used to stop the righteous persons by different manners from practice at the right path of Islam and they tried to give adverse meanings to the righteous Islamic commands; that is because these unjust persons certainly did not have any belief in AKHIRAT, the true life ahead after they rise from dead; these unjust persons shall not find any place to escape in the earth from Allah (and not even in heavens), nor shall they have any guardians besides Allah (at AKHIRAT); the punishment shall be doubled for them (as they not only disbelieved in the practice of the right path but also took measures that they might stop others from its practice); they have no such ability as to hear anything with commitment about the right path of life and no such ability to see anything with commitment about it so they are totally unable to understand anything with commitment about the right path; they would see clearly at AKHIRAT that they have put themselves into the most extreme loss and all those whom they took by their own that they would stand by them at all adverse situations of life, they have disappeared away from them totally; so most certainly these persons would be the most extreme losers at AKHIRAT as they disbelieved in the message of the Quran at the life at the world and with that, they tried hard to hinder its teachings to come into practice in collective anywhere; but those persons who do believe in the Quran and they

do practice it according to their ability with total commitment to Allah, their true Lord, these persons surely are the dwellers of JANNAH where they would abide-in forever; Al-Hamdu Lillah; the last AAYAT of the Ruku points out that the comparison between the extreme disbelievers who try hard to stop the practice of the Quran in collective and the true Muslims who are most committed to the teachings of the Quran, is that at one side there are such persons who are blind and deaf and at the other side are such persons that have sight and hearing; now all persons do need to observe the issue whether they are equal in condition?; certainly, they are not; so all persons do need to reflect upon the issue that might lead the disbelievers to leave all their wrong attitudes and to assist all the teachings of the Quran rather than challenge them to hinder its practice; Al-Hamdu Lillah.

### HOODH-The Third Ruku

25. And certainly We sent Noah to his people: Surely I am a plain warner for you:

26. That you shall not serve any but Allah, surely I fear for you the punishment of a painful day.

27. But the chiefs of those who disbelieved from among his people said: We do not consider you but a mortal like ourselves, and we do not see any have followed you but those who are the meanest of us at first thought and we do not see in you any excellence over us; nay, we deem you liars.

28. He said: O my people! tell me if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you; shall we constrain you to (accept) it while you are averse from it?



29. And, O my people! I ask you not for wealth in return for it; my reward is only with Allah and I am not going to drive away those who believe; surely they shall meet their Lord, but I consider you a people who are ignorant:

30. And, O my people! who will help me against Allah if I drive them away? Will you not then mind?

31. And I do not say to you that I have the treasures of Allah and I do not know the unseen, nor do I say that I am an angel, nor do I say about those whom your eyes hold in mean estimation (that) Allah will never grant them (any) good-- Allah knows best what is in their souls-- as then most surely I should be of the unjust.

32. They said: O Noah- indeed you have disputed with us and lengthened dispute with us, therefore bring to us what you threaten us with, if you are of the truthful ones.

33. He said: Allah only will bring it to you if He pleases, and you will not escape:

34. And if I intend to give you good advice, my advice will not profit you if Allah intended that He should leave you to go astray; He is your Lord, and to Him shall you be returned.

35. Or do they say: He has forged it? Say: If I have forged it, on me is my guilt, and I am clear of that of which you are guilty.

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From here till the last, the Surah narrates the events that are related to the Messengers that Allah sent to nations; we have studied them at Surah AA'RAAF in detail and here too, all the Ruku ahead relate them in much detail (especially the events related to Noah-AS); note that Surah HOODH asks all peoples of the world to take the Guidance to the right path without obsession to the life at the world as those who rejected the Truth

when the Messengers of Allah presented that to them, they faced such deadly destruction that ended all the period for them to accept that; the life at the world is only an examination and not the final abode as every person has to die and face at the certain Day all the consequence of his/her doings; all persons have the Quran now with them and they need to accept it totally without making any excuses to avoid the belief in the Truth (i.e. the fundamental teachings of Islam) as such excuses are useless not only at the life at the world but also at the Day of HASHR (the Day of Judgment); due to its focus, Surah HOODH relates these events from here and its last Ruku tells explicitly the reason to relate these events; they read- "and if your Lord had pleased He would certainly have made people a single nation, and they shall continue to differ; except those on whom your Lord has mercy; and for this did He create them; and the word of your Lord is fulfilled- certainly I will fill hell with the jinn and the men, all together; and all we relate to you of the accounts of the apostles is to strengthen your heart therewith; and in this has come to you the truth and an admonition, and a reminder to the believers; and say to those who do not believe- act according to your state; surely we too are acting; and wait; surely we are waiting also; and for Allah is the unseen in the heavens and in the earth, and to Him is returned the whole of the affair; therefore serve Him and rely on Him, and your Lord is not heedless of what you do"; Al-Hamdu Lillah; the chiefs among the nation of Noah responded against the message of Allah that he was providing to them, that he was just a man like all of them and his followers are from among those persons who are considered lowly by profession at their society; this tells about their psyche that they thought that the Messenger of Allah could not be such a person who does not have

extreme wealth or who is not an angel by looks and his followers must necessarily be those who are among the most wealthy persons; they took-up the standard that valued the appearance and not the values inside and this standard has caused much trouble at the world at all times and at all places; this was the thing that led Satan to disobey Allah when He ordered him to prostrate to Adam as he saw Adam much weaker in physique than his own self while certainly Adam was much higher in status than him due to the spirit that Allah had blown inside Adam; Al-Hamdu Lillah; the reply of Noah to this objection was simple as the four AAYAAT 28, 29, 30, 31, report that "he said- O my people- tell me if I have with me clear proof from my Lord (that I am asking all to come towards the fundamental teachings of Islam only), and He has granted me blessing (that He has made me His Messenger among you all) from Himself and it has been made obscure to you (as you all see the appearance and not the inside); shall we constrain you to accept it while you are averse from it? (it is necessary for you all that you all must accept the Truth by free-will); and, O my people- I ask you not for wealth in return for it; my reward is only with Allah and I am not going to drive away those who believe (even if you all take their profession as lowly at the society); surely they shall meet their Lord, but I consider you all a people who are ignorant (as they have accepted the Truth and you all are averse from that); and, O my people- who will help me against Allah if I drive them away- will you all not then mind?; and I do not say to you that I have the treasures of Allah and I do not know the unseen (as these things are not the requisites to being the Messenger of Allah but I only provide you the guidance that Allah has given me), nor do I say that I am an angel (as Allah sends men only as His Messengers to the mankind), nor do I say about

those whom your eyes hold in mean estimation (because they are among the people that have low worldly status) that Allah will never grant them any good- Allah knows best what is in their souls—because (if I drive them away) then most surely I should be of the unjust”; note that the disbelievers raise objections that relate to appearance as we find here at the study of this Ruku; they objected on the status of Noah that he was not among the most prosperous of their men and on the status of his followers that they had low professions that had contempt of their people and on the issue that he seems just a man while he should have been an angel and on the issue that he did not tell them the matters in their future at their lives at the world but he asked for total attention towards Allah, the true Lord, and AKHIRAT; when Noah presented his simple appropriate answer to all their base objections, they had nothing left for their argument except that they asked him to bring the deadly calamity that Noah had told them about; to this, Noah replied to them as AAYAT-33 & 34 report that it would certainly fall upon them when Allah wills for it and they certainly would be unable to escape from it or remove it when it takes them head-on; Allah knows when to put it on them and it is not his business to see when and how it falls upon them; he had to provide the message that Allah had asked him to provide them and he had done so; he told them explicitly that his counsel will not profit them even if he did his best to advise them, if the will of Allah is to keep them astray; He certainly is the true Lord and unto Him all will be brought back; Al-Hamdu Lillah; in the light of the narration that we studied at this Ruku, the last AAYAT here answers again the objection that the disbelievers raised against Muhammad PBUH that he has forged it?- it asks the Prophet PBUH to tell them that if he has forged it then on him is

his guilt and he certainly is clear of that of which they are guilty; note that Allah has sent the same fundamental message to all His Messengers in essence as Surah NISAA has pointed out, "surely We have revealed to you as We revealed to Noah, and the prophets after him, and We revealed to Ibrahim and Ishmael and Isaac and Jacob and the tribes, and Isa and AYUB and YOUNUS and HARUN and Solomon and We gave to David ZABUR (the Psalms)" (NISAA-163); so all Messengers of Allah have provided the fundamental teachings of Islam only to their respective nations; those teachings have always remained the same from ever and then Muhammad PBUH presented that totally at his golden period with much detail as he was the last of Messengers whom Allah sent to all peoples of the world; note that Muhammad PBUH is much near to Noah-AS and Moses-AS in many aspects and especially notable is that he led SAHABA (his companions) to total safety when they were at extreme adverse times by the will of Allah as they both had led their respective nations to total safety at their times by the will of Allah; we see that the answer of Noah-AS and Muhammad PBUH is similar when the disbelievers argued that the Messengers of Allah need to be other than the mankind and they need to have extreme wealth (compare AYAT-50 of AN'AAM and AAYAT-31 of HOODH); and we see that Allah gave His Book (Torah) to Moses-AS and that Allah gave His Book (the Quran) to Muhammad PBUH and these both are termed as FURQAN that means the practical criterion to judge the right from wrongs (compare AAYAT-53 of BAQARAH and AAAT-1 of FURQAN); however, note that Muhammad PBUH is the last of Messengers of Allah as He sent him as His Messenger not only to all peoples of his time but even to all peoples that were to come at any time after him anywhere; Al-Hamdu Lillah.

### Supplementary note on AAYAAT-25 & 26 of HOODH

The Quran tells us the narratives of five significant Messengers of Allah at different places; it tells us how they gave their nations the message of Allah and how their nations were punished even at the world when they rejected that message; note that after sending any of the Messengers to some nation, Allah appoints such time within which either they would ultimately accept the fundamental Islamic teachings or either they would face certain death; we have studied about Adam & Eve explicitly that the life at the world is an examination to the mankind so all persons must keep to the three fundamental teachings of Islam that all Messengers of Allah have guided to; these five are Noah, HOODH, SALEH, Lot and SHOAIIB (Salaam on all Messengers of Allah) and they all gave the same message that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and AKHIRAT (Allah would judge all peoples of the world on their belief and their deeds that they did at the world, at the Day of Judgment) and RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path as He had given His word to Adam-AS that He would send them time and again for the true guidance of the Man); note that Al-FATIHA, the opening Surah of the Quran, guides to all these three fundamental teachings of Islam; Al-Hamdu Lillah; in Surah SHUA'RAA too, these narratives of the Messengers are repeated in the same sequence as in Surah AARAAF and as in Surah HOODH, from its sixth Ruku; it tells clearly that the message that all of these Messengers of Allah gave, has this repeatedly that "I am faithful Messenger unto you

so keep your duty to Allah (with total belief in TAUHID), and obey me (to practice the fundamental Islamic teachings)"; so all the Messengers did try their best to guide their respective nations as Allah has asked them; note that Muhammad PBUH is the last of Messengers of Allah whom He has sent to all peoples of the world that come at the world anytime anywhere after him; however, the nations of these five significant Messengers of Allah did not comply to the fundamental teachings of Islam and so Allah destroyed them completely at the world and they certainly would be among the severely punished persons at AKHIRAT; Al-Hamdu Lillah; studying the narrations of these five at different places at the Quran, note that Noah-AS told his nation who were idolaters that "O my people- serve Allah, you have no god other than Him"; he told them that he is the Messenger of Allah, the Lord of all the worlds, and he does care for their safety at AKHIRAT; note also that his nation lived at Southern Iraq not much far from where the city of KUFAN is situated today; they had made idols of the persons that had passed in them and they thought that their worship would save them from the wrath of Allah; Noah guided them that they must worship Allah only and if they do not take Him as the only One to worship, they would get the most severe punishment at the Day of Judgment (and even at the world); he asked them to worship Allah only and guided them that He only is the true Creator of all the creation with all His good attributes and all persons must worship Him only; he did not ask them to obey all commands of Allah in principle in all their issues at first but he told them to believe in TAUHID and obey him as the Messenger of Allah (as Surah SHUA'RAA tells explicitly) because he knew that as he guides them to the Truth then his obedience would cause them to obey all commands of Allah, once

they do accept Him as the only One to worship; Al-Hamdu Lillah; the nation of Noah took him as in clear error and the result of their rejection to him was that except for the believers with him, they all were drowned; we see at Surah HOODH-44 that the ark of Noah stopped at the mount JUDI (that faces Ibn-UMAR island at the junction of Syrian and Turkish borders, on the eastern bank of Tigris River); from thence, human beings spread all over the world; certainly, Allah only is the true authority; Al-Hamdu Lillah; the second narrative of these Messengers of Allah is of HOODH-AS; his nation was named as AAD and he gave them the same message as Noah has given to his nation; he told his nation who were idolaters that "O my people - serve Allah, you have no god other than Him"; he told them that he is the Messenger of Allah, the Lord of all the worlds, and he does care for their safety at AKHIRAT; note that his nation lived in the area of curved sand-hills in the southern part of the Arabian peninsula; they were very strong in physique and had handsome height and looks; their total preference was for the life at the world so HOODH told them that they must show gratitude to Allah; in Surah SHUA'RAA, the AAYAAT read that HOODH told his nation that "I am to you a messenger worthy of all trust; so keep your duty to Allah and obey me; and I do not ask you any reward for it; surely my reward is only with the Lord of the worlds; do you build a landmark on every high place to amuse yourselves? -and seek you out strongholds, that haply you may last forever? - and when you lay hands (on men) you lay hands as tyrants -rather keep your duty to Allah, and obey me" (SHUA'RAA-125 to 131); the disbelievers raised different objections against the Messengers of Allah and the message that they provided to their respective nations; one of the highest objections of those who rejected the Messengers of Allah was



that he should have been other than among the mankind; the Quran answers this base objection at places as we find at the beginning of Surah YOUNUS that "is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves?- that he should warn mankind (of their danger), and give the good news to the believers that they have before their Lord the lofty rank of truth; but the disbelievers say that this is indeed an evident sorcerer" (Surah YOUNUS-2); another of their objections on the message that the Messengers of Allah provided to them was that they had not found such guidance from their ancestors; whenever the Messengers told them to believe in the fundamental teachings of Islam and follow the message that Allah has provided to them, they responded that they would follow their ancestors but not those who ask them to believe in TAUHID; the Quran answers this base objection at places as we find at Surah BAQARAH- "When it is said to them- follow what Allah has revealed- they respond in negative that we shall follow the ways of our fathers; what- even though their fathers were void of wisdom and guidance?" Surah BAQARAH-170; there were times when they saw that they are unable to challenge the message that the Messengers of Allah were presenting to them so then they stubbornly asked for the deadly calamity promised on their extreme wrongs; Surah HOODH that is under our study tells, "they said: O Noah- indeed you have disputed with us and lengthened dispute with us, so now bring to us what you threaten us with, if you are of the truthful ones; he said- Allah only will bring it to you if He pleases, and you will not escape" (HOODH-32 & 33); as for the nation of HOODH, they took him as in grave folly and the result of their rejection to him was that except for the believers with him, they all were destroyed; note that they had

given their idols different names and had become such idolaters that they did not tolerate anything that was mentioned against them; Allah punished them by furious violent wind that stayed upon them for seven nights and eight days as the wrath of Allah upon them; Surah-HAQQAAH says that this punishment was such "which Allah imposed on them for seven nights and eight days so that (O listener) you might have seen men lying overthrown, as they were hollow trunks of palm-trees" (HAQQAAH-7); certainly, Allah only is the true authority; Al-Hamdu Lillah; the third narration that the Quran tells about the Messengers of Allah in this sequence is of SALEH; his nation is named as THAMUD and he gave the same message as Noah & HOODH had given to their nations; those people of his nation were polytheists and gave total preference to the life at the world; they used to build mansions at plains and carved houses at the mounts; the Quran tells us that SALEH told them that "O my people - serve Allah, you have no god other than Him"; note that his nation lived between HIJAZ and Syria in the south-eastern part of MADYAN (that is at the east of Gulf of AQABAH) and their stone dwellings are still preserved; note also that these five Messengers that Allah has mentioned here had their dwelling places near to each other with difference of their periods at the world as Noah, HOODH and SALEH were before Abraham-AS while Lot was his nephew and SHOAIB was among his descendants from his third wife within three hundred years of his time; Allah gave the nation of SALEH a she-camel as miracle so that they believe in Allah as the only One to worship and prefer AKHIRAT over the life at the world; Allah commanded them not to trouble it so that she might easily eat from wherever she intends; if they do otherwise, they would receive extreme punishment even at the world; AAYAT-74 reads, "(SALEH said)

and remember when He made you successors after AAD (the nation of HOODH) and settled you in the land - you make mansions on its plains and hew out houses in the mountains - remember therefore benefits from Allah and do not act corruptly in the land, making mischief"; their ruling elite rejected his message and asked others too to reject it; some of their youth killed the she-camel and that was the clearest disobedience to Allah; they even asked for the punishment from which SALEH had warned them if they disrespect the she-camel; AAYAAT at Surah AARAAF for this narration read, "then the earthquake overtook them, so they became motionless bodies in their abode; then SALEH turned away from them and said - O my people - I did certainly deliver to you the message of my Lord, and I gave you good advice - but you do not love those who give good advice" (AARAAF-78 & 79); certainly, Allah only is the true authority; as for the nation of Lot-AS, they were the people living at Sodom and Gomorrah at south of the dead sea; they were extremely filthy persons who used to commit the heinous sin of sodomy among the men; Lot actually did not belong to that nation but Allah sent him as His Messenger to them and he tried his best to reform them of this heinous sin but to no avail; in fact, they intended to expel him from their city just because he challenged their filth; AAYAAT-80 to 84 at AARAAF tell the narrative, "and (We sent) Lot when he said to his people - what - do you commit an indecency which anyone in the world has not done before you?; most surely you come to males in lust besides females; nay you are an extravagant people; and the answer of his people was no other than that they said - turn them out of your town - surely they are people who seek to purify (themselves); so We delivered him and his followers, except his wife; she was of those who remained behind; and We rained upon

them a rain (of stones); consider then what the end was of the guilty"; note that he had taken his wife from amongst that nation and she did not disapprove of their heinous sin so she was most disobedient to Lot and so she was punished too with that extremely sinful nation; certainly, Allah only is the true authority; Al-Hamdu Lillah; the last narrative in the narratives of the five Messengers is of SHOAIB-AS; he gave his nation at Madyan the same message as Noah & other Messengers had given to their nations; they were polytheists and they also gave their total preference to the life at the world and did not care to obey the commands of Allah; they did not have any concern for the rights of their fellow-beings and tried to gain more worldly profits by trying to give lesser returns to the amounts of the buyer; they mismanaged their measures and weights just to get these unfair profits and this narration that the Quran tells us, implies that this wrongful attitude leads to FASAD at the place which means that it becomes most difficult to live upon the Islamic teachings at such place; note that if a person abuses his authority without any care to the commands of Allah at any level where he is at the business of life, he makes the living on the Islamic teachings difficult by his attitude at that level; the beginning of the eighth Ruku at Surah HOODH says, "and to Madyan (We sent) their brother SHOAIB; he said- O my people- serve Allah, you have no god other than He, and do not give short measure and weight; surely I see you in prosperity and surely I fear for you the punishment of an all-encompassing day; and, O my people- give full measure and weight fairly, and defraud not men their things, and do not act corruptly in the land, making mischief; what remains by Allah (to you of valid profits) is better for you if you are believers, and I am not a keeper over you"; Al-Hamdu Lillah; it

confused the persons at his nation that they have to care for the commands of Allah at the material profits they make at the market as they took the belief as something that relates to the concepts of the individual at the spiritual level with no impression at the material things at the collective living of the persons that live in huge number together; note here that the Islamic teachings challenge the concept of secularism head-on and the statement of these disbelievers in the nation of SHOAIIB, is mentioned here at the eighth Ruku of Surah HOODH that "they said - O SHOAIIB - does your SALAH enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property?; you are undoubtedly the forbearing, the right-directing one" (HOODH-87); note that they did credit SHOAIIB as one of the most intelligent persons among them but they questioned his intelligence where he asked them to care for the righteous moral values at their dealings at market; they did not accept his message to believe in Allah truly and then accept His guidance in all issues of life so their disbelief led to their destruction; Al-Hamdu Lillah; note also that THAMUD also took SALEH as an intelligent person yet they also did not accept his message that challenged their erroneous belief and this rejection led to their destruction; the statement of these disbelievers in the nation of SALEH, is mentioned at Surah HOODH that "they said: O SALEH- surely you were one amongst us in whom great expectations were placed before this; do you (now) forbid us from worshipping what our fathers worshipped?; and as to that which you call us to, most surely we are in disquieting doubt" (HOODH-62); the conceited ruling elite of the nation of SHOAIIB told him that they would turn him and the believers with him out by force if they do not come to their concepts of living; SHOAIIB who was

good at speech, told them that it would certainly be extreme injustice when they disapprove of their concepts clearly and they would not take them; Al-Hamdu Lillah; he told them that it would be as if he and his companions had said lies about Allah after He has provided them the true guidance if they return to their concepts of living; it certainly is unsuitable to them that they return to their concepts except if Allah wills; Allah certainly has the knowledge of all things which He has in His complete control; but we do have TAWAKKUL (complete trust) in Him that He would keep us to the right path; note here that SHOAIB did not show any pride on his own self but mentioned the power of Allah that He only is able to bring and to keep to the true guidance; confidence on the self would come only after the TAWAKKUL in Him; SHOAIB then asked Allah to decide between them and their nation providing each side what it deserves rightly because He certainly is the best of deciders; Al-Hamdu Lillah; the ruling elite that had disbelieved told the persons that following the path of SHOAIB means that they are complete losers; the last couple of AAYAAT at the eighth Ruku of HOODH tells the result of their disbelief to them that read, "and when Our decree came to pass We delivered SHOAIB, and those who believed with him by mercy from Us, and the rumbling (earthquake) overtook those who were unjust so they became motionless bodies in their abodes; as though they had never dwelt in them; now surely perdition overtook Madyan as had perished THAMUD (when the most deadly earthquake fell upon THAMUD)"; the Quran gives the message most explicitly that those who challenge Allah would certainly see their destruction in high number even at the world; certainly, Allah only is the true authority; Al-Hamdu Lillah.

### HOODH-The Fourth Ruku

36. And it was revealed to Noah: That none of your people will believe except those who have already believed, therefore do not grieve at what they do:

37. And make the ark before Our eyes and (according to) Our revelation, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.

38. And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said: If you laugh at us, surely we too laugh at you as you laugh (at us).

39. So shall you know who it is, on whom will come chastisement which will disgrace him, and on whom will lasting chastisement come down.

40. Until when Our command came and water came forth from the valley, We said: Carry in it two of all things, a pair, and your own family-- except those against whom the word has already gone forth, and those who believe. And there believed not with him but a few.

41. And he said: Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful.

42. And it moved on with them amid waves like mountains; and Noah called out to his son, and he was aloof: O my son- you embark with us and stay not with the disbelievers.

43. He said: I will betake myself for refuge to a mountain that shall protect me from the water. Noah said: There is no protector today that saves from the commandment of Allah save him on whom He has had mercy; and a wave intervened between them, so he was of the drowned.

44. And it was said: O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair

was decided, and the ark rested on the Judi, and it was said: Away with the unjust people.

45. And Noah cried out to his Lord and said: My Lord- surely my son is of my family, and Thy promise is surely true, and Thou art the Most Just of the judges.

46. He said: O Noah- surely he is not of your (true) family; surely he is (the doer of) other than good deeds, therefore ask not of Me that of which you have no knowledge; surely I admonish you lest you may be of the ignorant

47. He said: My Lord! I seek refuge in Thee from asking Thee that of which I have no knowledge; and if Thou should not forgive me and have mercy on me, I should be of the losers.

48. It was said: O Noah- you descend with peace from Us and blessings on you and on the people from among those who are with you, and there shall be nations whom We will afford provisions, then a painful punishment from Us shall afflict them.

49. These are announcements relating to the unseen which We reveal to you, you did not know them-- (neither) you nor your people-- before this; therefore be patient; surely the end is for those who guard (against evil).

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This Ruku tells that Allah told Noah-AS that no one else is going to believe in the Truth now and the number Noah has of those who have accepted it is the final figure; Allah told him clearly that he must not have any soft feelings towards them now and he must not advocate mercy for anyone that has not believed up-to this time; Allah asked Noah to build the most huge ark that would accommodate all the living species that were unable to live at waters and He would guide him in detail how to make it; so he



made the ark and as he was building it far from the shores, the chiefs in the disbelievers mocked him whenever they passed by him; in response to them, he told them that very soon they themselves would become something to laugh upon, just as they are mocking him today; they certainly would see very soon who is taken by the most grievous disaster at the life at the world and who then becomes liable to remain in the grievous torment that would always remain upon them at AKHIRAT; when the command of Allah came to the land for their destruction, the land burst everywhere at the place to bring waters all over the place there and Allah ordered Noah to take all living things in pairs (besides the mankind) that he had gathered, at the ark that he had completed to build, except for those that had to perish; Allah ordered him to take all of such among the mankind too who had believed in the Truth as others were destined to face certain death; they were very scarce in quantity in comparison to those who had disbelieved in the Messenger; AAYAT-41 tells that Noah gave the final call (for all of the believers) to board the ark so that by the name of Allah, it sails and by the name of Allah, it anchors at its destination; he said that Allah, Who is my true Lord, certainly is Most Forgiving (that He has still given the mankind a chance to show his worth for all goodness) and Most Merciful (that He would still provide the true guidance to the mankind so that he might believe in the Truth and remain at all goodness); Al-Hamdu Lillah; note that that area was the most populous area of the earth and most of the mankind at that time was concentrated at that populous area only and that is why sometimes this great flood is mentioned as universal; however, Allah had put it at that extremely huge area that certainly was extremely populous at the earth at that time; AAYAAT ahead tell

that water rose to become huge waves and among one of such waves that was as high as mountains, the ark sailed on with all aboard; and at such time, Noah saw one of his sons who had not believed in the message that he had given for centuries, at one of the mountains; note that one of the wives of Noah and the son he had from her, had not believed in him and that was the one he saw when the ark had already taken its route; he cried out desperately to him though he was far away from the ark, to try to board the ark and leave the company of the disbelievers now at this last moment; his reply to the call of his father is the most clear evidence of the short-sightedness of all such persons who take themselves as having all things under their control by their unworthy strength which they find with them due to the physical things that they have at their disposal; he replied that he would soon climb the mountain to safety from the rising waters so the situation is nothing such as to worry him; Noah told him clearly that today there is no safety for anyone from the wrath of Allah as He has ordered the destruction to fall upon all of the disbelievers and so it would be, except for any whom He does decide to spare; and while this dialogue was in progress, there rose a huge wave between them and he remained among those who drowned; so after the appointed period of time in which the ark sailed on (probably of 40 days), the command was issued from Allah to the earth to swallow the water inside and to (the clouds at) the heaven to stop pouring the water down; so the level of waters was made to fall and the issue (of destruction of the disbelievers) was settled; the ark then anchored at the top of the mount (that the AAYAT names as JUDI where Noah did not allow anyone to disembark for probably more than 60 days ahead) and it was expressed explicitly that away even from all the safety of

AKHIRAT too, would remain all of the unjust persons; Al-Hamdu Lillah; the next three AAYAAT relate to the event of drowning of the son of Noah; Allah had told him that He would save all those that were his family (in belief) with him so he then enquired Allah about his son who had drowned; he cried out "O my Lord- surely my son is of my family, and Thy promise is surely true, and Thou are the Most Just of the judges"; Allah replied in clarification that his son is not counted in his family as his deeds are sinful (due to his disbelief); this clarification meant that Noah-AS is the Messenger of Allah and his family would only be those who believe in him so those who do not believe in him, are outside of his true family even if they are very near to him in blood-relation; so he should not have enquired about this issue as he has not grasped the meaning of what the term "family" means for him; Allah clarified the issue in strict words that "surely I admonish you (O Noah) lest you may be of the ignorant"; this led Noah to say "O my Lord! I seek refuge in Thee from asking Thee that of which I have no knowledge (until now); and if Thou should not forgive me and have mercy on me, I should be of the losers"; Allah accepted his plea for forgiveness and mercy and told him then to descend with peace from Allah and blessings on him and on the people from among those who are with him; Allah told him that there shall be nations ahead in future whom Allah will afford provisions, and there would be other of nations whom Allah would punish by most painful punishment (due to their disbelief and their wrong-doings); note that most of those that inhabited the world after the great flood of Noah's time were his descendants from his sons Shem (the SEMITES), HAAM (the HAMITES) and Japheth (the JAPHETITES); due to this, Noah-AS is also named as Adam-the Second; the last AAYAT of the previous Ruku had consoled the

Prophet PBUH that even if the disbelievers take the Quran as forged, it certainly is the word of Allah and the fact is unchangeable; the last AAYAT of this Ruku also consoles the Prophet PBUH that as these events of the Messengers that Allah is relating to him (which he and his nation never did know before) ended in positive even in the life at the world for the persons that had TAQWA so with his total patience, he would also see the good result at his life at the world that is totally sure to come very soon ahead; Al-Hamdu Lillah.

### HOODH-The Fifth Ruku

50. And to AAD (We sent) their brother HOODH. He said: O my people- serve Allah, you have no god other than He; you are nothing but forgers (of lies).

51. O my people! I do not ask of you any reward for it; my reward is only with Him Who created me; do you not then understand?

52. And, O my people - ask forgiveness of your Lord, then turn to Him; He will send on you clouds pouring down abundance of rain and add strength to your strength, and do not turn back guilty.

53. They said: O HOODH - you have not brought to us any clear argument and we are not going to desert our gods for your word, and we are not believers in you:

54. We cannot say aught but that some of our gods have smitten you with evil. He said: Surely I call Allah to witness, and do you bear witness too, that I am clear of what you associate (with Allah).

55. Besides Him, therefore scheme against me all together; then give me no respite:

56. Surely I rely on Allah, my Lord and your Lord; there is no living creature but He holds it by its forelock; surely my Lord is on the right path.

57. But if you turn back, then indeed I have delivered to you the message with which I have been sent to you, and my Lord will bring another people in your place, and you cannot do Him any harm; surely my Lord is the Preserver of all things.

58. And when Our decree came to pass, We delivered HOODH and those who believed with him with mercy from Us, and We delivered them from a hard chastisement.

59. And this was AAD; they denied the AAYAAT of their Lord, and disobeyed His apostles and followed the bidding of every insolent person who opposed (the truth).

60. And they were overtaken by curse in this world and on the resurrection day; now surely AAD disbelieved in their Lord; now surely, away with AAD, the people of HOODH.

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This fifth Ruku has the matter which gives the name to Surah HOODH as it narrates the event related to HOODH-AS (who was among the descendants of Noah from Shem); his nation was named as AAD and he gave them the same message as Noah has given to his nation; he told them that he is the Messenger of Allah, the Lord of all the worlds, and he does care for their safety at AKHIRAT; note that his nation lived in the area of curved sand-hills in the southern part of the Arabian peninsula; they were very strong in physique and had handsome height and looks; they also were idolaters and their total preference was for the life at the world so HOODH told them that they must show gratitude to Allah and take Him only as their true Lord; in Surah SHUA'RAA,

the AAYAAT read that HOODH told his nation that "I am to you a messenger worthy of all trust; so keep your duty to Allah and obey me; and I do not ask you any reward for it; surely my reward is only with the Lord of the worlds; do you build a landmark on every high place to amuse yourselves? -and seek you out strongholds, that haply you may last forever? - and when you lay hands (on men) you lay hands as tyrants -rather keep your duty to Allah, and obey me" (SHUA'RAA-125 to 131); he told them that if they repent and become the righteous believers in Allah and show their true belief by their deeds, He certainly would send good rains upon them so that they get the best of crops at their fields to eat and highly pure water at their springs to drink and He would increase them even more in strength but then they should never turn to wrongs; they retorted to HOODH that he had not brought any miracle to prove that he is the Messenger of Allah and they are not ready to accept him as such just on his word (even though they take him as an extremely truthful person); they added that (even if he does bring a miracle to them or prove the worth of his word), they have no inclination to believe in him; this means that they were not prepared even to hear him truly and they also told him that they have this opinion about him (and even about his teachings) that some of those idols that they worship, have touched him by some spell; HOODH told them that he makes Allah witness to the fact and even their-selves that he has kept himself away from all the disbelief they have shown towards Allah by taking partners to His authority; note that the Messenger of Allah had to provide the message of Allah and it is not his liability to see that his people do accept it and HOODH did point this out to them as AAYAT-57 ahead tells explicitly; he told them to do whatever they can even joining hands against him and not to provide any delay in time to

him; he told them in clear terms that Allah certainly would save him and punish them severely as He certainly has the true authority; Al-Hamdu Lillah; AAYAAT-56 & 57 read that HOODH said to them that "surely I rely on Allah, my true Lord and your true Lord; there is no living creature but He holds it by its forelock; surely my Lord is on the right path (so you all would find His pleasure only by living righteously); but if you turn back, then indeed I have delivered to you the message with which I have been sent to you (so I have done my liability), and my Lord will bring another people in your place (and He would then examine how they live on), and you cannot do Him any harm; surely my Lord is the Preserver of all things (so He keeps the Truth safe from becoming diluted by wrongs and saves His Messenger and all other of the true believers in Him from all the calamity as it approaches)"; Al-Hamdu Lillah; so when it became evident that the disbelievers on HOODH would not come towards the fundamental teachings of Islam, Allah saved HOODH and the true believers with him by His great blessing and certainly it was the most severe punishment from which Allah saved them; Surah-HAQQAAH says that this punishment was such "which Allah imposed on them for seven nights and eight days so that (O listener) you might have seen men lying overthrown, as they were hollow trunks of palm-trees" (HAQQAAH-7); their amazing strength was certainly nothing in match to which they faced as it was the punishment that Allah had given them at their life at the world and the punishment at AKHIRAT is even more dreadful; the last couple of AAYAAT at the Ruku that are 59 and 60 read that "and this was AAD; they denied the AAYAAT of their Lord, and disobeyed His apostles (as to disobey one of them is to disobey all of them as all Messengers of Allah presented the same message

that comprises of the fundamental teachings of Islam) and followed the bidding of every insolent person who opposed (the Truth); and they were overtaken by curse in this world and on the resurrection day; now surely AAD disbelieved in their Lord; now surely, away to AAD (was the blessing of Allah) that were the people of HOODH"; may Allah save all true Muslims from all of harms at the life at the world and from all torments at the true life, the life at AKHIRAT; Al-Hamdu Lillah.

### HOODH-The Sixth Ruku

61. And to THAMUD (We sent) their brother Salih. He said: O my people! serve Allah, you have no god other than He; He brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of Him, then turn to Him; surely my Lord is Nigh, Answering.

62. They said: O Salih- surely you were one amongst us in whom great expectations were placed before this; do you (now) forbid us from worshipping what our fathers worshipped? And as to that which you call us to, most surely we are in disquieting doubt.

63. He said: O my people- tell me if I have clear proof from my Lord and He has granted to me mercy from Himself-- who will then help me against Allah if I disobey Him? Therefore you do not add to me other than loss:

64. And, O my people- this will be the she-camel that is from Allah for you as a sign; therefore leave her to pasture on Allah's earth and do not touch her with evil, for then a near chastisement will overtake you.

65. But they slew her, so he said: Enjoy yourselves in your abode for three days; that is a promise not to be belied.



66. So when Our decree came to pass, We delivered Salih and those who believed with him by mercy from Us, and (We saved them) from the disgrace of that day; surely your Lord is the Strong, the Mighty.

67. And the rumbling overtook those who were unjust, so they became motionless bodies in their abodes,

68. As though they had never dwelt in them; now surely did THAMUD disbelieve in their Lord; now surely, away with THAMUD.

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The sixth Ruku of HOODH tells the narration of SALEH-AS whose nation was named as THAMUD; they used to live at the southeastern part of Madyan (this location was placed at the east of the Gulf of Al-AQABAH and is currently known as MADAINE-SALEH; the inhabitants of Makkah used to see the ruins of THAMUD en-route to TABUK where their stone dwellings are still preserved; due to their extreme wrongs, they met their destruction by the most deadly earthquake and after that disaster hit them, they all were dead at their homes laying prostrate as AARAAF-78 and other places at the Quran, tell explicitly); though THAMUD took SALEH as an intelligent person yet they did not accept his message that challenged their erroneous belief and that rejection ultimately led to their destruction; the first AAYAT at this Ruku tells that he gave them the same message as Noah & HOODH had given to their nations that "O my people - serve Allah, you have no god other than Him"; he guided them that Allah had brought them into being from the earth, and made them dwell in it, therefore they should ask forgiveness of Him, then turn to Him; surely Allah, the true Lord

of all, is Near to all of the mankind and He is Answering to all persons who ask help from Him; Al-Hamdu Lillah; note that the people of his nation were polytheists too and gave total preference to the life at the world whereas they used to build mansions at plains and carved houses at the mounts; the nation of AAD before them were inclined more to the physical appearance while THAMUD were more inclined to artistic appearance yet they both cared for the life at the world; so THAMUD told the Messenger SALEH-AS that before these teachings that he professes, they took him as one of the most intelligent persons but now they find him teaching to leave all the idols that even their ancestors used to worship; they said that they highly doubt his teachings and that doubt is such that it has put them into extreme confusion about all that he is guiding to; SALEH told them that they ought to reflect on the issue in this manner that if he provides clear proof (some miracle) from his true Lord that he certainly is the Messenger of Allah and surely his true Lord has granted him mercy from Himself (by selecting him as His Messenger)- who will then help him against Allah if he disobeys Him (and does not provide His message to his people because of their unreasonable attitude of towing the line of their ancestors); they need to understand that he is providing them the message of Allah in purity and by raising doubts on this message, they are avoiding to hear it which hinders his virtuous task that he certainly has to fulfill; Al-Hamdu Lillah; Allah provided a she-camel that showed-up miraculously to THAMUD to prove that SALEH indeed was the Messenger of Allah to them; the she-camel is mentioned to come out from behind a huge rock at one of the mounts there that moved from its place and she was in the state of pregnancy; he told them that this is the she-camel that Allah

has given for them as a sign that he is the Messenger of Allah to them; therefore they must leave her to pasture on Allah's earth and do not touch her with evil, for then a near chastisement would overtake them; Surah QAMAR-28 implies that Allah told him to tell his people that the water is to be divided between them and each one has the right to drink from the wells by suitable turns; the issue that they settled then seems that it would be alternate days so one day the she-camel would drink as much as she needs (when she provided plenty of milk to them) and the other day would be for them only upon the wells; but it happened that some of their youth planned to slay her (and it is mentioned that it happened due to the invitation of some beautiful damsel there who offered herself as the wife to the man who slays the she-camel); one of them slew her and the Quran mentions him as the most wicked of them all that was deputed for that impiety (see Surah SHAMS-12); as the disbelievers in the people of SALEH stood by that most wicked character so SALEH-AS told all such persons that within three days, they would face the calamity (the terrible earthquake with the most dreadful scream of rumbling) that would hit them in their abode by the command of Allah and this is certain to happen; the last three AAYAAT of the RUKU tell that when that calamity hit them, Allah saved SALEH and those who believed with him from that by His mercy to them and so He saved them from the disgrace at that deadly time; Al-Hamdu Lillah; as the result of that deadly disaster, the disbelievers in his people fell motionless at their living places at that deadly time as though they had never dwelt in them; so as THAMUD had disbelieved in their Lord, surely away to THAMUD (was the blessing of Allah); most certainly, Allah only has all the true authority and most certainly, it is only His justice that prevails on; Al-Hamdu Lillah.

## HOODH-The Seventh Ruku

69. And certainly Our apostles came to Ibrahim with good news. They said: Peace (and in reply) Peace, said he, and he made no delay in bringing a roasted calf.

70. But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them. They said: Fear not, surely we are sent to Lot's people.

71. And his wife was standing (by), so she laughed, then We gave her the good news of Isaac and after Isaac of (the son's son) YAQUB (Jacob).

72. She said- O wonder- shall I bear a son when I am an extremely old woman and this my husband (who is) an extremely old man? Most surely this is a wonderful thing.

73. They said: Do you wonder at Allah's bidding? The mercy of Allah and His blessings are on you, O people of the house, surely He is Praised, Glorious.

74. So when fear had gone away from Ibrahim and good news came to him, he began to plead with Us for Lot's people.

75. Most surely Ibrahim was forbearing, tender-hearted, oft-returning (to Allah):

76. O Ibrahim- leave off this, surely the decree of your Lord has come to pass, and surely there must come to them a chastisement that cannot be averted.

77. And when Our apostles came to Lot, he was grieved for them, and he lacked strength to protect them, and said: This is a hard day.

78. And his people came to him, (as if) rushed on towards him, and already they did evil deeds. He said: O my people- these are my daughters-- they are purer for you, so guard against (the

punishment of) Allah and do not disgrace me with regard to my guests; is there not among you one right-minded man?

79. They said: Certainly you know that we have no claim on your daughters, and most surely you know what we desire.

80. He said: Ah- that I had power to suppress you, rather I shall have recourse to a strong support.

81. They said- O Lot- we are the apostles of your Lord; they shall by no means reach you; so remove your followers in a part of the night-- and let none of you turn back-- except your wife, for surely whatsoever befalls them shall befall her; surely their appointed time is the morning; is not the morning nigh?

82. So when Our decree came to pass, We turned them upside down and rained down upon them stones, of what had been decreed, one after another.

83. Marked (for punishment) with your Lord and it is not far off from the unjust.

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The seventh Ruku relates the narration of Lot-AS but before it, the Ruku takes-up the event that happened when angels whom Allah had sent to the people of Lot to punish them, visited Abraham-AS on the way; this event is related from AAYAT-69 to 76 and the Quran reports this event at the fourth Ruku of Surah HIJR too and even at the second Ruku of Surah ZAARIYAAT from AAYAT-24 to AAYAT-37; note that each of the Surah that has some sizeable volume, is like booklet in the Quran and those issues that are highly important, have come at the Quran at different places that do explain each other; Al-Hamdu Lillah; this narration tells us that the angels had the task to tell Abraham about the birth of his son Isaac-AS and about the birth of his

grandson Jacob-AS from Isaac; as there was the custom at the ancient world that if travelers that seemed virtuous persons visited some place, the good people there provided foods to them from their side; so Abraham presented them with a roasted calf and asked them to eat from it; as angels, they had no inclination to do so and this led Abraham to guess beautifully that they were angels whom Allah has sent for some punishment to some people; note that when Allah sends angels specifically to the earth, that is to inflict punishment to some nation by His will and Abraham certainly was aware of this; the angels put him at peace by telling him that Allah gives him the good news of the birth of his son and grandson as Allah has not sent the angels to punish the dwellers at this site but He actually has sent them to punish the filthy people of Sodom and Gomorrah that are involved in the most heinous immoral crimes; the supplementary note ahead tells explicitly about this event and the punishment that the angels inflicted upon the people of Lot-AS; Al-Hamdu Lillah; after relating the event about the visit of angels to Abraham-AS, the Ruku narrates about their visit to Lot-AS from AAYAT-77 to 83 (the last AAYAT of the Ruku) that read "and when Our messengers came unto Lot, he was distressed and knew not how to protect them (from the filthy intention of that filthy nation); He said- this is a distressful day; and his people came unto him, running towards him (as they heard about the arrival of the guests that were most fair in complex at the place of Lot)- and before then they used to commit abominations- he said (desperately) that O my people- here are my daughters (which indicated the women of that nation as the Messenger to some people is the spiritual father to them)- they are purer for you (to do what you intend when you take them as your wives); beware of Allah (and do not put yourselves into such

filthy heinous sin), and degrade me not in my guests; is there not among you any upright man? (and this address to them when they gathered at his place proves that there was no person there at that time to stand by him); they said that thou know that we have no claim to thy daughters (for what we intend to do), and thou know what we want; He said- would that I had strength to resist you or had some strong support (among you); so the angels (stood by him as Allah has commanded them and) said that O Lot- we are messengers of thy Lord; they shall not reach thee; so travel with thy people (that have believed and they comprised of the persons in his household only) in a part of the night, and let not anyone of you turn round - save thy wife- that which smites them will smite her too (as she did approve of their filth, whom Lot-AS had taken as his wife from that nation settling there by the will of Allah as His appointed Messenger to that nation); their tryst is the morning (as such punishments fall at such times when the wrong-doers are most unaware of it); is not the morning nigh? so when Our commandment (to destroy them) came to pass, We overthrew (that township) and rained upon it stones of clay, one after another (and that certainly is the punishment of those men who commit such act actively or passively by consent); marked (and baked) by fire in the providence of thy Lord (for the destruction of all the wicked filthy persons there), and they are never far from these wrong-doers (that have disbelieved in Muhammad PBUH who is the last Messenger of Allah)"; Al-Hamdu Lillah.

*Supplementary note on AYAAT-69 of HOODH*

Note that Surah HOODH, HIJR and ZAARIAAT present their accounts of this event (that are complementary to each other)

when the angels visited Abraham-AS on their way to punish the people of Lot-AS; they had come first to Abraham-AS on the way and he thought that they were travelers passing-by but they were angels who had the task to tell Ibrahim about the birth of his son Isaac-AS and about the birth of his grandson Jacob-AS from Isaac; there was the custom at the ancient world that if travelers that seemed virtuous persons visited some place, the good people there provided foods to them from their side; so Abraham went inside to his wife where he prepared a roasted calf for them and presented it to them; he asked them to eat from it but as angels, they had no inclination to do so and this led Abraham to guess beautifully that they were angels whom Allah has sent for some punishment to some people; note that when Allah sends angels specifically to the earth, that is to inflict punishment to some nation by His will and Abraham certainly was aware of this; he feared if that punishment had to do with some people at his place but the angels put him at peace by telling him that Allah gives him the good news of the birth of his son (and grandson) as Allah has not sent the angels to punish the dwellers at this site; note that Abraham-AS was 86 years old at the birth of Ishmael-AS and 100 years old at the birth of Isaac-AS while Sarah-AS too was most extremely old when she gave birth to Isaac; so when he received this good news, he asked the angels if that is how Allah has told them to express the good news to him that they are giving him; note that he had no doubts on the good news that Allah has given them for him but he questioned their expression for that; they affirmed their expression that they certainly have given him the good tidings as Allah had provided to them for him (the term they used is BIL-HAQQ as mentioned in HIJR that implies that they had given it with exactness of the expression); so then Sarah-AS,



the wife of Abraham, who was standing nearby behind some veil, laughed in amazement to this so the angels repeated the good news about the birth of Isaac and Jacob again for her; Surah ZAARIAAT does point this out to explain her attitude so this is the manner of the Quran that it details events by their mention at different places by emphasis on their different aspects so that suggests that it was after hearing of the good-tidings to Abraham that Sarah came at front of them (when she knew that they were angels) and commented on that after their affirmation to that; the angels told her that she belongs to such sacred household where she would not become amazed at the will of Allah as Allah has blessed them and has increased that blessing upon them; here at Surah HOODH, we find that they used the term "BARAKAAT" (which signifies that Allah has increased the blessing for the household of Abraham) as it denotes the coming forth of all the goodness that is already inside of something so when the good rain falls upon the good land, it brings its crops well upon the surface and so the good rain denotes that it has "BARAKAAT" for that good land; note that this only is to clarify the term "BARAKAAT" as when it is used for Allah, it certainly denotes the most positive impression without any comparison for it to anything as there certainly is no comparison for it; Al-Hamdu Lillah; Allah surely is Most Praised (without any need of praise from any of His creation), Most Glorious (without any need from any of His creation to mention His glory); note that the Holy Book Quran does not name Hagar-AS or Sarah-AS anywhere as the name of only one woman appears in the Quran and that is Mariam-AS (i.e. Mary, the mother of Jesus Christ); both Ishmael-AS and Isaac-AS are mentioned with respect as these both were the sons of Abraham and both were the Prophets of Allah; Isaac-AS and

Jacob-AS both are called in the Quran as among the SALEHIN (the most good persons; see ANBIYA-72) while Ishmael-AS is mentioned as one of the highly patient ones (ANBIYA-85); note also that there were three angels that came to Abraham and one of them was JIBRAEL-AS (i.e. Gabriel); Surah ZAARIYAAT mentions that Abraham asked them about their actual intention by their arrival (as mentioned at HIJR-57 too) though the angels had already given the glad tidings of Isaac to them so their actual assignment was to destroy the people of Lot-AS; they even told him the manner of the punishment to them as "they said - surely we are sent to guilty people that we may send down upon them stones of clay that are sent forth with markings from your Lord for the wanton people" (AAYAT-32, 33 & 34 of ZAARIAAT); Allah tells that He saved the believers therein though there only was one house of the Muslims (that was of Lot-AS and even from there, his wife stayed among the punished people as she was happy with their heinous crimes) and so He made them lesson ahead that He would punish all such persons who commit any of major sins together (especially of this most shameful nature) even at the world most severely so this would make most of the most wrong persons to have fear to commit this heinous shameful act; Al-Hamdu Lillah; note that when the angels had told Abraham that Allah had sent them to punish the people of Lot-AS who are involved in the most heinous crimes except for the household of Lot (and even in them, his wife would remain into the wrong-doers behind as she was happy with their wrong-doings), Abraham did try that the chastisement to the people of Lot might be removed as he was most kind-hearted (though Allah did not accept that plea) and before this he had also pleaded Allah to give safety to his father in AKHIRAT though his father was one of the

disbelievers; Allah tells in the Quran that to pray for the disbelievers is not allowed and as such even that prayer was not answered (and he had stopped asking Allah for mercy for his father when it was clear to him that his father would remain upon disbelief); note here that Islam does not take any blood-relation or any highly close relation to some Messenger enough for the achievement of true success that is at AKHIRAT but it asks everyone for the true belief and good deeds according to that true belief to achieve that; that is why Muhammad PBUH, the last Messenger of Allah, told his close relatives in the very beginning when Allah chose him as His Messenger, that he would not be able to save any of them from the hell-fire unless they believe in the Truth and do their works accordingly; the true love for the most righteous person asks for the commitment in deeds to his righteous teachings as that leads to salvation at AKHIRAT and not just the speech that denotes extreme love for him; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### HOODH-The Eighth Ruku

84. And to Madyan (We sent) their brother SHOAIB. He said: O my people- serve Allah because you have no god other than He, and do not give short measure and weight: surely I see you in prosperity and surely I fear for you the punishment of an all-encompassing day.

85. And, O my people- give full measure and weight fairly, and defraud not men their things, and do not act corruptly in the land, making mischief:

86. What remains with Allah is better for you if you are believers, and I am not a keeper over you.

87. They said: O SHOAIIB- does your prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forsooth you are the forbearing, the right-directing one.

88. He said: O my people! have you considered if I have a clear proof from my Lord and He has given me a goodly sustenance from Himself, and I do not desire that in opposition to you I should betake myself to that which I forbid you: I desire nothing but reform so far as I am able, and with none but Allah is the direction of my affair to the right issue; on Him do I rely and to Him do I turn:

89. And, O my people! let not opposition to me make you guilty so that there may befall you the like of what befell the people of Noah, or the people of HOODH, or the people of SALEH, nor are the people of Lot far off from you;

90. And ask forgiveness of your Lord, then turn to Him; surely my Lord is Merciful, Loving-kind.

91. They said: O SHOAIIB- we do not understand much of what you say and most surely we see you to be weak among us, and were it not for your family we would surely stone you, and you are not mighty against us.

92. He said: O my people- is my family more esteemed by you than Allah? And you neglect Him as a thing cast behind your back; surely my Lord encompasses what you do:

93. And, O my people! act according to your ability, I too am acting; you will come to know soon who it is on whom will light the punishment that will disgrace him and who it is that is a liar, and watch, surely I too am watching with you.

94. And when Our decree came to pass We delivered SHOAIIB, and those who believed with him by mercy from Us, and the

rumbling overtook those who were unjust so they became motionless bodies in their abodes,

95. As though they had never dwelt in them; now surely perdition overtook Madyan as had perished THAMUD.

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This eighth Ruku of the Surah relates the narration of SHOAIIB-AS whom Allah had appointed as His Messenger to the people of Madyan; they were not only polytheist but they also cheated each other at the market; so the first AAYAT of the Ruku tells that SHOAIIB directly hit them to better these wrongs that related to their belief and their doings at the market; he told them that they mostly are well-off having ease in the fulfillment of their worldly needs and if they show such wrongs in their doings at the market by fraud in the measure and in the weight of things that ask respectively for measure and weight, the day certainly would fall upon them that would inflict most severe punishment to them all; he emphasized that they must care to give the rights related to the market of all persons in them without fail and not lessen their provisions that their amounts asked for as that would cause at their social living, the most extreme FASAD (chaos of extreme nature which denotes such situation in which even the good Muslims do find the practice of Islam to become highly difficult for them due to the high impression of wrongs at the society); so they need to care not to become the cause for the most extreme FASAD at their land; they need to understand that whatever profits that Allah provides for them by just transactions at the market is better for them rather than taking the amounts among their-selves by any unjust means, if they really do intend to become the true believers in Allah; these three AAYAAT (that

are AAYAAT-84, 85 and 86 at Surah HOODH), guide to the most interesting notable points besides the most important point to believe in TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); note that that one of these notable points is that the true belief in Allah needs care for all good deeds as they strengthen it; the second of them is that when the persons that are at different fields of life, give-in to omission of good deeds that relate to the whole of people at some place, it affects the social living at that place and makes living upon Islam extremely difficult there; the third of them is that even the profits at the market relates to the betterment of the social living at some place and that must remain totally valid without inflicting any invalid loss to any person as that would cause most adverse impression to all the ordinary good business of life there; the fourth is that even to care for the good law that cares about all persons around, actually comes by the inner commitment of all persons there so even ADL (Justice) needs the touch of EHSAAN (care to the natural inner inclination for all goodness); AAYAT-87 notes their answer to SHOAIIB which expresses that they thought that the practice of their fore-fathers is enough as religious customs to them without affecting their existing social life and the moral teachings have no concern to their economic dealings among each other; it reads that "they said- O SHOAIIB- does your prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property?; forsooth you are the forbearing, the right-directing one"; so even though they did take SHOAIIB as highly intelligent yet his moral teachings highly amazed them which were related to the fundamental teachings of Islam; SHOAIIB-AS directs them to the righteousness beautifully

in the next three AAYAAT ahead from 88 to 90, where he guides them to change their attitude to the concept that he had presented them without asking for any change in his attitude; the AAYAAT read that "he said- O my people! have you considered if I have a clear proof from my Lord (and I do have it as I am the Messenger of Allah towards you all) and He has given me (for my necessity) a goodly sustenance from Himself (due to which I do not incline to any such profits that challenge the good teachings that I preach), and I do not desire that in opposition to you I should betake myself to that which I forbid you (that are such unnecessary profits)- I desire nothing but reform (according to the Islamic fundamental teachings) so far as I am able, and with none but Allah is the direction of my affair to the right issue; on Him do I rely and to Him do I turn (for the guidance on issues and for the good returns to my good direction to you); and, O my people! let not opposition to me make you guilty (by leaning to the psyche of "I-my-me" without any observation of facts) so that there may befall you the like of what (chastisement) befell the people of Noah, or the people of HOODH, or the people of SALEH; nor are the people of Lot far off from you; and ask forgiveness of your Lord (on your adherence to wrongs in the past), then turn to Him (sincerely in the future); surely my Lord is Most Merciful (to forgive your past wrongs), Most Loving (to guide and keep you all to the right path ahead)"; Al-Hamdu Lillah; AAYAT-91 reports that they responded that do not understand many of things that SHOAIIB tells them and this response actually was that they could not grasp the concept of TAUHID which asked them to worship Allah only as their true Lord and obey Him sincerely with all trust in Him and leave everything that challenges His commands; note that the belief in TAUHID is most important

as it is the basic Truth that the whole universe around manifests because it keeps all the creation well intact; and that the inside of the Man manifests because it leads the Man to appreciate his worth so he would never be depressed due to the knowledge that he has, that the true Lord is Allah Who has all authority to change everything to better and he would have patience due to the knowledge that this life actually is an examination for which He would see the belief and the doings of every person ever born at any place and at any time so the end-result of the belief in TAUHID that is the basic Truth, would be such that the Man would live with all attention towards Allah, the true Lord, and his life would surely become totally free of tension by the will of Allah; Al-Hamdu Lillah; he would have no fear of the future events for he knows that would come at his favor by the will of Allah as he remains firm to the basic Truth and he would have no grief over the past events for he understands that his sincere attention to Allah, would wash away all his wrongs totally; Al-Hamdu Lillah; the chiefs that were among the disbelievers in the people of SHOAIIB, even told him emphatically that only because of the say of his family among them who adhere to their belief, they have stopped themselves from stoning him to death because to them, he is nobody among them; the reply that SHOAIIB-AS gave to them did not have any concern about what they thought about him as a person among them (because he did not care to "I, my, me" in any manner) but his reply was wonderful to tell them that their attitude is disrespectful to Allah, the true Lord; they must care about Him only in their belief and in all their doings as to respect any other that disrespects Him is idiocy because only He, Who is his true Lord, has complete control over the adverse effect of all their wrong-doings; Al-Hamdu Lillah; he told them that if they do



not comply to the Truth then the final thing to their dispute is that they keep to their wrongs in deeds and he would do what Allah asks of him; they would know very soon even in the life at the world who had to face the most severe punishment that degrades totally and clarifies totally who was among the liars; so they shall watch to see their punishment and with them, I shall watch too to see them well-punished; Al-Hamdu Lillah; so when the deadly calamity hit them, Allah saved SHOAB and those who had accepted the true belief from that by His blessing and the awful rumbling overtook those who were unjust so they became motionless bodies in their abodes; it seemed as the time went on that they had never dwelt in them and so the perdition took them as it had taken THAMUD before this time near to this site; note that THAMUD had lived very near to this site and Allah had finished them off too by the most frightening earthquake that came with the deadly shriek of rumbling as He put on the people of SHOAB; so the last AAYAT of the Ruku notes that "surely perished Madyan as had perished THAMUD"; so Allah destroyed all those people who had challenged Him though they had much adverse pride over their worldly achievements without any care to remain grateful to Him; they thought themselves invincible but their power was nothing when Allah sent His punishment towards them; most certainly, Allah only has all the true authority and most certainly, it is only His justice that prevails on; Al-Hamdu Lillah.

### HOODH-The Ninth Ruku

96. And certainly We sent Musa with Our AAYAAT and a clear authority,

97. To Pharaoh and his chiefs, but they followed the bidding of Pharaoh, and Pharaoh's bidding was not right-directing.

98. He shall lead his people on the resurrection day, and bring them down to the fire; and evil the place to which they are brought.

99. And they are overtaken by curse in this (world), and on the resurrection day, evil the gift which shall be given.

100. This is an account of (the fate of) the towns which We relate to you; of them are some that stand and (others) mown down.

101. And We did not do them injustice, but they were unjust to themselves, so their gods whom they called upon besides Allah did not avail them aught when the decree of your Lord came to pass; and they added but to their ruin.

102. And such is the punishment of your Lord when He punishes the towns while they are unjust; surely His punishment is painful, severe.

103. Most surely there is a sign in this for him who fears the chastisement of the hereafter; this is a day on which the people shall be gathered together and this is a day that shall be witnessed.

104. And We do not delay it but to an appointed term.

105. On the day when it shall come, no soul shall speak except with His permission, then (some) of them shall be unhappy and (others) happy.

106. So as to those who are unhappy, they shall be in the fire; for them shall be sighing and groaning in it:

107. Abiding therein so long as the heavens and the earth endure, except as your Lord please; surely your Lord is the mighty doer of what He intends.

108. And as to those who are made happy, they shall be in the garden, abiding in it as long as the heavens and the earth endure, except as your Lord please; a gift which shall never be cut off.

109. Therefore be not in doubt as to what these worship; they do not worship but as their fathers worshipped before; and most surely We will pay them back in full their portion undiminished.

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The Ruku commences by telling that Allah had sent Moses-AS to Pharaoh and the notable persons at his court, with two of the miracles that He has provided to him (that were nine miracles in total as we have studied at the note on the sixteenth Ruku of Surah AARAAF) and the clear authority (that one of the persons among the notable persons at the court of Pharaoh who had become the true believer i.e. MOMEN had stood against Pharaoh in favor of Moses and this is reported clearly at Surah MOMEN); Al-Hamdu Lillah; when Moses challenged them on their wrongs, they followed the direction of Pharaoh which certainly was not worthy to follow as it disgraced them at their life at the world and he would lead them to the hell-fire that they all would see at the Day of Judgment; that place is the worst place to enter where they all certainly would then enter; so they lived at the world with the curse put upon them and at the Day of Judgment too they would be extremely cursed; so evil is the gift (that means the extreme punishment) that they receive; AAYAT-100 tells that these are the narrations of such towns that Allah has narrated to the Prophet PBUH, some of which are still standing (like areas at Egypt and at Iraq and at Madyan) while other have perished (like the places of AAD and the places where Lot gave the message of Allah, the true Lord); Allah did not show any injustice to them (as

He never is unjust to anyone but always cares for everyone by His righteousness) but He puts His wrath only when someone rejects His message most disrespectfully to keep the world remain to its righteousness so the disbelievers to Him were unjust to their own selves by taking partners to His authority; those whom they called unjustly for their needs leaving Allah, the true Lord, were totally unable to protect them when the punishment of Allah fell upon them; in fact, they caused the ruin only to all that inclined to their worship as due to them, the disbelievers to Allah received their deadly punishment; Al-Hamdu Lillah; in this most punishing manner, Allah does punish the unjust towns so most certainly, His punishment is utmost severe; in every narration of this manner, there is lesson for that person who does fear the punishment of AKHIRAT; that day is to gather all persons ever born (at the ground of HASHR) and then all would see the righteous judgment to their own-selves; Al-Hamdu Lillah; Allah has appointed it to specific time as He knows the specific time for everything; as the day comes then no one would speak on that day except by His permission and there would be the wretched and the blessed among them; those who had done wrongs at the world, would end-up at the hell-fire where some of them would be sighing noisily and some of them would be sobbing with little noise; they would live on there up-to the times the heavens and the earth endure (i.e. forever) except for whatever else Allah wills for them as Allah, the true Lord, does whatever He wills; as we do not know the will of Allah so the best thing about the issue here that Allah tells us at AAYAT-107, is to say that "Allah knows better"; note that Allah has commanded us all to seek His pleasure and He has guided us to the way to do that; so that we would do by keeping to the true belief that is to believe in the fundamental teachings of

Islam and to work our deeds according to it; that way we certainly do know by the KITAB (the Quran) and the SUNNAH (the good teachings of the last Prophet Muhammad PBUH that lead to practice Islam beautifully); the fundamental teachings of Islam for the true belief are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment) and RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers); so with that true belief, all righteous persons must have all such good deeds too that consolidate that true belief totally; Al-Hamdu Lillah; these good deeds include the recitation of the statement time and again that there is no one to be worshipped except Allah, the true Lord, and Muhammad PBUH is His (last) Messenger; reading of the SALAH daily; paying the ZAKAH yearly (and other of SADAQAH); keeping the SIYAM (fasts) in the holy month of RAMADHAN; performing the HAJJ once in the lifetime; in addition to these five (that are named as the five pillars of Islam), the righteous persons would take care for their contracts that especially include those contracts that are related to the matrimonial dealings and those contracts that are related much to economics; and they would do all other of good deeds too that also the KITAB and the SUNNAH ask them to do for the high good returns at AKHIRAT, the true life ahead; Al-Hamdu Lillah; so those who are the most righteous persons (that are the good Muslims) would enter the JANNAH and they would live-on there up-to the times the heavens and the earth endure (i.e. forever); Allah, the true Lord, tells here that this beautiful gift to them would never be cut-off ever; Al-Hamdu Lillah; the last AAYAT of the Ruku addresses

directly the Prophet PBUH (and actually it tells all Muslims) that he does not need to have any doubts that their punishment would not get them at the world as they seem to live-on with pleasure; they would certainly get all of what they deserve from their punishment even at the life at the world besides their total severe punishment at AKHIRAT; what they are doing is that they are following their forefathers only without any thought to get to the righteousness as their forefathers too did follow the wrongs without any thought; they too got their share of chastisement at the world and their descendants too who disbelieve would ultimately get to the same fate; most certainly, Allah only has all the true authority and most certainly, it is only His justice that prevails on; Al-Hamdu Lillah.

### HOODH-The Last Ruku

110. And certainly We gave the book to Musa, but it was gone against; and had not a word gone forth from your Lord, the matter would surely have been decided between them; and surely they are in a disquieting doubt about it.

111. And your Lord will most surely pay back to all their deeds in full; surely He is aware of what they do.

112. Continue then in the right way as you are commanded, as also he who has turned (to Allah) with you, and be not inordinate (O men!), surely He sees what you do.

113. And do not incline to those who are unjust, lest the fire touch you, and you have no guardians besides Allah, then you shall not be helped.

114. And keep up prayer in the two parts of the day and in some watches of the night; surely good deeds take away evil deeds; this is reminder to the mindful.

115. And be patient, for surely Allah does not waste the reward of the good-doers.

116. But why were there not among the generations before you those possessing understanding, who should have forbidden the making of mischief in the earth, except a few of those whom We delivered from among them? And those who were unjust went after what they are made to enjoy of plenty, and they were guilty.

117. And it did not beseem your Lord to have destroyed the towns tyrannously, while their people acted well.

118. And if your Lord had pleased He would certainly have made people a single nation, and they shall continue to differ.

119. Except those on whom your Lord has mercy; and for this did He create them; and the word of your Lord is fulfilled: Certainly I will fill hell with the jinn and the men, all together.

120. And all We relate to you of the accounts of the apostles is to strengthen your heart therewith; and in this has come to you the truth and an admonition, and a reminder to the believers.

121. And say to those who do not believe: Act according to your state; surely we too are acting.

122. And wait; surely we are waiting also.

123. And for Allah is the unseen in the heavens and in the earth, and to Him is returned the whole of the affair; therefore serve Him and rely on Him, and your Lord is certainly not heedless of what you do.

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This last Ruku concludes that the Prophet PBUH does not need to worry about such persons who disbelieve in the message of the Quran; all the disbelievers to the Truth perished and the guidance to the righteousness remained at the world only; such would

ultimately be the result at this period of time too at Arabia; Al-Hamdu Lillah; the Ruku commences by the information that Allah had given the Book (Torah) to Moses but the Bani-Israel disputed its teachings and took only those commands to practice that they thought easy for them while for those that they thought as heavy to them in practice, they made some unworthy excuses so as to leave their practice; we have studied their adverse attitude to Torah at the note at the tenth Ruku of Surah YOUNUS, the previous Surah; AAYAT-110 tells that if Allah had not appointed the time by His will to punish them on their adversities (even at their life at the world), He would certainly have punished them by grievous death (by some of such calamity that had fallen upon the disbelieving nations before them) though there are such persons among them who do have their doubts if any calamity would hit them; if someone of them does not get the taste of the calamity at his/her life at the world, even then Allah would give every person the returns to his/her deeds (at the Day of Judgment) and most certainly, He is totally aware of whatever deeds they are doing; Al-Hamdu Lillah; AAYAT-112 asks the Prophet PBUH to keep-on providing the fundamental teachings of Islam by the Holy Book Quran and all those who have come to Islam must also assist him in this virtuous work; they must care that they do not leave any of the basic deeds that the Quran asks of them as those have done who had received Torah before them; they all must remain alert that Allah watches to whatever deeds they commit; Al-Hamdu Lillah; they all must remain alert that they do not tend softly towards the most unjust persons which means that they would go on providing the fundamental teachings to all persons around even if they are unjust towards that and do not accept that into their belief or into their deeds; as the good Muslims



fulfill their liability, it would save the good Muslims from the hell-fire at the Day of Judgment where they would not find anyone caring for them except Allah; they must remain alert that on that Day, they would not be helped so for AKHIRAT, they need to care about their own-selves rather than the unjust persons after providing them the message of Islam; the next couple of AAYAAT that are 114 & 115, ask the Prophet PBUH to practice SALAH as that would manifest the righteousness outside and to practice SABR as that would strengthen the righteousness inside; SALAH means to read the prayers to Allah that leads to the total attention to Allah so that the good practicing Muslims get His pleasure and achieve the true success at AKHIRAT and SABR means to stop from all wrongs by efforts having all trust in Allah and denotes the attitude of patience on troubles that develops to discard the interest towards the worldly possessions except for what is necessary to take for subsistence so as not to fall into sins; these both SALAH & SABR respectively strengthen the attention towards Allah to get His pleasure and keep away from all of base desires; they are most easy to take for those only who understand well that they have to answer for their belief and their deeds at AKHIRAT (the eternal life ahead of this life at the world); Al-Hamdu Lillah; AAYAT-114 guides to three of the daily SALAH that are five in total; it reads "and establish SALAH in the two parts of the day (so before the sunrise, it is the time for FAJR and just after the sunset, it is the time for MAGHRIB) and in some watches of the night (which denotes the time for ISHA); surely good deeds (of reading SALAH with good commitment) take away evil deeds; this is reminder to the mindful"; Al-Hamdu Lillah; these three times are most important for SALAH as the sun is absent from the sky above, at all three occasions which was given

unworthy status at the ancient times; note that the good deeds refer to the reading of SALAH with good commitment and one of the Ahadith (the narrations that report the good sayings and the virtuous practice of the Prophet PBUH) directs well to this interpretation; one of the authentic books of Ahadith "JAME'-Tirmidhi" reports that under the effect of passion, a man kissed such woman who was not his wife; then he met the Prophet PBUH and asked what the expiation was; (he had offered the SALAH with the Prophet PBUH) so then this verse was revealed ---"and establish SALAH in the two parts of the day and in some watches of the night; surely good deeds take away evil deeds; this is reminder to the mindful"; he asked, —O Messenger of Allah, is that only for me?; so he said, —it is for you and for every person of my UMMAH (i.e. the Muslims) who abides by it; Al-Hamdu Lillah; note that we get the command for all five of SALAH by Surah TA-HA-130 so that includes ZUHR and ASR too and these both times denote the decrease in light of the sun as it descends towards the western horizon; there are no obligatory SALAH at mornings though the Muslim person who intends to read it at mornings is allowed to do so i.e. ISHRAQ (15 to 20 minutes after sunrise to an hour or so ahead) and CHAASHT (after ISHRAQ to some period before the sun comes overhead; it is also called SALAH of DHUHAA); Al-Hamdu Lillah; the next couple of AAYAAT denote the ultimate reason that caused the complete destruction of the nations that had gone before them; they read that "but why were there not among the generations before you those possessing understanding, who should have forbidden the making of mischief in the earth, except a few of those whom We delivered from among them? And those who were unjust went after what they are made to enjoy of plenty, and they were guilty;

and it did not beseem your Lord to have destroyed the towns tyrannously, while their people acted well"; so due to the reason that there were not such influential people that could influence the people at their nation to become righteous and leave all wrongs in their belief and their deeds, they faced the calamities that fell upon them; Allah saved only those who were righteous (and they also were striving hard to guide all persons around to become righteous) and He destroyed all other persons there so Allah tells most clearly that Allah was not unjust to them (as He is never unjust to anyone); Al-Hamdu Lillah; due to its focus on the events of the Messengers, the last six AAYAAT of Surah HOODH tell explicitly the reason to relate these events; they read- "and if your Lord had pleased He would certainly have made all peoples a single nation (but He has made the world the place of examination for the JINN and the mankind), and they shall continue to differ (among each other); except those on whom your Lord has mercy (by His will) and for this did He create them; and the word of your Lord is fulfilled- certainly I will fill hell with the jinn and the men, all together; and all We relate to you of the accounts of the apostles is to strengthen your heart therewith (that ultimately the righteous persons achieve the true success at AKHIRAT and even at the world, the Truth stays on); and in this (i.e. the Quran) has come to you the Truth and an admonition, and a reminder to the believers; and say to those who do not believe that do your deeds according to your state; surely we too are doing our deeds; and wait; surely we are waiting also; and for Allah is the unseen in the heavens and in the earth, and to Him is returned the whole of the affair (so even if the disbelievers escape the punishment here by the will of Allah, they are sure to get it totally at the Day of Judgment); therefore serve Him (as He only is the true Lord of

all) and rely on Him (as no one is able to provide any of good things except Him), and your Lord is certainly not heedless of what you do"; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada

*Here our study of HOODH ends; Al-Hamdu Lillah*

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Surah YOUSUF  
(Consists of 12 Ruku; MK-6)

*YOUSUF-The First Ruku*

1. Alif-Lam-Ra; these are the AAYAAT (verses) of the manifest Book.
2. Surely We have revealed it-- an Arabic Quran-- that you may understand.
3. We narrate to you the best of narratives, by Our revealing to you this Quran, though before this you were certainly one of those who did not know.
4. When Yousuf (i.e. Joseph) said to his father: O my father-- surely I saw eleven stars and the sun and the moon-- I saw them making obeisance to me.

5. He said: O my son -do not relate your vision to your brothers, lest they devise a plan against you; surely the Satan is an open enemy to the mankind.

6. And thus will your Lord choose you and teach you the interpretation of sayings and make His favor complete to you and to the children of YAQUB (Jacob; Israel), as He made it complete before to your fathers, Ibrahim and Isaac; surely your Lord is Most Knowing, Wise.

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Surah YOUSUF descended to Muhammad PBUH at the sixth year of his becoming the Messenger of Allah; note that though I, MSD, have written the descending year for Surah AN'AAM as the ninth year (at the first part of this Tafsiri-Guide) yet it might have descended at the seventh year of his becoming the Messenger of Allah as that provides the sequence of Surah by descent with more ease and Allah knows better; Al-Hamdu Lillah; note that each of Surah of the Quran that has some volume is as some booklet in the Holy Book Quran and each one is most complete to provide the message of Allah by its own; note also that the Holy Book Quran descended gradually on Muhammad PBUH in the span of many years as it has pointed out itself at different places; for instance, Allah states at Surah Bani-Israel "and this is the Quran which We have divided (into parts) so that you (O Muhammad PBUH) might recite it to the people at intervals and We certainly have revealed it by stages" (Bani-Israel-106); yet the Holy Book Quran has also mentioned that Allah has sent it down at LAYLATUL-QADR (the night that relates to predestination which comes in the Hijrah month of RAMADHAN) as we find at the Ninety-Seventh Surah that is Surah QADR besides other places; so the matter seems

that Allah began to record the revelation of the Quran on that significant night (LAYLATUL-QADR) at LAUHE-MAHFUZ i.e. the Secured Written Tablet, the book of Allah which is related to predestination; He sent it in stages to Muhammad PBUH (the last of His Messengers) by the most respectable angel JIBRAEL-AS as the true guidance to mankind (and to Jinn) as He willed so it is the relevant guidance according to events and the relevant guidance in general to what the people needed to live their lives upon the Islamic teachings; Al-Hamdu Lillah; all good works need good times for them to manifest their utmost BARAKAH and so Allah chose the best of times that was that significant night of RAMADHAN when He began to provide the Holy Book Quran to LAUHE-MAHFUZ; note that when some good thing brings the most good results by it then it is mentioned as having "BARAKAH" for that so when the good rain falls upon the good land, it brings its crops well upon the surface therefore it has "BARAKAH" for that good land; Al-Hamdu Lillah; Allah provided the Quran to Muhammad PBUH for nearly 23 lunar years and LAUHE-MAHFUZ saved that text of the Quran that descended to him and so with the completion of its text, it was saved there in total by text; note that there is another opinion in this matter that Allah recorded it in total at LAUHE-MAHFUZ at the night of QADR from whence He sent it in stages to Muhammad PBUH for nearly 23 lunar years as He willed but this opinion needs to accommodate the first outlook where AAYAAT descended by relation to the specific reasons that asked for them; however, as Allah knows even the future totally, this opinion might be feasible without any such accommodation; still, the first about this matter seems much more feasible yet the clearest of things to mention here is that Allah knows better; Al-Hamdu Lillah; about Surah YOUSUF, note

that the Jews at Madinah had asked Muhammad PBUH how the Bani-Israel had reached Egypt while Abraham-AS and Isaac-AS were not settled there but it was Egypt certainly, from where the Bani-Israel had marched on to Sinai in the command of Moses-AS; they thought that for him, this query is unanswerable and so this would disprove his claim to being the (last) Messenger of Allah; but in answer to this, whole of Surah YOUSUF descended upon him and it told the account of Yousuf-AS (i.e. Joseph) explicitly, with complete clarification how the Bani-Israel reached Egypt; the Surah relates this event totally even with more of beauty than how Genesis (the first book at Torah) had presented it; Al-Hamdu Lillah; the Surah starts with the MUQATTA'AAT (that means the 14 disjointed letters that are among the Arabic alphabets that come at the commencement of 29 SURAH in specific combinations); the awareness to their meanings is not necessary even in the advanced understanding of the Quran; Al-Hamdu Lillah; this first AAYAT points out ahead that "these are the AAYAAT of the manifest Book"; this statement tells that ALIF-LAM-RA relate to the AAYAAT of the Quran but that certainly is the best to note at this juncture as it is not feasible to be explicit upon it; however, note that few words that the Quran has used have high significance in its understanding as it has used them in different of their good meanings at different places that especially include KITAB which we have here too at this first AAYAT; the word KITAB means the book and at places in the Quran, it means the Quran itself (and that includes this place too); at places, it means Torah even and even the LAUHE-MAHFUZ i.e. the book of Allah that has all things written in it (and it also is related to predestination) and it also records the Holy Book Quran inside it; as for the predestination, note that

whatever Allah surely destines to take place from it manifests at the UMMUL-KITAB (which is the book that only Allah knows) so there are changeable things too at LAUHE-MAHFUZ that go towards better in accordance to the good deeds of the good Muslim person at his life at the world; the word KITAB also means the commands of Allah and also means at places, the Surah in which the word is placed and this tells that the context for it and for other such significant words is most important in getting the meanings of these words; these words also include WAHI (the revelation that Allah provides to His Messengers whereas it also means some natural direction that He puts inside any of His creation); due to the difference in meanings by the context, the Muslim person who takes-up Tafsir (the explanation for the AAYAAT of the Quran) must have the awareness of how the ancient good students and the recent good students of Tafsir have interpreted AAYAAT that have such significant words; note that even the text of the Quran has utmost significance in getting to its message so when the Muslim person (who has studied Islam with fervor) takes-up Tafsir, he would have total attention towards Allah and he would ask for mercy from Him before he asks for any blessing from Him; Al-Hamdu Lillah; Allah tells at the second AAYAT that indicates the significance of its text that He has descended the Quran in Arabic as its immediate addressee were the persons at Arabia; note that the Quran is the final message of Allah (basically the same that had come to the world before it) to all of the mankind; so it was sent in the best of languages (i.e. Arabic) to the best among the mankind (i.e. Muhammad PBUH) through the best of angels (i.e. JIBRAEL) at the best of lands (i.e. Arabia); it changed all those that were at Arabia into the best of nations when they adhered well to its



beautiful teachings; Al-Hamdu Lillah; Allah tells at the third AAYAT that He would narrate the best of narrations at the Quran at this Surah (i.e. the account of Yousuf-AS) because He descends the Quran for the true guidance to the mankind and this account has much in it to fulfill that cause; this account would provide the clear validity to his claim that he is the last Messenger of Allah because he was totally unaware of this account before the descent of this Surah; Al-Hamdu Lillah; the next three AAYAAT of the Ruku relate to the dream of Yousuf-AS (i.e. Joseph) and its interpretation that YAQUB-AS (i.e. Jacob) gave him and also his advice to him about taking care to keep that secret; these AAYAAT read, "when Yousuf said to his father - O my father- surely I saw (in my dream) eleven stars (means the planets that denoted his brothers) and the sun (his father) and the moon (his stepmother)-- I saw them making obeisance to me; he said- O my son- do not relate your vision to your brothers, lest they devise a plan against you; surely the Satan is an open enemy to the Man (i.e. the mankind); and thus will your Lord choose you and teach you the interpretation of sayings (and understanding of dreams and of attitudes of all persons) and make His favor complete to you (by making you one of His Prophets) and (allow His mercy also) to the (other) children of YAQUB (Jacob; Israel), as He made it complete before to your fathers, Ibrahim and Isaac (who also were the Prophets of Allah); surely your Lord is Most Knowing (of all things so He knows perfectly well whom to choose as His Prophet), Most Wise (as the world progresses on strictly according to His will)"; Al-Hamdu Lillah.

*YOUSUF-The Second Ruku*

7. Certainly in Yousuf and his brothers there are signs for the inquirers.

8. When they said- certainly Yousuf and his brother are dearer to our father than we, though we are a (stronger) company; most surely our father is in manifest error:

9. Slay Yousuf or cast him (forth) into some land, so that your father's regard may be exclusively for you, and after that you may become righteous people.

10. A speaker from among them said- do not slay Yousuf, and cast him down into the bottom of the pit if you must do (it), (so that) some of the travelers may pick him up.

11. They said- O our father- what reason have you that you do not trust in us with respect to Yousuf? And most surely we are his sincere well-wishers:

12. Send him with us tomorrow that he may enjoy himself and sport, and surely we will guard him well.

13. He said: Surely it grieves me that you should take him off, and I fear lest the wolf devour him while you are heedless of him.

14. They said- surely if the wolf should devour him notwithstanding that we are a (strong) company, we should then certainly be losers.

15. So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him- You will most certainly inform them of this their affair while they do not perceive.

16. And they came to their father at nightfall, weeping.

17. They said- O our father- surely we went off racing and left Yousuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful.

18. And they brought his shirt with false blood upon it. He said: Nay, your souls have made the matter light for you, but patience is good and Allah is He Whose help is sought for against what you describe.

19. And there came travelers and they sent their water-drawer and he let down his bucket. He said: O good news- this is a youth; and they concealed him as an article of merchandise, and Allah knew what they did.

20. And they sold him for a small price, a few pieces of silver, and they showed no desire for him.

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From this second Ruku, the Surah takes-up the account of Yousuf-AS in detail where the first AAYAT tells those who ask about this account that there are many signs for the Guidance to the right path if they really ponder upon this; Allah raises whom He wills from earth to the heaven when He sees the value for it in him and nothing stops Him even if it seems most strong at face; Yousuf-AS was certainly such person and most certainly, Muhammad PBUH is also one of them; Al-Hamdu Lillah; it all started when the step-brothers of Yousuf decided among them that Yousuf and Benjamin are more favored by our father while we ten are stronger to support him so it is most clear that he is on the wrong side at the matter; note that at the setup of those times, it mattered most to have support of high number of sons and this is what his step-brothers mentioned among each other; note also that it is not actually the quantity that matters about something but it actually is the quality that matters and the Quran has pointed out that at AKHIRAT, Allah would weigh the deeds (and even the belief) to see their worth rather than count them there;

Yousuf certainly had much better worth than any of his step-brothers and AAYAT-91 of this Surah tells that they accepted their colossal mistake about his worth when they realized that it is Allah Who has given him the highest of respect over them; Al-Hamdu Lillah; they decided among themselves to kill Yousuf or to throw him to some far-away place so that the attention of their father turns specific to them then they all would become highly virtuous persons to compensate for this heinous wrong to their brother; this denotes that they did recognize their act as most sinful though that recognition even did not stop them from committing it; however, it did not give their desired result as their father Jacob developed even more attachment to Yousuf as he went on to remember his good memories that he had with him and they could still not receive his attention that they had anticipated erroneously; all persons need to note well that wrongs are not done even with the well-meaning intention to becoming good at future (or in hopes to get mercy from Allah upon them) as it takes much extreme effort certainly to become virtuous afterwards; note also that while interpreting the dream of Yousuf, his father Jacob had indicated that this does not denote blessing to Yousuf only but also to his brothers and to all descendants of Jacob so they did get the TOFIQ to ask for mercy from Allah on their heinous act ultimately; this means that they did get the good benefit of their notable status of being among the descendants of Ibrahim-AS and Isaac-AS; there are places at the Holy Book Quran where the AAYAAT do imply that the sincere consultation does have some goodness in its own and thus even that consultation led them to spare the life of Yousuf-AS by the will of Allah; Al-Hamdu Lillah; note that time when the magicians had consulted among their selves when Moses-AS had told them to

reflect on their stance as they came to contest him at the demand of the Pharaoh; even though they decided to contest Moses taking him as one of magicians only yet its ultimate result came about (as they realized that this truly is the miracle for the claim of Moses) that they stood against the Pharaoh even though they knew well that they would face certain torturous death (see Surah TA-HA- from AAYAT-55 to 70); Al-Hamdu Lillah; they decided together to put Yousuf at some deep well that would have much darkness inside and that also would have splits inside at intervals; as it would not be far away from the path of travelers, this would make some procession passing-by pick him up from there and take him to their destination; they had to pursue their father Jacob-AS to send Yousuf with them at some picnic spot where he might play and might enjoy the change; they not only succeeded in their pursuance but the Ruku also tells us ahead that they did succeed in their conspiracy about Yousuf too whom they did put into some dark well near to the pathway of processions passing-by; AAYAT-11 to AAYAT-18 read, "they said- O our father- what reason have you that you do not trust in us with respect to Yousuf? and most surely we are his sincere well-wishers; send him with us tomorrow that he may enjoy himself and sport, and surely we will guard him well; he said- surely it grieves me that you should take him off (as I am so much attached to him that I do not prefer to part with him for much time and to some place that is much far from our living place), and I fear lest the wolf devour him while you are heedless of him (so at the other side, there is your irresponsible attitude that you all might not remain much on his guard); they said- (though for your attachment, we have nothing to say, yet) surely if the wolf should devour him notwithstanding that we are (strong) company, we should then certainly be losers; so when they

had gone off with him and agreed (finally) that they should put him down at the bottom of the pit, and We revealed to him- you will most certainly inform them of this their affair while they do not perceive (and this happened when at their charge on him of committing theft, he had told them that they all are in more of an evil condition by which he meant that they had hidden his whole person at the dark well at his childhood; but they did not understand what he meant; see AAYAT-77; note that Yousuf-AS had not yet become the Prophet of Allah at that time yet Allah provided him this revelation); and his brothers came to their father at the nightfall, weeping; they said- O our father- surely we went off racing and left Yousuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful (note that they did not take any other excuse but the same that Jacob had feared, so as to prove their point); and they brought his shirt with false blood upon it; he said- nay, your souls have made the matter light for you (as this shirt is undamaged), but the patience is good (as I do not have any other option at present) and Allah is He Whose help is sought for against what you describe (so Allah would take care to his safety and would take care to give me the patience I need on his absence)"; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku tell that the water-seeker of a procession that was on its way to Egypt, came to the dark well and as he drew the bucket out that he had lowered down into it, Yousuf was able to come outside with that; the water-seeker was extremely pleased as he thought that Yousuf is some slave-child whom he has received by pure chance, which meant some material bonus for his people; the people at the procession hid him as one of the slaves to trade at Egypt so seemingly, it was something that degraded the status of Yousuf yet Allah had

chosen him to rise to heights even in the physical sense and even in the spiritual sense so the events were leading to that; they sold him for some meager amount of money at Egypt as it was all bonus to them so they had little interest if any, to bargain him for some worthy margin; thus Yousuf came to the place of one of the highest officials in service of the administration where he received the stronghold to reside good and also received the understanding of interpreting dreams, with the awareness of different attitudes of the official persons at different times; most certainly, Allah only has the true authority; Al-Hamdu Lillah.

### YOUSUF-The Third Ruku

21. And the Egyptian who bought him said to his wife: Give him an honorable abode, maybe he will be useful to us, or we may take him as a son. And thus did We establish Yousuf in the land and that We might teach him the interpretation of sayings; and Allah is the master of His affair, but most people do not know.

22. And when he had attained his maturity, We gave him wisdom and knowledge: and thus do We reward those who do good.

23. And she, in whose house he was resident, sought to make himself yield (to her); she made fast the doors and said: Come forward. He said: I seek Allah's refuge, surely my Lord made good my abode: Surely the unjust do not prosper.

24. And certainly she made for him, and he would have made for her were it not that he had seen the manifest evidence of his Lord; thus (it was) that We might turn away from him evil and indecency, surely he was one of Our sincere servants.

25. And they both hastened to the door, and she tore his shirt from behind and they met her husband at the door. She said:

What is the punishment of him who intends evil to your wife except imprisonment or a painful chastisement?

26. He said: She sought to make me yield (to her); and a witness of her own family bore witness: If his shirt is torn from the front, she speaks the truth and he is one of the liars:

27. And if his shirt is torn from behind, she tells a lie and he is one of the truthful.

28. So when he saw his shirt torn from behind, he said: Surely it is guile of you women; surely your guile is great:

29. O Yousuf - turn aside from this; and (O my wife) - ask forgiveness for your fault, surely you are one of the wrong-doers.

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The first couple of AAYAAT at this Ruku that are AAYAT-21 and AAYAT-22, tell about the security that Yousuf received at the place of AZIZ, the official who had bought him as his slave; Allah tells here that though the people in general do not appreciate this fact according to its right yet most certainly, Allah has all authority to bring forth what He intends even when the situation seems completely adverse to it; note that just as AZIZ brought him to his house, he did have the notion that this child is someone more than ordinary and the words he said to his wife manifest that; he told her to give Yousuf an honorable abode because he somehow felt that Yousuf would become able to assist him at administration; his significant words that he said to his wife are, "maybe he will be useful to us, or we may take him as a son"; note that these are the same words that the wife of the Pharaoh would say to him after about some four centuries when she finds Moses flowing at the waters, "maybe he will be useful to us, or we may take him as a son" (QASAS-9); there are many other highly



interesting similarities too between Yousuf-AS and Moses-AS that observation does bring to light; note that in both instances, the women that are named as ZELICHA and AASEIAH respectively, accepted the Truth with time; the latter believed in Moses as the Holy Book Quran confirms it (Surah TAHREEM-11) while the former said such words that do tell that she (ZELICHA) had come to believe in Yousuf completely (Surah YOUSUF-53) and Allah guides to the Truth whom He wills; Al-Hamdu Lillah; the Bani-Israel had entered Egypt at the times of Yousuf when he had the respectable official status there and they left it under the command of Moses (who had spent many of his early years of life at the royal palace) after about some four centuries; nearly the whole of Surah YOUSUF provides the account of Yousuf-AS while much of Surah TA-HA provides the account of Moses-AS; Yousuf learnt much about the affairs of the state at the place as AZIZ had high status in the administration and presumably the persons of high standing at the court of the king used to visit him; note that Yousuf-AS also was one of the Prophets of Allah as AAYAT-22 implies clearly where Allah tells for him that He gave him wisdom and knowledge and this is an indication that He chose him as His Prophet; he was one of the most handsome persons and morally upright and he had presented the fundamental teachings of Islam even to the two of his inmates who had accompanied him at the prison; Al-Hamdu Lillah; with time, ZELICHA, the wife of AZIZ, developed such passion for him that asked her to ask him to commit adultery with her but he turned down her indecent proposal instantly by the blessing of Allah; from AAYAT-23 to the last, the Ruku presents how ZELICHA tried to pursue Yousuf to the utmost wrongful act but he did not comply to that; AAYAT-23 & 24 read, "and she, in whose house he was resident, sought to

make himself yield (to her); she made fast the doors and said - come forward; he said - I seek Allah's refuge, surely my Lord made good my abode - surely the unjust do not prosper; and certainly she made for him, and he would have made for her were it not that he had seen the manifest evidence of his Lord; thus (it was) that We might turn away from him evil and indecency, surely he was one of Our sincere servants"; note that the AAYAT tells that it was her house in which he resided so either she was the owner of the house or shared its ownership with her husband; it seems that she was among the most highly prosperous families of that period who had utmost resources at her disposal; certainly, she never expected rejection to her indecent proposal to him when he was only a slave at her place who had just entered his manly youth; she prepared for the wrong that she intended by closing the doors and called him to serve her lustful desire; Yousuf flatly rejected this indecent call and guided her that this sinful act is most extreme injustice (to her husband from her) to which he certainly would not become a side; so he tried to guide her even at this moment of time that she needs to understand that (besides being shameful), this act is most surely much of injustice and such highly unjust persons do not find the way to the true success; note that when ZELICHA repented on her misdeed towards Yousuf, she presented her testimony against her own self by such words that are very near to this that "Allah does not guide the device of the betrayers" (see AAYAT-52); he asked Allah to protect him from such extreme wrong and recognized the fact that Allah, his true Lord, has provided him well to reside peacefully; this also tells that he expressed the message to her that she is not that who had decided for his well-being by her resources but Allah, his true Lord, certainly has taken care for it;

Al-Hamdu Lillah; she had strengthened her intention to committing that wrong with him and most certainly, did whatever she found effective to affect him then; the AAYAT tells plainly that in that given situation, he would have succumbed to her but he saw some remarkable direction for his guidance from Allah, the true Lord, that totally stopped him to give-in; Allah showed him some specific sign miraculously that asked him to remain on his guard (and he certainly understood the specific meanings of signs and symbols well by the blessing of Allah) as he was the Prophet of Allah and He certainly protects such of His sincere true slaves from all wrongs; so neither he fell into any of unjust deeds nor did he take-up any of shameful deeds but Allah saved him from all such deeds; note that the Holy Book Quran tells us to avoid these both wrongs (injustice and shameful deeds) in many AAYAAT mentioning them together as after SHERK, all of major sins fall into one of these categories so when the Muslims avoid these both strictly, their avoidance to these both would certainly lead to the most virtuous environment; Al-Hamdu Lillah; note that SHERK is the biggest sin that means to challenge the true authority of Allah by taking any of His creation as having part in creating any of His creation with Him or by taking any of His creation as equal in authority to Him or by taking any of His creation as authorized to change any of His commands that He has explicitly issued by His authority to firmly obey; Allah asks all to believe in TAUHID that means that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord so all must fulfill His commands that He has explicitly issued by His authority without taking any of His creation as equal in authority to Him in any way; Al-Hamdu Lillah RABBEL-AALAMIN; note that AAYAT-48 and AAYAT-116 at Surah NISAA present the heinous

evil of SHERK in the most strict terms as we studied there; among the AAYAAT that ask to avoid both injustice and the shameful attitudes, we find AAYAAT 168 & 169 of Surah BAQARAH that read, "O people! eat the lawful and the good things out of what is in the earth, and do not follow the footsteps of the Satan; surely he is your open enemy; he only enjoins you SOOU (injustice) and FAHSHAA (shameful behavior), and that you may speak against Allah what you do not know (that lead to assigning partners to Him)"; see also AAYAT-268 of this same Surah in which the term "AL-FAQR" tells that the Satan wants development of such attitude using the tendency of fear inside the person that he might ask to live with all sorts of worldly assets putting his efforts to the life at the world only and that attitude certainly is injustice; this AAYAT also tells clearly by the term "FADHLA" that Allah would provide sustenance to those who really want to live at necessities with total attention towards Allah only, without any worry to them; Al-Hamdu Lillah; moreover, it tells clearly if the Muslim person keeps his attention towards Allah only at such times when FITNAH prevails at the environment, He would grant forgiveness from His blessing to him on the wrongs of sight and hearing if he saves his good belief on Islam well by keeping his total attention to Allah and saves himself from all major sins; we have read at Surah HOODH, "and keep up SALAH in the two sides of the day and in the parts of the night; surely the good deeds take away evil deeds; this is reminder to the mindful" (Surah HOODH-114); Al-Hamdu Lillah; we find in Surah YOUSUF that Yousuf-AS had said MA'AZ-ALLAH (shelter of Allah, I do take) at two places i.e. at the time when ZELICHA asked him to come towards the shameful act (in AAYAT-23 of this Ruku that we study; and that also was an act of injustice) and at the time when

he intended to express that he certainly would never become of those who are the unjust people (AAYAT-79); Al-Hamdu Lillah; AAYAT-45 of ANKABUT reads, "recite that which has been revealed to you of the Book and keep up SALAH; surely SALAH keeps away from all shameful behavior and injustice, and certainly the remembrance of Allah is the greatest, and Allah knows what you do" (Surah ANKABUT-45); Surah NAHL indicates, "surely Allah commands ADL (justice) and EHSAAN (natural goodness) and the giving to the kindred, and He forbids shameful behavior and injustice and rebellion (to Allah); He admonishes you that you may be mindful" (Surah NAHL-90); Allah commands for three things here and forbids three other things; the message here is that taking-up three good things in practice that comprise of all the righteousness would eliminate the three bad things that represent all the Satanic misguidance; here, an indication is given that EHSAAN eliminates all the shameful behavior and ADL eliminates all of injustice; the spending towards the needy among the near ones for the pleasure of Allah counters any thought that might lead towards hypocrisy that in turn, might lead towards challenging the commands of Allah; the message for this part here is that "INFAAQ" (spending in the way of Allah from what Allah has provided) keeps away "NIFAAQ" (hypocrisy); Al-Hamdu Lillah; studying other AAYAAT too would clarify the point that include Surah AALE-IMRAN-135, SHURA-37, NAJM-32, AN'AAM-151, NISAA-110 & 111 & 112, BANI-ISRAEL (whole of its third Ruku), MUHAMMAD (PBUH)-14 and other of Surah that ask the avoidance of Injustice and the avoidance of all shameful behavior at one place; Al-Hamdu Lillah; note here that numerous AAYAAT of the Holy Book Quran have targeted each of these both individually as its recitation would tell clearly; Al-Hamdu Lillah; I,

MSD, have indicated here those only that are among the AAYAAT that target them together; note also that ULAMA know well that it is highly praiseworthy for the Muslim men in general to learn Surah-MA'EDAH good as it teaches the Islamic Law that targets injustice directly while it is highly praiseworthy for the Muslim women in general to learn Surah-NOOR good as it commands about HEJAB that targets shameful attitude directly; Al-Hamdu Lillah; it is fair to say that based on the teachings of the Holy Book Quran and the SUNNAH of the last Prophet Muhammad PBUH, Islam is the only worthy challenger today (as at all times) to all injustice (initiated mostly by the wrongful men) and to all the shameful attitude (initiated mostly by the wrongful women) and this is because Islam asks to keep attention towards Allah only; Al-Hamdu Lillah; studying this third Ruku at Surah YOUSUF, we see that from AAYAT-25 to the last, the Ruku provides the account that he ran on to the closed main door to secure himself from immorality as much as possible for him and as she could not stand such rejection, she ran behind him to get her way; Yousuf was clear on the matter that he was there as her slave to do household tasks but he would not become slave to his manly passion inside towards her; note the important thing that TAWAKKUL (total trust) upon Allah by Islamic Teachings is that you do whatever you can in a given situation and then trust in Allah for the result; the same is expressed by saying "tie your camel first and then have TAWAKKUL on Allah" so at that trying time, Yousuf ran to the closed door; the narrative also tells the point that when a virtuous man faces such situation by a woman's doing, he must run away from the place at such time rather than challenge her then and there though he did advise her towards the right attitudes; she tore his shirt from behind and as they

reached the main door, her husband just came-in through it; seeing the grave situation at hand that dishonored her, she put the blame on Yousuf that he had tried to rape her and so he needs to be imprisoned or he needs to be beaten most harshly; though Yousuf was most caring to respect of all persons around yet he had to defend himself because if he did not do so, it would have proved the filthy charge that she had put onto him; by the blessing of Allah, some person of her own family (who might have been there without her knowledge) directed then towards the circumstantial evidence that "if his shirt is torn from the front, she speaks the truth and he is one of the liars; and if his shirt is torn from behind, she tells a lie and he is among the truthful persons"; with that evidence, the case was settled in favor of Yousuf but after that, AZIZ hushed the matter by asking Yousuf to just forget about it and by asking his wife for an apology (to AZIZ) about it; this denotes how the immorality had made space at that time and place among the elite as AZIZ did not take any more action except for asking an apology from his wife (and there is no indication that she did apologize to him); it is most difficult to interpret his action to forgive her on such obvious wrong inclination as the account still maintains her ahead as his wife; it seems that the elite had devised some style of living at Egypt at that time in which they could live-on with extreme wrongs without any challenge from outside, only if they could conceal them effectively from all persons around; however, there still was the conscience that did recognize the righteous teachings inside and it still was able to better things (especially because of the presence there of Yousuf, one of the most righteous persons ever born) and the account does tell ahead at the seventh Ruku that ZELICHA

openly confessed to her lustful desire towards Yousuf and openly defended him unconditionally; Al-Hamdu Lillah.

### YOUSUF-The Fourth Ruku

30. And women in the city said that the chief's wife seeks her slave to yield himself (to her), surely love has affected her deeply; most surely we see her in manifest error.

31. So when she heard of their sly talk she sent for them and prepared for them a repast, and gave each of them a knife, and said (to Yousuf) - come forth to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said - remote is Allah (from imperfection); this is not a mortal; this is but a noble angel.

32. She said - this is he with respect to whom you blamed me, and certainly I sought his yielding himself (to me), but he abstained, and if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those who are in state of ignominy.

33. He said - my Lord - the prison house is dearer to me than that to which they invite me; and if Thou turn not away their device from me, I will yearn towards them and become (one) of the ignorant.

34. Thereupon his Lord accepted his prayer and turned away their guile from him; surely He is the Hearing, the Knowing.

35. Then it occurred to them after they had seen the signs that they should imprison him till a time.

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The fourth Ruku of this Surah notes that the women who lived at the city (probably at its main area), became aware of the matter that took place between Yousuf and ZELICHA; many of these were the wives of the official persons who gladly took-up the gossip that related to one among them i.e. ZELICHA and made the most adverse remarks about her inside their circle to disrespect her; this aspect of the matter especially surprised them that ZELICHA had developed attraction to one of her slaves as they had no considerable social status to mention at those times; on hearing this scandalous gossip, she immediately called for a gathering inviting the select of her own from among the ladies of the officials and as they gathered in high number, she presented some fruits there and a sharp knife to each one of them as the starter to the feast; with this preparation, she ordered Yousuf to come at the gathering and as they saw him, they were most amazed by his handsome manly looks and his refined manners; they uncontrollably exclaimed for him that he certainly is some angel of most high status and at that time, they cut their hands (fingers) so Yousuf had to nurse those cuts; some of ULAMA have indicated that the verb used for the cutting of hands here at AAYAT-31, imply a purposeful action in Arabic and the Quran certainly is such revelation that not only is sacred in meanings but also particular in words; so even if one or two did cut their fingers accidentally, the others took the action purposely for the reason not difficult to understand; they were taken-aback when they had seen such elegance in him and most certainly, he had the most wonderful appeal to them all; ZELICHA made the bold confession in that private gathering of ladies which she had invited by her own choice, that she certainly had made the unethical proposal to Yousuf and though he had not served her demand yet, she would

get her way or else he would have to pay severely for his rejection of her which would get him jailed and highly humiliated (probably by the most severe beating conducted by the officials at the jail so even at Egypt that was considered a developed place, this type of brutality of beating the weak persons of the land without any valid verdict for it, prevailed; this brutality, as a custom, still prevails all over the world even though the physical things around us have developed much in the past century for sure yet in general, the Man has not truly developed); it has been mentioned that those women even, persuaded him to comply to ZELICHA's lustful desire and if that was the case, then it did have some personal motive too; Yousuf, with seemingly no option left, prepared himself to being jailed and so he pleaded to Allah that the prison is better for him in this given situation as he might fall prey to the lustful desire of these women by JAHALAT (i.e. foolishness due to passion so it means the utmost intensity of his manly emotion towards the women there); Al-Hamdu Lillah; Allah accepted his plea and in this manner, saved him from their lustful desire; it happened that the official persons that were serving at the administration imprisoned him on the false charge of seducing the noble women to wrongs; they had realized his attractive appeal to their women so they thought it most appropriate to keep him locked-up at the prison until the matter somehow settles and after putting him into prison, they totally forgot him conveniently though without the implementation of any physical humiliation to him; it was a desperate situation at face for Yousuf but Allah intended by it to bring Yousuf to the status where he would become most beneficial to all the people around; so the events ahead did clarify that his period at jail also was one of the steps to his rise that certainly did make history; Al-Hamdu Lillah.

## YOUSUF-The Fifth Ruku

36. And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation; surely we see you to be of the doers of good.

37. He said: There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you; this is of what my Lord has taught me; surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter:

38. And I follow the religion of my fathers, Ibrahim and Isaac and Jacob; it beseems us not that we should associate aught with Allah; this is by Allah's grace upon us and on mankind, but most people do not give thanks:

39. O my two mates of the prison - are sundry lords better or Allah the One, the Supreme?

40. You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you shall not serve aught but Him; this is the right religion but most people do not know:

41. O my two mates of the prison - as for one of you, he shall give his lord to drink wine; and as for the other, he shall be crucified, so that the birds shall eat from his head, the matter is decreed concerning which you inquired.

42. And he said to him whom he knew would be delivered of the two: Remember me with your lord; but the Satan caused him to

forget mentioning (it) to his lord, so he remained in the prison a few years.

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The Ruku commences by telling that at the prison there entered two young men that served at the royal court and each one saw a dream; they were highly impressed by the virtuous character of Yousuf and so they asked him about the dreams that they had seen at the prison; he decided to present the fundamental teachings of Islam to them first and so he told them that before the time the food is served to them at the prison, he would interpret their dreams; he told them that he does not follow the nation who does not believe in Allah and does not have any belief in AKHIRAT (the true life after this life where all would get the Judgment for their belief and deeds) but he follows the fundamental teachings of Islam that has come to him by his forefathers Abraham, Isaac and Jacob; he clarified to them that to believe in Allah, the only true Lord, is better than to believe anything else; he addressed them directly that what you and your nation, the Egyptians, are worshipping are names only that have no sanctity at the court of Allah as He has not descended anything to guide towards these names and the command of Allah only would reign upon the world as it reigns-on in the whole universe; by this speech he conveyed the three basic things of the true belief to them in good time that are TAUHID, AKHIRAT and RISALAT; this clarifies that if the person is well-committed to the fundamental teachings of Islam and Allah has provided him wisdom then he certainly is capable of providing these good teachings in the brief time that he has available at hand and he must make the best of it by TABLIGH (the spread of the teachings of Islam); Al-

Hamdu Lillah; then he interpreted their dreams briefly, telling them of the freedom of one of them that he would provide wines to the king while the other one would be crucified (he gave the positive interpretation in the active form and the negative interpretation in the passive form); he told the one that was to become a free person soon to recommend his hearing to the king so that he might receive his due release from the prison with honor but he forgot completely and Yousuf spent few more years at the prison; note that to take-on some obvious measure that is generally known to better things is not against TAWAKKUL (trust in Allah) yet the Muslim person must have the true belief inside that anything that happens or would happen, is only because of the will of Allah; for the true Muslim, this true belief remains intact even at the intake of medicines that they are the means to cure yet the actual cure takes place only by the will of Allah; Al-Hamdu Lillah; note that AAYAT-42 uses the term BIDHA-SINEEN that implies his bondage at the prison from 3 to 9 years though it might be taken in general meaning as few years only; note also that even the words that the Quran uses are important to its study and one of the examples is at hand here that the Surah does not term the king that was on the throne at the times of Yousuf as "Pharaoh" but uses the word "King" as he was one of the Shepherd-Kings that ruled at the time (Surah YOUSUF-43); he interpreted the dream of the man who saw himself serving the wine as positive to his life (in the active speech) while he interpreted the dream of the man who saw himself as carrying bread on him for the birds to eat as negative to his life (in the passive speech) because at those times, it happened that the birds ultimately ate mass of the head of the crucified person; this guides that the Muslim person would address the better things

for someone in the happy mode while he must exercise caution in presenting someone such matter that would highly worsen his situation; the last AAYAT of the Ruku attributes the issue (that the person who got his freedom forgot his commitment to Yousuf) to the Satan as any such forgetfulness that stops some good deed to occur, is from the Satan; we find at Surah KAHF too that when Joshua-AS forgot to mention to Moses-AS the escape of the fish that Moses had given in his custody at their travel, he had said that "nothing made me forget to speak of it but the Satan, and it took its way into the river" (Surah KAHF-63); note that at both of occasions, neither of the Messengers had put any blame onto their respective companion; Al-Hamdu Lillah.

### YOUSUF-The Sixth Ruku

43. And the king said: Surely I see seven fat cows which seven lean ones devoured; and seven green ears and (seven) others dry: O chiefs - explain to me my dream, if you can interpret the dream.

44. They said: Confused dreams; and we do not know the interpretation of dreams.

45. And of the two (prisoners) he who had found deliverance and remembered after a long time said: I will inform you of its interpretation, so let me go:

46. Yousuf! O truthful one! explain to us seven fat cows which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know.

47. He said: You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat.

48. Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid up in store for them, except a little of what you shall have preserved:

49. Then there will come after that a year in which people shall have rain-water and in which they shall press (grapes).

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The account of Yousuf-AS here goes on to tell that the king at the throne then, saw in the dream that there were seven fat cows whom seven lean cows ate up and there were seven green ears and others dry; he felt the dream much and intended to get its interpretation that his royal companions were unable to provide; they tried to pursue the king to ignore the matter by the statement that this is among the confused dreams and they did not know the interpretation of such confused dreams but he did not accept this analysis as he knew well that it had some significant message for him so he wanted the interpretation; now, the released man of the two prisoners who was present there at the service of the king, remembered his meeting with Yousuf at the prison upon which some period of time had passed then; he asked the king to allow him a visit to the prison by his royal decree from where he would bring the interpretation from such virtuous person who is most aware of the interpretation of dreams; Yousuf provided the interpretation without any complaint of his omission to mention about him at the court; there are to be seven years of plenty in provisions very soon yet just after them would come seven years of deadly famine and it would be better if they care to save necessary reserves of the provisions at the years of plenty rather than devouring all of it then; after these 14 years would come such a year that again would bring forth plenty of

provisions for all when the people would be provided waters and they would press grapes to make wines; note that it is proper to interpret dreams even when some of time has elapsed upon them (without putting emphasis on every dream that the person sees though such dreams that have symbols in them, often relate to future) and also it is proper to provide some good advice due to it to better things; the king was most highly impressed with this interpretation and the guidance that Yousuf had provided to him so then he asked a meeting with Yousuf but he declined to get relief by his release unless he receives complete acquittal from the charge that the officials had filed against him as we learn at the Ruku ahead; note here that this tells that when he had asked his companion at the prison who was released to mention him at the court of the king, he meant that he must have a revised hearing that would result in his total acquittal insha-Allah from the filthy charge that was put upon him to punish him erroneously; Al-Hamdu Lillah.

### *YOUSUF-The Seventh Ruku*

50. And the king said: Bring him to me. So when the messenger came to him, he said: Go back to your lord and ask him, what is the case of the women who cut their hands; surely my Lord knows their guile.

51. He said: How was your affair when you sought Yousuf to yield himself (to you)? They said: Remote is Allah (from imperfection), we knew of no evil on his part. The chief's wife said: Now has the truth become established: I sought him to yield himself (to me), and he is most surely of the truthful ones.



52. This is that he might know that I have not betrayed him in secret and that Allah does not guide the device of the betrayers.

53. And I do not declare myself free, most surely, the self is wont to command (him/her to do) evil, except such as my Lord has had mercy on, surely my Lord is Forgiving, Merciful.

54. And the king said - bring him to me, I will choose him for myself. So when he had spoken with him, he said: Surely you are in our presence today an honorable, a faithful one.

55. He said - place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well.

56. And thus did We give to Yousuf power in the land-- he had mastery in it wherever he liked; We send down Our mercy on whom We please, and We do not waste the reward of those who do good.

57. And certainly the reward of the hereafter is much better for those who believe and guard (against evil).

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The account about Yousuf continues that when the king asked a meeting to him through his messenger, he asked the messenger of the king to tell the king to ask the relevant women about the charge due to which he was held at the prison, declining to meet him before this query to those women who had cut their hands (fingers) when they had seen him; at this place we observe that the use of the word RASUL (messenger) is in the literal sense while in the common understanding, this term stands to denote any of Messengers of Allah; there are words in this Surah that have specific meanings in the common usage, but they are used in literal sense too here in this Surah and these include the word RASUL (means the messenger in literal sense and it denotes any of the

Messengers of Allah specifically); AAYAAT (means the signs in the literal sense but the true AAYAAT specifically are only those that bring near to Allah which come to view by the observation of the universe and by the observation of the inside of the Man; the text in the Holy Book Quran too denotes the AAYAAT of Allah so it denotes the signs/miracles of Allah specifically); DEEN (means the practical system of life in the literal sense and it denotes Islam that is the most righteous DEEN i.e. the only righteous system of life to practice specifically); RABB (-of any person- means the owner of that slave-person in the literal sense and it denotes Allah, the true Lord, specifically); for instance, consider AAYAT-50 and AAYAT-110 where AAYAT-50 reads, "and the king said - bring him unto me - and when the messenger (in the literal sense) came unto him, he (Yousuf) said - return unto your RABB (in the literal sense) and ask him what was the case of the women who cut their hands - my RABB (i.e. Allah, the true Lord) knows their guile" and AAYAT-110 reads, "until when the Messengers (in the specific meaning) despaired and the people became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people"; and consider AAYAT-35 and AAYAT-1 where AAYAT-35 reads, "then it occurred to them after they had seen the AAYAAT (in the literal sense) that they should imprison him till a time" and AAYAT-1 reads, "Alif-Lam-Ra - these are the AAYAAT (in the specific meaning) of the Book that makes (things) manifest"; and consider AAYAT-76 and AAYAT-40 where AAYAT-76 reads, "so he began with their sacks before the sack of his brother, then he brought it out from his brother's sack; thus did We plan for the sake of Yousuf; it was not (lawful) that he should take his brother under the DEEN (in the literal sense) of the king

unless Allah pleased; We raise the degrees of whomsoever We please, and above every one possessed of knowledge is the All-knowing one" and AAYAT-40 (where Yousuf-AS speaks to his mates at the jail for TABLIGH) reads, "you do not serve besides Allah but names which you have named, you and your fathers - Allah has not sent down any authority for them; judgment is only by Allah; He has commanded that you shall not serve aught but Him; this is the righteous DEEN (in the specific meaning) but most people do not know"; and consider AAYAT-50 that reads, "and the king said - bring him unto me - and when the messenger (in the literal sense) came unto him, he (Yousuf) said - return unto your RABB (in the literal sense) and ask him what was the case of the women who cut their hands - my RABB (i.e. Allah, the true Lord) knows their guile" so this single AAYAT has the term in both the literal sense and in the specific meaning; Al-Hamdu Lillah RABBEL-AALAMIN; there is another remarkable thing here that Yousuf did not ask to bring the main person at the issue i.e. ZELICHA to testify and though it might have the reason that she had provided the false statement before to her husband about him yet his omission of her name most probably had another aspect; she was the first of women who had introduced him to the intense love of a woman though at that time, it was because of her lustful desire towards him; it seems beyond the noble status of Yousuf that he would have caused some disrespect to her in any manner among the masses when he too had felt attraction to her at that time; she came by her own for the testimony and her confession to her fault in clear terms at the court openly discloses her feelings of guilt on her misdeed though Yousuf had not asked her to testify about his purity specifically because he had demanded an answer from those women only who had cut their hands when they had

seen him and they all vouched for his righteousness; AAYAT-52 reports the words of ZELICHA "this is that he might know that I have not betrayed him (i.e. Yousuf) in secret and that Allah does not guide the device of the betrayers (as today the fact about the matter has come to light)" and they express that she might have judged that Yousuf had not asked her testimony because he considers her to misrepresent the issue; these words also do tell that she had reflected on the issue and had faced the guilt to lead such righteous person as Yousuf to prison for many years unjustly; her words that she stated ahead denote her extreme remorse too and clarify that she had accepted the fundamental teachings of Islam and had backed away from all wrongs; Al-Hamdu Lillah; but before any comments to those words, note that Surah YOUSUF does note that everyone who truly loved him, had to face the times of grief and it also does note repentance towards virtues as we find ZELICHA here who called the women at feast when they had tried to defame her yet she confessed to her wrong openly as she testified in favor of Yousuf (and the account seems to tell that even the women that had attended her feast were sorry upon their conduct); even the inmate that had been released had his remorse when he addressed Yousuf as "O truthful one" (see AAYAT-46) and this AAYAT also notes that he had told Yousuf that as he tells the people about the interpretation that Yousuf gives to this dream, the people would know his excellence as the dream was notable because the king has seen it and he is very keen to get its message; even the eldest brother among the brothers of Yousuf stayed behind at Egypt when they lost Benjamin to Yousuf there because of the remorse on his part in the episode about Yousuf previously (see AAYAT-80); even all brothers of Yousuf accepted their extreme misdeed

about Yousuf at last with all heart unconditionally (see AAYAT-91); even the members of the household of Jacob had to acknowledge the fact that he was right when he had felt that Yousuf was not only alive but he also would join them sooner or later as he had remembered the dream that Yousuf had seen at his childhood (see AAYAT-96); Al-Hamdu Lillah; note about the words of ZELICHA that she used the word RABB in its specific true meaning as she confessed to her wrong and this tells that she had taken-up the true Belief; and she used the word NAFS (i.e. the recognition of the self that is inside of the Man) which is very notable too as there are three types for it; note that the Man comprises of the Physique (that comes basically by the earth by the command of Allah) and the Spirit (that comes from the heavens by the command of Allah); generally the Man has the sense of good and bad naturally as the spirit inside him is pure in goodness with inclination towards righteousness (this sense inside becomes LAWWAMA that shouts from inside to cause guilt if the Man commits or intends to commit some wrong; see Surah QIYAMAT-2 and see also Surah SHAMS-7 & 8); now as the Man unfolds the goodness of his character, he develops towards righteousness attaining high peace at NAFS (that is MUTMAENNAH i.e. the one that gets the control of the physique and all the animal instincts that it has; see Surah FAJR-27) or the Man might go on to ruin the NAFS he has by his inclination towards wrongs so the type that emerges by the ruin is AMMARA (i.e. the one where the physique impresses the spirit and commands towards wrongs and this was the one that ZELICHA indicated as of hers when she tempted Yousuf; see Surah YOUSUF-53); so ZELICHA did understand how Yousuf had used this word "RABB" at the time she had tempted him to the wrong;

it was not reference to her husband but to Allah at the time when he had told her, "I seek Allah's refuge, surely my RABB made good my abode; surely the unjust do not prosper" (Surah YOUSUF-23); Al-Hamdu Lillah; after getting clear of the charge that had put him into the prison, he visited the king who intended to include him in his near companions; Yousuf asked him to give him the charge of the treasury and pointed out that he is not only trustworthy (HAFEEZ) but also knows how to perform the job (ALEEM); note that he had spent quite some period at the place of AZIZ who most probably was on the staff of the treasury as IBNE-ABBAS-RA, the first cousin of the Prophet PBUH and one of the foremost commentators on the Quran has pointed out; note that these two are such qualities that such person must see to when he wants someone to serve him; the first is the compatibility for the work and the second is the trustworthiness; see also NAML-39 and QASAS-26; at these both places, these both qualities have been respectively denoted by the terms QAVI (compatible for the job) and AMIN (trustworthy); these are the qualities that are lacking in many of the officials at the lands where the Muslims have control as of now especially the latter one due to their inclination towards gathering of assets for the life at the world and due to their inclination towards some high status therein; the king complied to this request and so as Yousuf had shone among his brothers and among the persons at service at the place of AZIZ and among the inmates at the prison, he excelled here also at the administration where to head the treasury was the most high seat in the administration at that time and at that place as the future events also did tell; Al-Hamdu Lillah.

*YOUSUF-The Eighth Ruku*

58. And brothers of Yousuf came and went to him, and he knew them, while they did not recognize him.

59. And when he furnished them with their provision, he said: Bring to me the brother of yours from your father; do you not see that I give full measure and that I am the best of hosts?

60. But if you do not bring him to me, you shall have no measure (of corn) from me, nor shall you come near me.

61. They said: We will strive to make his father yield in respect of him, and we are sure to do (it).

62. And he said to his servants: Put their money into their bags that they may recognize it when they go back to their family, so that they may come back.

63. So when they returned to their father, they said: O our father, the measure is withheld from us, therefore send with us our brother, (so that) we may get the measure, and we will most surely guard him.

64. He said: I cannot trust in you with respect to him, except as I trusted in you with respect to his brother before; but Allah is the best Keeper, and He is the most Merciful of the merciful ones.

65. And when they opened their goods, they found their money returned to them. They said: O our father - what (more) can we desire? This is our property returned to us, and we will bring corn for our family and guard our brother, and will have in addition the measure of a camel (load); this is an easy measure.

66. He said: I will by no means send him with you until you give me a firm covenant in Allah's name that you will most certainly bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is the One in Whom trust is placed as regards what we say.

67. And he said: O my sons - do not (all) enter by one gate and enter by different gates and I cannot avail you aught against Allah; judgment is only Allah's; on Him do I rely, and on Him let those who are reliant rely.

68. And when they had entered as their father had bidden them, it did not avail them aught against Allah, but (it was only) a desire in the soul of Jacob which he satisfied; and surely he was possessed of knowledge because We had given him knowledge, but most people do not know.

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This Ruku notes that as the years of plenty had passed, the years of the famine got hold of Egypt and much of the area beyond; as the people came to know that Egypt had abundance in provisions where they could buy necessary ration of foods for their household, they headed in processions towards it from all places around; being at the management of the affairs of the treasury (that was seeing to the distribution of the available provisions), Yousuf saw his stepbrothers among the persons that also had come to buy some from the provisions for the sustenance of their household at home; though he recognized them well, they did not recognize him as he was at his childhood when they had put him into the dark well; he developed his acquaintance to intimacy with them and as he learnt more about them, he asked them to bring Benjamin too the next time they visit him; as he was highly keen to meet his younger brother, he told them that they would not find him so courteous to them if they did not bring him with them at the next visit and in fact, they would find him ignoring them, even if they do get some of provisions maintaining space from him; they replied that they would strive to make his father yield in respect



of him, and they would surely do their best; their reluctance to agree in total to bring him with them was that they knew that their father YAQUB-AS (i.e. Jacob) had become most sensitive to his absence from his sight after the loss of Yousuf-AS; another thing that Yousuf did to assure their return soon, was that he put the barter-price that they had provided for the provisions, back into their bags through the young workers he had at his service there; it would seem his gesture of courtesy to them that they would surely avail to show their gratitude to him and to provide more of provisions to their household; YAQUB plainly denied to send Benjamin with them to Egypt when they asked him to send him with them with the vow that they would care about his safety as without him, they would not receive the provisions with such present ease; he had clearly stated that he is unable to trust them with respect to Benjamin as the result to the trust that he had in them about his brother Yousuf before, prevents him from it; however, the courteous gesture that they had received their barter-price back, made him revise his view about the issue and he agreed to part with Benjamin for some of the time as they take him to Egypt but with the most solemn vow from them that they would most surely bring him back to YAQUB unless some highest of calamity does surround them to overcome their will to apply; when they all gave the solemn word for the safety of Benjamin, he told them that "Allah is the One in Whom trust is placed as regards what we say"; then he gave an interesting direction to them that when they enter the place where they would receive the provisions, they shall enter by different gates and not by one of them; this direction seems to tell that YAQUB-AS wanted them to show their-selves as most humble so that they do not fall prey to the feeling of haughty pride which Allah does not

appreciate; note that at those times, people generally appreciated high quantity of persons that are together by some manner and this was the psyche that these brothers of Yousuf had presented when they had decided to conspire against him (see AAYAT-8); so YAQUB-AS wanted his sons to understand that they would care that Allah appreciates them rather than worry about how the people praise them; with this direction, he noted that if Allah intends some calamity to hit them, this direction would not prevent that as the true judgment is only of Allah so everything manifests according to His will; note that Yousuf had also said these exact words that "the true judgment is only of Allah" to his companions at the prison and this notes that he was totally committed to the teachings of his father YAQUB-AS even at Egypt (where he had reached probably at the age of eleven and not at seventeen as Genesis has recorded though that might have been his age when ZELICHA had called him to the most shameful act with her); YAQUB told them that all persons must have total reliance upon Allah only for their safety as nobody is able to provide that to anyone except Him certainly; Al-Hamdu Lillah; the last AAYAT of the Ruku tells that they did enter the gates as their father had asked them but it also tells that Allah had decided something for them that the advice of YAQUB (though most appropriate to take in attitudes) could not avert and he had noted this himself; he certainly knew all the righteous attitudes to take at all occasions as Allah had provided that knowledge to him but mostly, the people do not have such beautiful knowledge; certainly, Allah only is the true authority; Al-Hamdu Lillah.

*YOUSUF-The Ninth Ruku*

69. And when they went to Yousuf, he lodged his brother with himself, saying that I am your brother therefore grieve not at what they do.

70. So when he furnished them with their provisions, (someone) placed the drinking cup in his brother's bag. Then a crier cried out: O caravan - you are most surely thieves.

71. They said while they were facing them: What is it that you miss?

72. They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it.

73. They said: By Allah - you know for certain that we have not come to make mischief in the land, and we are not thieves.

74. They said: But what shall be the requital of this, if you are liars?

75. They said: The requital of this is that the person in whose bag it is found shall himself be (held for) the satisfaction thereof; thus do we punish the wrongdoers.

76. So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack. Thus did We plan for the sake of Yousuf; it was not (lawful) that he should take his brother under the king's law unless Allah pleased; We raise the degrees of whomsoever We please, and above every one possessed of knowledge is the All-knowing one.

77. They said: If he steals, the brother of his did indeed steal before; but Yousuf kept it secret in his heart and did not disclose it to them. He said: You are in an evil condition and Allah knows best what you state.

78. They said: O chief - he has a father, a very old man, therefore retain one of us in his stead; surely we see you to be of the doers of good.

79. He said - may Allah protect us (his words are MA'AZ-ALLAH) that we should seize other than him with whom we found our property as then most surely we would be unjust.

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This Ruku relates how Yousuf managed to keep Benjamin with him at Egypt; he told him that he was his brother and he needs not grieve if their stepbrothers had been troubling him as insha-Allah such trouble is over; after he had provided the due provisions to them, Yousuf (or his attendants by his order), placed the most expensive royal cup that also was the standard to measure the grains, into the bag of his brother Benjamin; Yousuf knew well that there was a law that his stepbrothers understood that who steals something and then he is found guilty beyond any doubt, he has to become the slave to the person from whom he had stolen that while in Egypt, this was against the law of the land; so the king of Egypt had provided some code of social laws there and it did have some clause that asked to refrain from taking any free person into slavery; the Quran says that Allah planned this solution for him to keep Benjamin at Egypt so this acquits Yousuf from any blame on the matter by the Islamic viewpoint; this was the second visit of his stepbrothers to Egypt and one of them who was the eldest according to the Quran, stayed there by his own free-will as he felt unable to face YAQUB (Jacob) on the loss of Benjamin; they all had given him most solemn word to guard Benjamin as best as they could and they did try to influence Yousuf to take any one of them instead of him but to no avail; the Ruku begins by the statement that when Yousuf had placed the royal cup at Benjamin's bag, one of the attendants there announced to the procession in which the brothers of Yousuf were

present too, that they surely are thieves; all persons in that were astounded and asked clarification; the attendants told them that the royal cup that related to measuring of grains and that related to the valuables of the king, was missing; one of the main attendants there vowed as an incentive to them to produce it, that he would see that the person who provides it back, gets one more camel-load of provisions (most probably without pay) and he would make that sure; all the persons in the procession took an oath by the name of Allah that they have come here from places far-away to get necessary provisions for them and not to create trouble to any of persons there already facing these hard times; even if someone of them has taken-up this most foolish act, they certainly are not thieves; the attendants wanted the clarification (most probably at the direction of Yousuf) to learn their verdict for the thief if he is among them that would prove them liars (at-least to the claim that nobody of them is responsible for its disappearance); they declared according to the law that they recognized that such person would himself be the punishment to his crime as they do treat the unjust persons in such manner; it is interesting to note that their words did not comply to the standard text of the law as they had said that "the requital of this is that the person in whose bag it is found shall himself be (held for) the satisfaction thereof"; it certainly is not necessary that what manifests in this manner is the sure sign of the crime as the circumstantial evidence has its limits; it was fine before when some person was just enough to provide it for Yousuf when ZELICHA had asked him to commit the most shameful act with her yet at this instance, it did need further verification; Yousuf (or one of the attendants there) started the search with other of bags that seemed random before the search of the bag of

Benjamin and after the words that the persons at the procession had used, this was the most proper manner to start the search; the AAYAT notes that Allah had provided this for Yousuf so that he gets no blame there as the law of the king did not allow to take any free person into such custody; this also clarifies that he did not do anything wrong by the Islamic viewpoint as Allah, the true Lord, provided the way out for him Who only is the true authority; when He intends to do something, He has got His ways to do it and most certainly, all are most unable to stop Him from anything He intends; Al-Hamdu Lillah; the stepbrothers of Yousuf could not hold their anger on this foolish act that they considered to be the doing of Benjamin and remarked that if he has stolen something, his brother also had stolen something before his doing; they probably meant that he had concealed his dream from them which told clearly that he would rise to the amazing height of material and spiritual achievement; whatever they meant, Yousuf did understand it yet he kept it to himself and replied in casual terms that they are much liable to theft and Allah knows the true essence of the blame that they are putting on Yousuf; he had indicated to them without clarity that they had concealed the whole of person of Yousuf at the dark well so that theft was more remarkable than anything that they are putting on Yousuf; note that Allah had revealed to him at the dark well that he would tell his stepbrothers about this sinful act and they would not get it (see AAYAT-15); Al-Hamdu Lillah; they could see that Yousuf would hold Benjamin at Egypt and that troubled them highly; they had given their solemn word to their father to care about his security and here, they were losing him to Yousuf; they requested him to keep one of them instead of Benjamin against the crime he had committed to which Yousuf plainly refused; they tried to

pursue him to accept their plea by telling him that his father (Jacob) is an old man and as such, he would be most hurt to lose him at this age; they had seen him to care for refined attitudes and that they stated by the words that "surely we see you to be of the doers of good"; his answer cares to the fact that Benjamin actually had not been found responsible to that as he told them that "may Allah protect us that we should seize other than him with whom we found our property as then most surely we would be unjust"; certainly, it was most appropriate for him to present the matter in this manner from his side because the available circumstantial evidence could not become the standard of giving the verdict against theft; note also that he said MA'AZ-ALLAH (shelter of Allah, I do take) as any call towards any of the major sins asks the Muslim person to take the shelter of Allah; he had said it at that moment too when ZELICHA had called him to serve her lustful desire as we have studied at this Surah at AAYAT-23; Al-Hamdu Lillah.

### YOUSUF-The Tenth Ruku

80. Then when they despaired of him, they retired, conferring privately together. The eldest of them said: Do you not know that your father took from you a covenant in Allah's name, and how you fell short of your duty with respect to Yousuf before? Therefore I will by no means depart from this land until my father permits me or Allah decides for me, and He is the best of judges:

81. Go back to your father and say: O our father - surely your son committed theft, and we do not bear witness except to what we have known, and we could not keep watch over the unseen:

82. And inquire in the town in which we were and the caravan with which we proceeded, and most surely we are truthful.

83. He (Yaqub) said: Nay, your souls have made the matter light for you, so patience is good; maybe Allah will bring them all together to me; surely He is the Knowing, the Wise.

84. And he turned away from them, and said: O my sorrow for Yousuf - and his eyes became white on account of the grief, and he was a repressor (of grief).

85. They said: By Allah - you will not cease to remember Yousuf until you are a prey to constant disease or (until) you are of those who perish.

86. He said: I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know.

87. O my sons! Go and inquire respecting Yousuf and his brother, and despair not of Allah's mercy; surely none despairs of Allah's mercy except the disbelieving people.

88. So when they came in to him, they said: O chief - distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.

89. He said: Do you know how you treated Yousuf and his brother when you were ignorant?

90. They said: Are you indeed Yousuf? He said: I am Yousuf and this is my brother; Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do the good.

91. They said: By Allah - now has Allah certainly chosen you over us, and we were certainly sinners.

92. He said: (There shall be) no reproof against you this day; Allah may forgive you, and He is the most Merciful of the merciful.



93. Take this my shirt and cast it on my father's face, he will (again) be able to see, and come to me with all your families.

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The Ruku tells that when they saw that it is of no use to pursue Yousuf to release Benjamin, they separated themselves from all persons gathering at some place there to reflect on the situation; they had consulted each other even at the time when they intended to take Yousuf away from their father but this situation about Benjamin had fallen upon them unexpectedly; the eldest of them refused to leave the place without Benjamin as he could not face Jacob on the loss of Benjamin after all what they had done to Yousuf; they all had seen that the loss of Yousuf did not bring him near to them but he still was highly attached to him even in his absence; he told them that he would stay there until Jacob gives him the permission to join him or Allah provides something most positive to make things well at this utmost bleak situation; Jacob had taught all his children well about the good attitudes at the trying times that they might face and so his eldest son took-up whatever he could do at that moment of time; he had not lost hope and his words that "Allah is the best of judges" denote that he was most optimistic that ultimately everything would turn out well; he told them all to return to Jacob and present the situation to him plainly that Benjamin had committed theft and that certainly is the case to the best of their knowledge; they all would ask him to see that they could not have known what the future conceals and they would make the persons at the procession with whom they had advanced, witnesses to their appeal; they would tell him in most plain terms that they certainly are most truthful in this matter; however, with all denial to their involvement in this

issue about Benjamin, Jacob refused to accept their innocence and replied that their souls have made the matter light for them, so true patience on his part is most appropriate; but he added that "maybe Allah will bring them all together to me; surely He is Most Knowing, Most Wise"; note that he knew because of the dream that Yousuf had seen at his childhood (and that he had interpreted for him) that he was alive and he also had the notion that he was at some influential status; he turned away from them and his eyes were showing whiteness (cataract) that he had developed because of the trauma of the grief that he had gone through as he had suppressed that grief so much; AAYAT-85 & 86 tell that they worried for him in words that "by Allah - you will not cease to remember Yousuf until you are prey to constant disease (i.e. the extreme cataract that had ultimately caused whiteness to eyes) or you become of those who perish; he said that I only complain of my grief and sorrow to Allah (as that is the asking of the true patience), and I know from Allah what you do not know (that Yousuf is still alive though I do have some reservation to his safety)"; note that he had the feeling that Egypt is the place where all of them would unite so he asked his sons to proceed on again to Egypt; he asked them all to search there for Yousuf too while striving to get Benjamin back as that is the true asking of TAWAKKUL upon Allah; they would not despair of Allah's mercy as surely none despairs of Allah's mercy except the disbelieving people; so they returned to Egypt and found an opportunity to come to Yousuf; they told him that much of distress had afflicted them and their family (as three of brothers from among them are absent now from their home) and they told him that they did not even have much of money to buy the provisions as they had to come early though they had brought some scanty money; they

asked him to give them the full measure of provisions even though their amount was lesser in return and they asked him to become even more charitable to them (i.e. they humbly hinted to give them the custody of Benjamin too); they added that surely Allah rewards the charitable persons so as to emphasize that their main concern is to get Benjamin back from him; Yousuf understood their hint and that was the time when he disclosed his identity by the searching question to them if they knew how they had treated Yousuf and his brother when they were ignorant?; it was clear that Benjamin could not have given him the detail about the episode when they had put Yousuf into the dark well (though the loss of Yousuf did cause agony to Benjamin too afterwards besides Jacob) so even though astounded by the query, they understood well what it meant; Yousuf conformed their realization that he certainly was Yousuf with his brother Benjamin at his side and he told them that "Allah has indeed been most gracious to us; surely he who guards (against evil by taking-up TAQWA) and he also has true patience then surely Allah does not waste the reward of those who do the good"; TAQWA (that is the attitude of the heart which means that all Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places) and SABR (that is the attitude for the true patience on troubles that develops to discard the interest towards the worldly possessions except for what is necessary to take for subsistence so as not to fall into sins, with all trust in Allah) are the two such virtuous attitudes that do provide the spiritual closeness to Allah, the true Lord; Al-Hamdu Lillah; his stepbrothers then totally realized the fact

unconditionally with no ifs and buts that "by Allah - now has Allah certainly chosen you over us, and we certainly were sinners"; Al-Hamdu Lillah; he told them that "(there shall be) no reproof against you this day"; note that these words are exactly the same words that the last Prophet Muhammad PBUH had said to the chiefs at Makkah when he had conquered Makkah decisively; he forgave them at that period in time upon all troubles that they had inflicted upon him and his companions; it was then that the land of Arabia rose to spread the message of Islam all over the known world; Al-Hamdu Lillah; Yousuf sent his shirt with them to his father that he had upon him at that time with the statement that it would cure his affliction and he would become able to see properly again; it is interesting to note that three of his shirts were presented as respective evidence related to the matter at hand that included his shirt that he had on at the time when his stepbrothers had put him into the well and his shirt that he had on at the time when ZELICHA had run behind him and his shirt that he had on at the time when he needed to send his identity to his father; his stepbrothers, ZELICHA and his father YAQUB all went through much high grief that related to the absence of Yousuf but ultimately, they did find things getting better; Al-Hamdu Lillah; Yousuf-AS asked his stepbrothers to bring all the family members without exception to Egypt where all of them would live happily together; they all did unite there but the happenings in the history are stranger than the stories in fiction and the events ahead led to the slavery of the Bani-Israel within a couple of centuries or so until the time Moses-AS delivered them from their extreme plight after about 400 years of their arrival to Egypt by the command of Allah; Al-Hamdu Lillah.

## YOUSUF-The Eleventh Ruku

94. And when the caravan had departed, their father said that most surely I perceive the fragrance of Yousuf, unless you pronounce me to be weak in judgment.

95. They said: By Allah, you are most surely in your old error.

96. So when the bearer of good news came he cast it on his face, so forthwith he regained his sight. He said: Did I not say to you that I know from Allah what you do not know?

97. They said: O our father - ask forgiveness of our faults for us, surely we were sinners.

98. He said: I will ask for you forgiveness from my Lord; surely He is Forgiving, Merciful.

99. Then when they came in to Yousuf, he took his parents to lodge with him and said - enter safe into Egypt, if Allah please.

100. And he raised his parents upon the throne and they fell down in prostration before him, and he said - O my father! this is the significance of my vision of old; my Lord has indeed made it to be true; and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Satan had sown dissensions between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise.

101. My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings - Originator of the heavens and the earth - Thou art my guardian in this world and the hereafter; make me die as one of the Muslims and join me with the good.

102. This is of the announcements relating to the unseen (which) We reveal to you, and you were not with them when they resolved upon their affair, and they were devising plans.

103. And most men will not believe though you desire it eagerly.

104. And you do not ask them for a reward for this; it is but a reminder for all of mankind.

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The Ruku commences by the statement that YAQUB-AS had the feeling miraculously from Allah that there is good news with the caravan that has departed from Egypt to reach them; he told it to those that were with him at home that he feels that they are soon to meet Yousuf and they replied to his miraculous intuition that this only seems as the wishful thinking on his part; but it happened as the procession came home and one of them put the shirt of Yousuf upon his face that his sight came back and he addressed all of them that he did tell them that he knows from Allah what they do not (that Yousuf is alive and they all would certainly unite); Al-Hamdu Lillah; his sons asked him to pray Allah to forgive them on their misdeed about Yousuf to which he agreed yet he postponed it for some period ahead; he intended that the dream of Yousuf does manifest into practice so with the compliance to that, they would practically denote their realization of his better spiritual status and so that would be the better time to ask Allah for their forgiveness; YAQUB-AS did have the knowledge to see the better time to do his deeds and it has been mentioned that even then, he waited for the last part of the night to ask Allah for their forgiveness when they were safe at Egypt; Al-Hamdu Lillah; as they reached there, Yousuf approached them and he told them to enter the land of Egypt with all safety by the will of Allah; this was the most beautiful union of the persons there that the history has recorded at its fold and that even shaped the history ahead; AAYAT-100 tells - "and he raised his parents (his father

and his stepmother) upon the throne and they (his brothers) fell down in prostration (to show their regards) before him, and he said - O my father! this is the significance of my vision of old (that I saw at my childhood); my Lord has indeed made it to be true; and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Satan had sown dissensions between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise"; Al-Hamdu Lillah; note that though he had seen all the eleven planets and the sun and the moon to prostrate themselves to him, practically his brothers only gave him the official obeisance; this matter relates to the interpretation of dreams as the interpretation of a dream does find validity even if there is some practical twist in it that does not affect its message to apply completely; Al-Hamdu Lillah; this point is notable too that from the times of Muhammad PBUH, the last Messenger of Allah, the practical set-up of Islam does not allow to fall prostrate to any of the creation of Allah for any reason whatsoever though at the times of Yousuf-AS, such prostration to show utmost regards to someone (without taking him equal in authority to Allah) was not prohibited; at that time, Yousuf-AS reminded his father YAQUB-AS that this is the practical display of the dream that he had seen at his childhood so Allah had proved it as true and He has united them all after such trying times that they all have faced in their own manner especially after the rift that had come between him and his brothers due to the doing of Satan; the AAYAT here that is AAYAT-100 implies that though everything takes place by the will of Allah yet it is most appropriate to give Satan all the blame for whatever affliction takes place to any person as Allah certainly is always Most Caring to all persons; He puts someone to

hardship only when he/she does ask for hardship to himself/herself by extreme wrong-doings towards which the Satan instigates; Al-Hamdu Lillah; after the expression of gratitude to Allah on providing ease from the trying times, Yousuf-AS mentioned more of His blessing upon him that He provided him with the position to command the specific area of social concern and that He provided him the knowledge of the interpretation of dreams & the understanding of the attitudes that people had at different occasions; so he showed his further gratitude to Allah on His blessing upon him that related to his physical status and to his spiritual status; Al-Hamdu Lillah; he prayed Allah, the only Creator of all the creation at the heavens and the earth, Who always has all His attributes and Who only is the true Lord, that he dies as one of the true Muslims whenever his death occurs so that he remains among the highly good persons at AKHIRAT too; he acknowledged fully that Allah only is his true friend both here and at the hereafter; Al-Hamdu Lillah; note that Surah FATIHA had opened the Quran with this manner that the Muslim person praises Allah and realizes that Allah only is his true Lord and asks Allah to keep him always to the right path; the beautiful account of Yousuf-AS ends in the same manner where he praises Allah and realizes that He only is his true Lord and then makes DUA (prayers) to Him to keep him always to the right path; it certainly is Allah only Who brings the person to the right path and then keeps him firm upon it; Al-Hamdu Lillah; the last three AAYAAT of the Ruku - that are 102, 103 & 104 - relate to the liability of the last Prophet Muhammad PBUH that "these are the tidings of the unseen which We inspire in you (O Muhammad PBUH); you were not present with them when they fixed their plan and they were scheming; and though you try much with all good



intention, most men will not believe; and you do not ask them for a reward for this; it is but a reminder for all of mankind"; these AAYAAT tell that now as the Quran has provided the account of Yousuf-AS in detail, it would be proper for the disbelievers to believe in the teachings that Muhammad PBUH is giving them as he certainly was not present when the stepbrothers of Yousuf-AS had fixed their plan (to get rid of him somehow) and they were scheming (about ways to do it); these AAYAAT tell that even with such clear proof that the Quran has told this account well, most of such persons who had not believed yet, would still not come to Islam as they would make lame excuses though you (O Muhammad PBUH) intend highly for their benefit; you do not ask any asset from them but you only provide them such thing that benefits them; this Quran certainly is the reminder to all peoples of the world about how the person would live his life at the world; the AAYAAT imply that if they accept the Quran, it would be most beneficial to them and if they do not, you (O Muhammad PBUH) are not responsible for what comes to them; they themselves would be responsible for all the consequence of their disbelief and that would manifest well at the Day of Judgment; Al-Hamdu Lillah.

### *YOUSUF-The Last Ruku*

105. And how many a sign in the heavens and the earth which they pass by, yet they turn aside from it.

106. And most of them do not believe in Allah without associating others (with Him).

107. Do they then feel secure that there may come to them an extensive chastisement from Allah or (that) the hour may come to them suddenly while they do not perceive?

108. Say: This is my way: I call to Allah, I and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists.

109. And We have not sent before you but men from (among) the people of the towns, to whom We sent revelations. Have they not then traveled in the land and seen what was the end of those before them? And certainly the abode of the hereafter is best for those who guard (against evil); do you not then understand?

110. Until when the apostles gave up the hope and the people became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people.

111. In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to the people who believe.

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The last Ruku of the Surah presents the fundamental teachings of Islam and it especially asks attention to believe firmly in TAUHID; its first AAYAT states that there are many signs in the heavens and in the earth which ask their attention yet they just pass by them without any observation to them; these signs have the potential to guide them to TAUHID yet they practically ignore them; Allah has bound everything to laws and these actually are not scientific laws though counted among them but they actually are such laws that apply at the universe around and observation is able to detect them though it does need the good ability in Math; the foremost of them is the law of the universal gravitation (that also includes the acceleration of falling things towards the ground

besides its astronomical sense) and then comes the law that every action has such reaction that is equal in force but opposite in direction and then the laws that directly relate to "Work"; if a person learns Physics even in the contemporary manner, he would see that many of its laws relate to these three categories and in fact, all of the laws that relate to Physics, are well to detect by the study of the heavens; note that Allah has asked all persons to observe the heavens much (and even their own selves) in the Quran and it is notable that the Muslims did much work that related to Astronomy (even studying it from other of contemporary persons) and that related to Psychology (as they studied dreams to height and they noted the attitudes of all persons by their direct observation); note that the Muslims did much work at Medicine too yet it received its refinement only in the past couple of centuries by the non-Muslims (though it highly needs the application of the Islamic moral values to that medical practice which is in vogue currently); presently I, MSD, would insha-Allah note some of the negativity by the Islamic perspective that relates in practice of the west at the field of Astronomy (study of the heavenly bodies and in fact, study of all that is around) and their attitudes that they have developed with time (due to their errors in the study of the inside of the Man); Al-Hamdu Lillah; note about Astronomy, that though the west has learnt many of rulings that relate to it well yet by the Islamic view, their mistake lies at the benefits that they ask by their findings at it; they have turned it to such practice which asks to explore the heavenly bodies by physical presence there and such benefits that they ask by it, have no rightful basis for sure; certainly, Allah has already provided the necessary benefits to the Man by all creation at the heavens and the earth; moreover, in

the name of development, they have sent man-made satellites above that have highly disturbed the environment there while this all has not only caused much of the available resources at the world to go waste (that they could have used in much better manner for the needy persons here) but this also has presented much of challenge to the Islamic living-manner; the matter needs much analysis to bring its negativity well at fore yet even the brief hint about it here might lead the wise persons at authority (if they do get this hint early) to reserve its practice to the most strict necessary mode; that reservation only would cause the better living at the world rather than putting much of the matters at hand of these man-made satellites; Al-Hamdu Lillah; as for the study of attitudes of the west, I, MSD, would provide some necessary notable points at the supplementary note after this note on the last Ruku; AAYAT-106 tells, "and most of them do not believe in Allah without associating others (with Him)"; note that the disbelievers in Islam that were at Makkah took angels MA'AZ-ALLAH as the daughters of Allah while the Jews that were at Madinah took in practice only those of commands of Torah that they found convenient to them and discarded other of its commands from their practice by lame excuses; so even though they claimed to believe in Allah yet their belief and their practice both had such flaw that led them to associating others with Allah; may Allah save all Muslims from SHERK that is the biggest of sins; the next AAYAT questions them if they think that they had become secure from such calamity that might fall upon them as an extreme chastisement at the world from Allah or if they think that they had become secure from the Hour (the last day of the world) that might come upon them suddenly when they are most unaware of it; the Quran has stated clearly that those persons

who receive the message of Allah by any of His Messengers, they must necessarily accept it as their rejection of it would put some extreme chastisement upon them even at the world as Surah AARAAF has presented most explicitly; note here that though many of the signs for the Hour would manifest before its coming as Ahadith (i.e. the narrations that report the speech of Muhammad PBUH, his deeds and even his silence upon all issues of life) have told explicitly yet the human error in getting them is not out of question; note also that many of these signs have already come to pass as many of ULAMA have clearly explained at their writings and I, MSD, also have clarified at my notes on Tirmidhi that is one of the most significant books of Ahadith; that writing is available at the net by the name of "Notes on Tirmidhi-Ahadith"; Al-Hamdu Lillah; AAYAT-108 asks Muhammad PBUH to tell clearly about Islam that this is my way so I call towards TAUHID; I and my companions are most certainly on the right path as all of us have taken it with all clarity inside; and glory be to Allah Who most certainly is pure from things that the disbelievers at Makkah and the Jews (and the NASARAA) say about Him; so the AAYAT asks Muhammad PBUH to state clearly that his belief is most clean from the wrongs that any of the disbelievers utter about Him and this proves that he certainly is not among the polytheists; Al-Hamdu Lillah; the two AAYAAT ahead tell about the Messengers of Allah with the note that they all were men and that they all belonged to sizeable towns; the first of these AAYAAT states as query to them that those who disbelieve, they need to travel in the land so that they see that the disbelievers perished away and Allah saved those righteous persons who had TAQWA; the residence (i.e. JANNAH) at AKHIRAT for these righteous persons is even better for them; it

had happened at times that when the Messengers of Allah gave up the hope that the disbelieving people would accept the Guidance to the right path and the disbelieving people thought that they had been told some fib only by the Messengers in them (that they would be severely punished even at the world if they persist on their denial to the Messengers), then came the help from Allah to the Messengers and Allah saved only those whom He willed; even if there occurs some period in time for His punishment to come upon the disbelieving persons, it does not mean that it would not come as that punishment is not averted from such persons who are most guilty of denying the Messengers; note that it is not questionable if any of the Messengers (or any of the true Muslims) give up the hope that the disbelieving persons he addresses would accept Islam yet to despair from the blessing of Allah is highly wrong as He would ultimately bring the righteous persons ahead to manage the affairs at the world (see AAYAT-87 of this Surah YOUSUF); note that AAYAT-53 of Surah ZUMAR says plainly not to despair of the Mercy of Allah because Allah forgives all sins of the true Muslims as they repent upon them even if they had done them in some quantity to afflict themselves; certainly, He is Most Forgiving, Most Merciful; Al-Hamdu Lillah; the last AAYAT of the Surah tells about the Quran that reads, "in their histories there is certainly a lesson for men of understanding; the Quran is not such narrative which could be forged, but a verification of what is before it (i.e. Torah) and a distinct explanation of all things (to learn the true attitudes at all situations) and a guide (to the right path for the true belief and righteous deeds) and a mercy to the people who believe (who keep to Islam and repent on whatever wrongs they commit in the pressure of their inclinations inside)";

may Allah keep all of good Muslims most committed to the Islamic teachings; Al-Hamdu Lillah.

*Supplementary note on AAYAT-105 of Surah YOUSUF*

For the study of attitudes of the west, I, MSD, would present some points to note that I find appropriate by observation and though they are not applicable to all of it yet they generally provide an idea to its erroneous leanings as of now and my regrets, if it hurts any person; to understand the Islamic viewpoint, it is most proper to note that it tells about the Man that he is born upon FITRATH (the sense, inclination and adherence to the Truth) and clarifies that as Allah has provided the immune system to the physique of the Man against any challenge to it, He has given his spirit also such manner which keeps him firm upon the fundamental teachings of Islam; so the loss of adherence to the righteousness, has led to the destruction of many nations and to the downfall of many of those that were most powerful at places; Al-Hamdu Lillah; for the erroneous attitudes that the west finds appropriate to adopt, the first point to note is that the west does not have the notion for the upright person as it takes such person as normal only if he is attached to the endeavors that relate to physical achievements while Islam values the spiritual stability that lead to the virtuous attitudes in all situations according to Islam; Al-Hamdu Lillah; the second point to note is that it does not have the notion to harmonize matters of life among each other but it takes the matters of life as such competition at the world among each other at which every person needs the upper hand for himself against others that would remain as subordinates to him while Islam values the ties of love that in all matters at the world

all Muslims would care about each other as they all are brothers (and AKHIRAT is their main concern for which they would compete to receive the better status) and they all would caringly ask other than Muslims to come to Islam due to the humane sympathy; Islam appreciates remaining selfish at matters of AKHIRAT where all persons have to answer individually for their own lives that they had led at the world yet it asks to remain most charitable in spending amounts (that Allah provides to the Muslim person) upon the needy as much as he finds easy, at the life at the world; it tells us all to live on with the true belief and to be pleased with less of worldly possessions living on necessities as much as possible; it guides us all to run fast towards the mercy of Allah and towards JANNAH that is as vast as the whole universe and that is prepared for those who really are attentive to Allah (see AALE-IMRAN-133); it advises us all to hasten towards the good deeds with the guidance that the best of expenditures is to spend the assets of the life at the world that are more than necessities, in charity to the needy (see BAQARAH-219); Al-Hamdu Lillah; the third point to note is that it inclines to most high fear of the strong ones at the surroundings as there is some tendency (perhaps based on its history) which asks it to take strength as the means to suppress the weak at the world while Islam values the strength to be the means to provide shelter to the weak (especially the women among them and it asks them righteously to living with avoidance to ask attraction to their beautiful physique); Al-Hamdu Lillah; these three significant points are such that they make up together all the psyche of the west that leads all its attitudes and I, MSD, would insha-Allah present ahead the observation that, besides other issues, would also present how that psyche manifests at times; firstly, note



that the west tries its best to present itself as it only has been, and it only is, actually at the head of things that denote worldly achievements even if that asks to misrepresent the history (so at the head of every discovery and each invention, there comes the name of someone among the western people unless some other name than of someone in them, is most obvious to mention); secondly, note that it is fair to say that there are many such persons in the west who had shown their worth in the inventions of technical gadgets in the common usage today (which they brought at fore at the times when the Muslims were bound by imperialism led by the west then) yet most certainly, the discoveries of the laws operating at the universe (and at the inside of the Man) are not limited to names of some particular persons; thirdly, note that I, MSD, am able to tell many of the sayings in Urdu (that is my language) which strangely if translated in physical terms, would represent the physical laws most explicitly and that especially relate to the three categories that I just indicated at the beginning of the note at the last Ruku (but presently, I would not be explicit on this issue); fourthly, note that those laws that the west names as the physical laws only, are not just physical in nature but they represent some spiritual inclinations of the Man too as the Creator of all creation is only Allah Who is the only true Lord; Al-Hamdu Lillah; fifthly, please note (though I regret to state) that it tells some inferiority complex at the western psyche as it would have been better if the west had taken all the credit only to their inventions and even to the principles that they work upon, yet had left the credit to the discoveries of universal laws totally open as they are such significant laws upon which Allah has founded the whole universe with the inside of the Man attached to them so He has asked

much to guide the observation towards them by many aspects; sixthly, note that it would have been much better if the west could have taken the whole of the mankind as well-included in the presentation of these discoveries but due to the unawareness to the FITRATH of the Man that leads to competition to each other at the worldly matters and that leads to fear of the persons at some authority at the worldly matters among them, they seem to be in the need to present them as their fruits only to all persons of the world (and this fear of the persons at power taking them other than their own, have led them to make such extremely deadly things that they name as weapons of the warfare though they actually are not that, by which they might end all things alive in no time if any notable war takes place among the mankind) but Muhammad PBUH, the last Messenger of Allah, has taught us Muslims that from wherever you find something of knowledge (that relates to some law that operates at the universe), that certainly belongs to you only for the benefits to all of the mankind; this also implies that whatever we Muslims are able to provide to the world from the concepts upon which Allah has set-up the universe (and the inside of the Man), we Muslims are most liable to do it as it would bring all persons near to Islam; Al-Hamdu Lillah; eighthly, their boldness to hold the discoveries to their names only led many of their professors (who thought their ideas only in terms of the benefits of the life at the world in the name of secularism and by the assumption that the Man is but an animal only), to present such idiotic things that were totally baseless and though these idiotic things were corrected too by good statements on solid grounds with time yet there are still many of such persons at the west, whose unworthy pride prevents them to openly disown such idiocy but presently I, MSD, would not be

explicit on this issue; there is much still to present as analysis to the western psyche yet I, MSD, hope that even this much would enable the Muslims to cure the sense of inferiority that many of them have developed against the western people who themselves are most probably given to the inferiority complex; may Allah guide all good persons to the wisdom by Islam to take-up all right attitudes at all issues of life; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada

*Here our study of YOUSUF ends; Al-Hamdu Lillah*

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## Surah RA'AD

(Consists of 6 Ruku; from MK-12 to H-02)

### RA'AD-The First Ruku

1. Alif Lam Mim Ra - These are the verses of the Book; and that which is revealed to you from your Lord is the truth, but most people do not believe.
2. Allah is He Who raised the heavens without any pillars that you see, and He then mounted on the Throne (of power) and He made the sun and the moon subservient (to you); each one pursues its

course to an appointed time; He regulates the affair, making clear the signs that you may be certain of meeting your Lord.

3. And He it is Who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect.

4. And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and (others) having distinct roots-- they are watered with one water, and We make some of them excel others in fruit; most surely there are signs in this for a people who understand.

5. And if you would wonder, then wondrous is their saying: What - when we are dust, shall we then certainly be in a new creation? These are such, who disbelieve in their Lord, and these have chains on their necks, and they are the inmates of the fire; in it they shall abide.

6. And they ask you to hasten on the evil before the good, and indeed there have been exemplary punishments before them; and most surely your Lord is the Lord of forgiveness to people, notwithstanding their injustice; and most surely your Lord is severe in requiting (evil).

7. And those who disbelieve say: Why has not a sign been sent down upon him from his Lord? You are only a warner and (there is) a guide for every people.

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Surah RA'AD asks to develop observation of all things around to such heights where it enables the person to see that everything is going-on completely according to the will of Allah that ultimately leads to destruction of all wrongs and to consolidation of all

righteous issues; Al-Hamdu Lillah; the Man has such tendency that asks him to see the obvious matters at hand yet it needs broadness in view to understand the issues of mankind because a century or two in the life of the mankind is not much to judge matters but it needs the whole of history to see how things have shaped out and that certainly proves the consolidation of all righteous issues; Al-Hamdu Lillah; the first AAYAT of the first Ruku starts with the MUQATTA'AAT and the indication that these are the AAYAAT of the Quran; it says that whatever which is descended upon you (O Muhammad PBUH), is certainly the Truth though many persons do not believe it; the second AAYAT then guides to observe that Allah has raised the heavens without any of such pillars that anyone is able to view and this tells that there is some intangible attraction among all things at heavens so that all stay there at stability and this clearly is the indication to the law of gravitation; note that even at the ancient times when the learned persons pondered at the AAYAAT of the Quran, there was this realization in few of such persons that there is some physical intangible force that does apply to the heavenly bodies; the AAYAT says ahead that after that, He mounted on the Throne (to denote His authority) and He put the sun and the moon at service; everything is in motion till an appointed time for it to serve and these include both of these lights too; the Quran uses the verb to denote the service of the sun and the moon in the past tense and this implies that there is no need to ask for any astronomical ventures as Allah has already put everything at the service of the man; note that AAYAT-20 of Surah LUQMAN reads, "do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His favors outwardly and inwardly?"; the last part of the

second AAYAT tells that He regulates the affairs of all things and makes clear the signs that you may be certain of meeting your Lord; this part is explicit that as everything has to end for there is an appointed time for everything to serve as Allah has commanded for it then the life of all mankind also would end ultimately; Allah would then raise all of them from the dead when He wills for it and that day would be the Day of Judgment; Al-Hamdu Lillah; after leading the observation to heavens, the third AAYAT guides to observe that Allah has spread the earth beautifully and put upon it the mountains (that work to stabilize it so that it does not give-in to any light wobbling) and put upon it rivers (that flow to increase its beauty and to provide reservoir to elements that are positive to its natural environment); Al-Hamdu Lillah; and he has created all fruits in pairs (male & female) so that they spread on to all places according to the nature of the land & the environment that manifests there, in the service of the mankind; and for the sake of physical care to the mankind, Allah has also provided for the night to cover the day so that all persons might have the time to have their necessary rest from activities; these all surely provide many signs to all persons who do reflect on the issues of life; Al-Hamdu Lillah; so the observation of the heavens and the earth guides the mankind to realize that all this is the provision that stabilizes his physical life; with the awareness that tells the Man that everything is at his service in the physical sense outside (and he would care to it only up-to necessity), he would see that this implies that he needs the spiritual development inside rather than endeavors that relate to the physical development of things around without his own righteous development; he would achieve the true development inside with his total attention towards Allah only Who only is the

true Lord; Al-Hamdu Lillah; AAYAT-4 tells that though there are lands at the earth that are adjacent to each other and vineyards, ploughed lands and such date-palms that have one of trunks or more and they all are watered by the same water yet some excel in taste to eat than others; this implies that it is fair to say that these grapes are better than those and this date has much better taste among others; the AAYAT ahead says, "and if you would wonder, then wondrous is their saying - what - when we are dust, shall we then certainly be in a new creation? - they are such, who disbelieve in their Lord, and they have chains on their necks, and they are the inmates of the fire; in it they shall abide"; this is the conclusion to the observation mentioned at the previous AAYAT that as the land provides many of different things to surface by getting the waters upon it, it would bring the bodies of the dead too when Allah commands it to do so; Surah ZILZAL mentions that "when the earth is shaken with her (violent) shaking; and the earth brings forth her burdens; and the man says - what has befallen her?; on that day she shall tell her news; because your Lord had inspired her; on that day men shall come forth in sundry bodies that they may be shown their works; so he who has done an atom's weight of good shall see it; and he who has done an atom's weight of evil shall see it;" Al-Hamdu Lillah; they would be at different levels by their belief then and Allah would judge all of them according to their belief and their deeds at that specific day i.e. the day of HASHR (gathering) which is the first day of AKHIRAT and which also is named as the Day of Judgment; Al-Hamdu Lillah; the AAYAT indicates by the words "and if you would wonder" that nothing perturbs the virtuous persons who are most observant to the creation of Allah (especially to heavenly bodies) though many of such things would generally cause much wonder to

many persons; Al-Hamdu Lillah; the AAYAT also indicates that those who think that it is impossible that all would rise from the dead, they have disbelieved in their true Lord; they have chains to their necks (that keeps them obsessed to the problems at their lives of the world) and they actually are the residents of the hell-fire where they would remain forever; AAYAT-6 reads, "and they ask you to hasten on the evil (the calamity from Allah to end their lives at the world) before the good (that they do accept the true guidance), and indeed there have been exemplary punishments before them (to those nations who had disrespected the Messengers of Allah that came to them); and most surely your Lord is the Lord of forgiveness to people (so He still gives them the time to come to the fundamental teachings of Islam), notwithstanding their injustice (to their own selves by asking for the calamity to come upon them early due to their disbelief)"; the AAYAT ends with the statement that though Allah cares so much even to those who challenge Him yet they all must understand well that Allah has all authority to punish them most severely even at their lives here; He certainly has all the true authority; Al-Hamdu Lillah; they used to object that why does Muhammad (PBUH) does not show any sign/miracle that tells that he is the Messenger of Allah; so the last AAYAT of the first Ruku answers their objection that his task is not to provide signs/miracles to prove himself but he has to warn the disbelievers in Allah of severe torment at AKHIRAT and has to provide practical guidance in all issues of life to all those who do believe in TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and



AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); note that Surah SHUA'RAA has presented the accounts of the Messengers of Allah where it has repeated this observation many times that "verily in this is a sign but most of them do not believe; and verily your Lord is He Who is the Exalted in Might, Most Merciful"; Surah RA'AD also guides to this sign that "and messengers before you were certainly mocked at, but I gave respite to those who disbelieved, then I destroyed them; how then was My requital (of evil)?" (AAYAT-32); we have studied at Surah AN'AAM that even when signs were provided to the disbelievers, they did not accept the Truth and Allah had mentioned there that whoever intends to believe in the Truth now after the descent of the Quran, he would believe in that by it only; so the Quran remains the only miracle at fore that He has sent to Muhammad PBUH who is His last Messenger and by it only, the Muslims have to ask all persons towards the fundamental teachings of Islam; Al-Hamdu Lillah.

### RA'AD-The Second Ruku

8. Allah knows what every female bears, and that of which the wombs fall short of completion and that in which they increase; and there is measure with Him of everything.

9. The knower of the unseen and the seen, the Greatest, the Most High.

10. It is same (to Him) among you whether he conceals (his) words or he speaks them openly, and he who hides himself by night and goes forth by day.

11. For his sake there are angels following one another, before him and behind him, who guard him by Allah's commandment; surely

Allah does not change the condition of people until they change their own condition; and when Allah intends evil to people, there is no averting it, and besides Him they have no protector.

12. He it is Who shows you the lightning causing fear and hope and Who brings up the heavy cloud.

13. And the thunder declares His glory with His praise, and the angels too for awe of Him; and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is Mighty in prowess.

14. To Him is due the true prayer; and those whom they pray to besides Allah give them no answer, but (they are) like one who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it; and the prayer of the disbelievers is only in error.

15. And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows too at morn and eve.

16. Say: Who is the Lord of the heavens and the earth? -- Say: Allah. Say: Do you take then besides Him guardians who do not control any profit or harm for themselves? Say: Are the blind and the seeing alike? Or can the darkness and the light be equal? Or have they set up with Allah associates who have created creation like His, so that what is created became confused to them? Say: Allah is the Creator of all things, and He is the One, the Supreme.

17. He sends down water from the cloud, then watercourses flow (with water) according to their measure, and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making ornaments or apparatus arises a scum like it; thus does Allah compare truth and falsehood; then as for the scum, it passes away as a worthless thing; and as for that which

profits the people, it tarries in the earth; thus does Allah set forth parables.

18. For those who respond to their Lord, is good; and (as for) those who do not respond to Him, had they all that is in the earth and the like thereof with it they would certainly offer it for ransom. (But for) those, an evil reckoning shall be theirs and their abode is hell-fire, and evil is the resting-place.

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The Ruku states three most significant things that even relate to whole of this Surah; those are that Allah has set the world in such manner that every person comes to the world by number He wills; He has set the world in such manner that only those things (tangible or intangible that include the concepts too that affect the mankind) stay on among the men that are truly beneficial by His will; He has set the world in such manner that all those who live by His obedience, they receive the HUSNA (i.e. such bliss that provides them peace inside at the world and that provides them the good entry to JANNAH at AKHIRAT) by His will; Al-Hamdu Lillah; so He tells here (and at the whole of this Surah) that He has all control over the physical and the spiritual matters of the mankind and He knows what affects them at any of these matters as it is His will that actually affects the mankind; Al-Hamdu Lillah; the first AAYAT reads, "Allah knows what every female bears (at her womb that might be a male or a female child; or more than one; or the attitudes that he would develop; or that might be the lining that sheds out at menses), by how much the wombs do fall short (of the period of menses or of birth) or do exceed (of that period); and there is measure with Him of everything (so every person comes to the world according to

that)"; He is Most Aware of the unseen (to the mankind) and the seen (that any man is able to get) so nothing would go out of the manner He has set by His will and He certainly is the Greatest and the Highest because He truly is the authority to decide for everything; Al-Hamdu Lillah; distances at space and differences of time does not affect Him as He hears all persons in the same moment whether someone conceals his speech or declares it openly; and as He sees all persons whether someone hides himself at the night or walks forth freely at the day, so nothing good or bad of any person escapes from His true knowledge whether he tries to conceal it or whether he presents it openly; Al-Hamdu Lillah; AAYAT-11 reads that "for his sake, there are angels following one another, before him and behind him, who guard him by Allah's commandment; surely Allah does not change the condition of some people (because He always provides the blessing from Him to all) until they change their own condition (so then, Allah punishes them due to their own wrong-doings); and when Allah intends evil to some people (due to their own wrong-doings on which they have no remorse), there is no averting it, and besides Him they have no protector"; Al-Hamdu Lillah; note that angels guard human-beings as there are JINN around that any of them is unable to see yet the angels see them; as JINN are stronger physically than the human-beings so Allah has protected them by angels who are even stronger than JINN; note also that Allah tells here that He cares for the mankind and so He provides only ease in all matters to all persons but when they do not care to His obedience, He punishes them severely; so at the world, that punishment to the wrong-doers even, is His blessing to those persons who value His obedience or have the beautiful inclination to accept it yet the time for the disobedient persons whom He

punishes, ends abruptly and they are the extreme losers of all the ease at AKHIRAT; Allah certainly is RAHIM (Most Merciful) and He asks Muhammad PBUH "inform My servants that I am Most Forgiving, Most Merciful" (Surah HIJR-49) but He also is ZUNTIQAAM (Most Capable to take His vengeance; see Surah IBRAHIM-47); Al-Hamdu Lillah; so when He wills to punish the wrong-doers, He puts the angels to their destruction and there is no one who has any ability to stop Him from anything that He wills, so they protect by the command of Allah and they destroy too when Allah commands them for that; Al-Hamdu Lillah; the next couple of AAYAAT at the Ruku tell about the lightening and the thunder; they read that "He it is Who shows you the lightning causing fear and hope and Who brings up the heavy cloud; and the thunder declares His glory with His praise, and the angels too for awe of Him; and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is Mighty in prowess"; Al-Hamdu Lillah; note that the lightening and the heavy clouds cause fear to travelers and those who are at the need of shelter as it adversely affects their plans while it causes hope to those who desperately need waters at their crop-fields and also for their drinking; the thunder (RA'AD) by its loud terrifying noise at this occasion actually declares the glory of Allah with His praise; Al-Hamdu Lillah; though RA'AD literally means "thunder" but according to Ahadith, RA'AD is the name of that angel too that maintains the working of thunder at rains by the command of Allah so that means that it is that specific force of angels that maintains it and each of the angels of that force has the general name of RA'AD; so all angels praise Allah by the fulfillment of their assignments (at the earth and at the heavens especially the sky just above) that Allah has given them (and He

would hit any person by thunderbolts if He wills) though the wrong-doers among the mankind argue about His authority; He certainly is the only true authority; Al-Hamdu Lillah; from AAYAT-14 to AAYAT-17, the Ruku tells about the true authority of Allah that it is most righteous to call Him only at whatever troubles any of persons faces and that the Muslims do at all troubles indeed; Al-Hamdu Lillah; but the call of disbelievers to those who they take as equal to Allah in authority in their matters, they do not have any power to answer their calls in any way and their example is like such person who stretches forth his two hands towards the water that it may reach his mouth, but it will not reach it; so the prayer of the disbelievers goes totally unanswered being the most erroneous thing; all need to observe that even the set-up of the world tells that the true authority is only of Allah (as He only is the RABB Who all must obey in the principles that He has provided to them); they need to see that everything at the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows too at the morning and at the evening (when the shadows are most pronounced so that means that they are totally subject to Him only, at all times); AAYAT-16 tells Muhammad PBUH to ask the disbelievers about the true Lord of the heavens and the earth and then to answer them ultimately that it is "Allah" (the notable thing here is that though there were some in them who had no care even to the name of Allah yet generally they believed that Allah is the Creator of all the creation; their problem actually was that they did not take Him as their true Lord to obey in principles to apply at all matters of life); their observation also tells them clearly that nothing is able to provide anything to them except Allah Whom they even take as the Creator of all the creation; the AAYAT tells him to

ask them if the blind (the disbeliever) and the seeing (the believer) are alike?; or can the darkness (the disbelief) and the light (the true belief) be equal?; as the answer is evident that this is not so therefore it implies that the disbelievers are averse to accept even the most obvious that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; when they do believe that Allah is the only Creator of all creation so as the conclusion to it, they need to take-up His obedience too as all of His creation obeys Him though they would take it up by their free-will as their obedience to any other than Allah in principles is baseless; Al-Hamdu Lillah; therefore the last part of the AAYAT tells him to sum-up the message for them that as they believe that Allah only is the Creator of all things then they also need to leave all their disbelief and come to the true belief that He certainly is the only One (Whom they need to obey) and He certainly is the Supreme to take vengeance (so He would surely punish them severely if they live-on with His disobedience); Al-Hamdu Lillah; AAYAT-17 provides the most significant lesson of history that the Quran has indicated at other places too (and even at this Ruku at AAYAT-11) that Allah ultimately destroyed all those who rejected to live according to the commands of Allah as obedience to those commands only is the true worthy manner to live-on; Al-Hamdu Lillah; it reads that "He sends down water from the cloud, then watercourses flow according to their measure and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making ornaments or apparatus arises a scum like it; thus does Allah compare the Truth and falsehood; then as for the scum, it passes away as a worthless thing; and as for that which profits the people, it tarries in the earth; thus does Allah set forth parables"; Al-Hamdu Lillah; to

understand this parable, it would be most feasible to get the meanings of the words that occur at it and here "the water" is the WAHI of Allah to His Messengers by His will and now it denotes the Quran; "the cloud" is the reservoir at inside of the Man that stores the Truth; "flow at watercourses" is the spread of the Message of Allah; "measure" is the extent to which the good Message spreads; "the torrent" is the beautiful impression of that Message; "the swelling foam" is the falsehood; "what they melt" are the notions that people of the world present at fore; "which profits the people" is the Truth that comprises of the fundamental teachings of Islam (especially TAUHID); Al-Hamdu Lillah; so the parable tells that the teachings of the Quran beautifully impress the inside of the Man that recognizes the Truth as its message spreads-on in all peoples of the world and then it brings all the falsehood at fore in all notions (that is brought forward without the consideration of WAHI) and it seems that the falsehood has become dominant yet its upper stay is short-lived and it finishes-off as Allah has set the world in the beneficial manner to the mankind (and as He guides even the efforts of the mankind to finish it off totally) so the Truth stays-on and all the falsehood vanishes; Al-Hamdu Lillah; the last AAYAT reads that "for those who respond to their Lord, is good (both at the world and at AKHIRAT); and those who do not respond to Him, had they all that is in the earth and the like thereof with it they would certainly offer it for ransom; but for those, an evil reckoning shall be theirs (at the world) and their abode is hell-fire (at AKHIRAT), and evil is that resting-place"; so this is the difference between the persons that are obedient to Allah Whom they have truly accepted as their RABB (the true Lord) and the persons that are disobedient to Him as only the



truly obedient persons to Allah are liable to get the true success at AKHIRAT; Al-Hamdu Lillah.

### RA'AD-The Third Ruku

19. Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will be mindful,

20. Those persons who fulfill the promise of Allah and do not break the covenant,

21. And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.

22. And those who are constant, seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good; as for those, they shall have the (happy) issue of the abode

23. The gardens of perpetual abode which they will enter along with those who do the good from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate:

24. Peace be on you because you were constant, how excellent, is then, the issue of the abode.

25. And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.

26. Allah amplifies and straitens the means of subsistence for persons whom He pleases; and they rejoice in this world's life, and this world's life is nothing compared with the hereafter but a temporary enjoyment.

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The third Ruku tells about the virtuous persons and their final success; and about the disbelievers and their final failure; the first AAYAT notes that the virtuous wise person knows that what has been revealed to Muhammad PBUH from Allah (i.e. the Quran) is the truth; he is never like the person who is blind as being among the wise persons, he has used his eyes, his ears and his heart to get the Truth; if some person does not achieve that, all these things are useless for him so he actually is blind; certainly, only those who are wise persons do heed truly; Al-Hamdu Lillah; AAYAT-20 to AAYAT-24 provide the detail of the virtuous wise persons and the first couple of these AAYAAT read that "those persons (are such) who fulfill the promise of Allah (that is the word that they gave to Allah at the world of spirits; see AARAAF-172) and do not break the covenant (that include all such pledges that the persons give to each other); and those persons (are such) who join (the good relations) that which Allah has bidden to be joined (among all good persons) and have awe of their Lord (that they fear with care to Him that He does not get displeased with them on any of their doings) and they fear the evil reckoning (that it does not happen at AKHIRAT that they fail to get the pleasure of Allah)"; Al-Hamdu Lillah; the next couple of AAYAAT that are 22 & 23 tell the pleasant life they would live at the world and at AKHIRAT respectively; they read "and those who are constant, seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good so as for those, they shall have the (happy) issue of the abode; the gardens of perpetual abode which they will enter along with those who do the good from among their

parents and their spouses and their offspring, and the angels will enter in upon them from every gate"; the virtuous wise persons always care by their patience to avail only the necessities of the life at the world as that is the best manner to achieve the pleasure of Allah; the AAYAT tells ahead that they keep up prayers to Allah and spend from whatever Allah has provided to them; note that the best manner to live-on the life at the world for the Muslims is to live-on with SABR (patience) and SALAH (prayers to Allah) taking them together and we have seen that the Quran asks for them at different places including Surah BAQARAH-153; the Muslims would take the assistance of SABR (which actually means to stop from all wrongs by efforts having all trust in Allah and denotes the attitude of patience on troubles that develops to discard the interest towards the worldly possessions except for what is necessary to take for subsistence so as not to fall into sins) and SALAH (which means to say the prayers to Allah that leads to the total attention towards Allah so that they get His pleasure and achieve the true success at AKHIRAT); note that to achieve the pleasure of Allah is the only aim of life (see Surah ZAARIYAAT-56); note also that these both SABR and SALAH respectively keep away from all base desires and certainly strengthen the attention towards Allah; the notable thing about SABR for the Muslims is to attach the self to something praiseworthy by Islam (even though that needs to put some strain to the self) against the option to take something that is blameworthy; Al-Hamdu Lillah; and the notable thing about SALAH is that it brings the Muslim person near to Allah as he persists on His remembrance by it; Al-Hamdu Lillah; so while SABR stops from attachment to the world, SALAH brings them to the attachment of AKHIRAT by the remembrance of Allah, the

true Lord; Al-Hamdu Lillah; note that the AAYAT tells the virtuous wise persons to spend amounts in concealed manner and openly from what Allah has provided to them; this is highly notable that all which anyone has, certainly, it is Allah Who has provided that all to them and He asks them to spend only from that; for the Muslims, it is most virtuous to spend upon the needy persons whatever they have more than their necessity because it actually belongs to the needy persons that they have got with them so in that certainly is their examination; Al-Hamdu Lillah; Surah HOODH-114 told us that SALAH washes away the sins from the virtuous persons and here we find SABR and spending the excess amounts to the needy too having the potential to wash them away; so even though good SALAH in itself is strong enough to wash away sins yet when the Muslim person takes these all together, they do clear all of his sins most beautifully; such persons become truly liable to get the ultimate happy abode at AKHIRAT; Al-Hamdu Lillah; that comprises of JANNAAT (gardens of perpetual abode) which they will enter along with those who do the good from among their parents and their spouses and their offspring; this means that even if these near ones of someone are lesser in level though they did enter JANNAAT then Allah would raise their level up-to his level; and the angels will enter in upon them from every gate; AAYAT-24 reads that they would say to all those persons who achieved this true success that "peace be on you because you were constant (having SABR all the time), how excellent is then, the ultimate happy abode"; so living within necessities without attachment to the worldly things leads to all peace at AKHIRAT; Al-Hamdu Lillah; AAYAT-25 tells about the wrong-doings of the disbelievers that would result in their extreme failure at AKHIRAT; it reads that "and those who break

the covenant of Allah after its confirmation (so they keep away from awareness of the righteous teachings of the Quran) and cut asunder that which Allah has ordered to be joined (so they keep away from the good persons around that might provide them the true guidance) and make mischief in the land (for worldly benefits so that the virtuous wise persons find living upon Islam extremely difficult); so upon them shall be curse (at their life at the world) and they shall have ultimately the evil abode (at AKHIRAT)"; the last AAYAT of the Ruku observes that "Allah amplifies and straitens the means of subsistence for persons whom He pleases; and they rejoice in this world's life, and this world's life is nothing compared with the hereafter but a temporary enjoyment"; so it is the will of Allah by which some people get much of the worldly possessions and the other of them get only meager amounts of those but that denotes His will only and not His pleasure; they would get His pleasure only by doing all works by His commands but they have become happy with whatever worldly things they have gained; what value does the life at the world holds (if they spend it in working for the worldly things) at AKHIRAT as then it would become of extremely little use; the only aim of life is to achieve the pleasure of Allah by the true belief and the righteous deeds according to that true belief and this would clearly manifest at the Day of Judgment; Al-Hamdu Lillah.

#### RA'AD-The Fourth Ruku

27. And those who disbelieve say: Why is not a sign sent down upon him by his Lord? Say: Surely Allah makes him who will go astray, and guides to Himself those who turn (to Him).

28. Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest.

29. (As for) those who believe and do the good, the good final state shall be theirs and the most goodly return.

30. And thus We have sent you (O Muhammad PBUH) among the nation before which other nations have passed away, that you might recite to them what We have revealed to you and though they deny RAHMAN, you say that He is my Lord, there is no god but He; on Him do I rely and to Him is my return.

31. And even if it were such Quran with which the mountains were made to pass away, or the earth were traveled over with it, or the dead were made to speak thereby; nay - the commandment is wholly Allah's - have not yet those who believe known that if Allah please He would certainly guide all the people?; and (as for) those who disbelieve, never will disaster cease to seize them for their (ill) deeds, or to settle close to their homes, until the promise of Allah come to pass, as verily, Allah will not fail in His promise.

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The first AAYAT of this Ruku states about the objection of the disbelievers that why Muhammad PBUH does not present any miracle from his true Lord; the AAYAT asks him to answer that it is the will of Allah that makes someone go astray and He guides only those to Him who do give attention to Him; note that this answer implies that the disbelievers need to see that the Quran truly is the miracle for him rather than argue about getting other miracles that actually are the acts that Allah shows for the validity of the claim of His Messengers; it is not the act of any Messenger and does not depend upon his will to bring it anytime or

anywhere he intends; the next couple of AAYAAT tell that all must understand that it is the true belief of the believers in Allah and their remembrance of Him (by their commitment to the Quran) that sets their hearts to rest; most certainly the commitment to the ZIKR of Allah (the Quran) provides the true rest to hearts so all persons need to have the true belief according to the Quran and do all the good works that the Quran asks for and so the good final state shall be theirs (at their life at the world) and the most goodly return shall be theirs (at AKHIRAT); Al-Hamdu Lillah; the last couple of AAYAAT at this Ruku provides the significance of the Quran with the emphasis that all need to take its message by commitment to it in belief and good deeds (with understanding of Ahadith) rather than make it something to read only without its application to life; these AAYAT read, "and thus We have sent you (O Muhammad PBUH) among the nation before which other nations have passed away, that you might recite to them what We have revealed to you and though they deny RAHMAN (one of the names of Allah that tells that He cares for all His creation most mercifully at the life at the world that include the believers among the mankind and the JINN and even the disbelievers among them too as He provides even those the space to accept the Truth), you say that He is my true Lord (so I would certainly obey Him totally), there is no god but He; on Him do I rely and to Him is my return; and even if it were such Quran with which the mountains were made to pass away, or the earth were traveled over with it, or the dead were made to speak thereby (they still would not have believed it to practice which is what it asks of them but just have rejoiced by its amazing feats); nay - the commandment is wholly Allah's (that the Quran provides and that all must obey) - have not yet those

who believe known that if Allah please He would certainly guide all the people?; and (as for) those who disbelieve, never will disaster cease to seize them for their (ill) deeds or to settle close to their homes (so that they get the heed and come to the right path), until the promise of Allah come to pass (i.e. some calamity falls upon them to end their lives), as verily Allah will not fail in His promise"; Al-Hamdu Lillah.

### RA'AD-The Fifth Ruku

32. And apostles before you were certainly mocked at, but I gave respite to those who disbelieved, then I destroyed them; how then was My requital (of evil)?

33. Is He then Who watches every soul as to what it earns? And yet they give associates to Allah! Say: Give them a name; nay, do you mean to inform Him of what He does not know in the earth, or (do you affirm this) by an outward saying? Rather, their plans are made to appear fair-seeming to those who disbelieve, and they are kept back from the path; and whom Allah leads to err, he shall have no guide.

34. They shall have chastisement in this world's life, and the chastisement of the hereafter certainly is more grievous, and they shall have no protector against Allah.

35. The likeness of the garden which the righteous are promised; there flow beneath it rivers, its foods and shades are perpetual; this is the requital of those who guarded (against evil), and the requital of the disbelievers is the hell-fire.

36. And those to whom, We have given the Book rejoice in that which has been revealed to you, and of the confederates are some who deny a part of it. Say: I am only commanded that I should



serve Allah and not associate anything with Him, to Him do I invite (you all) and to Him is my return.

37. And thus have We revealed it as the true judgment in Arabic, and if you follow their low desires after what has come to you of knowledge, you shall not have against Allah any guardian or a protector.

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The first AAYAT of the Ruku states that Allah had allowed the disbelievers at previous times too some period to correct themselves but when they did not avail that period to their benefit by acceptance of the message that the Messengers of Allah were providing to them, Allah gave them the most severe punishment even at the world; He knows everything about every one and the disbelievers do the extreme wrong when they make associates to Allah; O Muhammad PBUH - tell them to name those associates; do they intend to tell Allah something which they think that He does not know or they make them His associates only in literary sense as there certainly is no one that is equal in His absolute authority; the fact of the matter is this that their planning has become most fair-seeming to them so they have been totally stopped to care for the true guidance; certainly, when Allah leads someone astray in final terms then there is no one who can guide such person to the right path; Al-Hamdu Lillah; AAYAT-34 emphasizes that they would receive very severe punishment at their life at the world and the punishment at AKHIRAT would even be more severe where they would not find anyone to save them in any manner but Allah, the true Lord; the next AAYAT states the ultimate result of those who are totally attentive to Allah in their lives and in contrast of those who are totally

uncaring towards Him; it reads that "the likeness of the garden which the righteous are promised; there flow beneath it rivers, its foods and shades are perpetual; this is the requital of those who guarded (against evil), and the requital of the disbelievers is the hell-fire"; Allah would provide the virtuous wise persons such garden that would have utmost beauty with the fresh water there and that would have all good edible things and that would present the most soothing environment to live; He would provide it to them forever; Al-Hamdu Lillah; the last part of AAYAT states the fate of the disbelievers that their requital would be the hell-fire; AAYAT-36 tells that those whom Allah has provided the book (Torah), they generally rejoice on what has been given to you O Muhammad PBUH (i.e. the Quran) though there are such persons in very high number among the disbelievers at Arabia who deny some of its significant commands; note that at the time RA'AD descended, the Jews at Madinah had not opposed the Prophet PBUH and at that time, when he had just reached Madinah by Hijrah, they accepted the pact that he presented to them that asked them to live peacefully with the Muslims; NASAARA (the Christians) also had shown respect to those teachings of the Quran that they had become acquainted with; but the tribes of Arabia (especially at Makkah) had shown high reservation to the teachings of the Quran (especially TAUHID) and their unjust attitude towards the Muslims at Makkah ultimately led them to migrate to Madinah; Al-Hamdu Lillah; the AAYAT asks Muhammad PBUH to tell them all (whether they respect the teachings of the Quran or not) that he has been commanded to worship Allah only and not to take anyone as equal to Him in authority; he calls only towards Allah and he certainly has to return to Him; this implies that he is liable only for himself though he has to provide the

message of Allah to all peoples of the world; Al-Hamdu Lillah; the last AAYAT of the Ruku tells the reason that Allah has given the Quran in Arabic; that is because the people at Arabia that are addressed by it first, might get its most important commands in plain terms; the Quran is the standard to know the Truth and so O Muhammad PBUH - you would not (and not any of the Muslims) follow any of their base desires that ask them to remain obsessed with the life at the world because whoever does that when the Quran has provided the most important commands to take into practice, he would not find any guardian or any protector against Allah, the true Lord; the AAYAT reads that "and thus have We revealed it as the true judgment in Arabic, and if you follow their low desires after what has come to you of knowledge, you shall not have against Allah any guardian or any protector"; Al-Hamdu Lillah.

### RA'AD-The Last Ruku

38. And certainly We sent apostles before you and gave them wives and children, and it is not in (the power of) an apostle to bring a sign except by Allah's permission; for every term there is an appointment.

39. Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book (UMMUL-KITAB).

40. And We will either let you see part of what We threaten them with or cause you to die, for only the delivery of the message is (incumbent) on you, while calling (them) to account is Our (business).

41. Do they not see that We are bringing destruction upon the land by curtailing it of its sides? And Allah pronounces decree-- there is no repeller of His decree, and He is swift to take account.

42. And those before them did indeed make plans, but all planning is Allah's; He knows what every soul earns, and the disbelievers shall come to know for whom is the (happy) issue of the abode.

43. And those who disbelieve say that you (O Muhammad PBUH) are not a messenger; say that Allah is sufficient as a witness between me and you, and whoever has knowledge of the Book.

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The first AAYAT of the Ruku states that the Messengers whom Allah had sent before Muhammad PBUH to their respective nations, they also had families and children; and it is not possible for any of His Messengers that he brings any miracle to prove himself except by the will of Allah as for anything to happen, there is the utmost need of the command of Allah; and Allah does not send any calamity to any people until the appointed time that He has destined for that, comes at them; this implies that the Messenger of Allah needs to be among the mankind living his life in the most ordinary manner but with the obedience to Allah as he has to provide all persons at his nation the Guidance to the right path proving himself as the worthy example for its practice without any worry about their acceptance of it or rejection; this also implies that there is the appointed time for everything to take place so with the next AAYAT, it reminds the principle that we studied at AAYAT-17 that Allah ultimately destroyed all those who rejected to live according to the commands of Allah as obedience to those commands only is the true righteous manner to live-on and so He erases whatever He wills (i.e. He totally erases the evil ultimately) and He keeps intact what He wills (i.e. He consolidates the impression of the righteous manner of living) and He has got the basis of the book; note that TAQDIR (Fortune &

Fate; Predestination) applies at the individual level too and like the collective level, it has two kinds i.e. MUALLAQ (literally something that hangs; means the matter yet in consideration) and MUBRAM (the Fixed); Al-Hamdu Lillah; the MUALLAQ is the one which is written in a book and the true dreams might tell something about future from it yet it is changeable to better by good deeds and more than that by DUA (Prayers to Allah); by our deeds and by our DUA, Allah eliminates what He wills from that book and establishes what He wills to keep; so He accepts (or rejects) our deeds for the change (or to keep it intact) and certainly He knows totally well at all times what would change and what would not; now what would happen after the change or without the change, that is MUBRAM and that is in the UMMUL-KITAB (basis of the book or the predestined command) that is with Allah only and the matters that He has told us from MUBRAM would certainly happen as the arrival of QAYAMAT (the last day of the world), HASHR (the first day of AKHIRAT amounting to 1000 years when accounting for all individuals would take place) and AKHIRAT (all of the true life from HASHR ahead); this MUBRAM-TAQDIR nobody knows except what Allah has told from it, even not the angels, and as such it is said to be the secret of Allah; no one has any right to question TAQDIR because we might change it (that means MUALLAQ) and we certainly have no right to question Allah's will that is certain (that means MUBRAM) to take place; this is how this matter remains and that is why Allah does not even answer the disbelievers when they say in response to the call to feed the needy that why must they feed those whom Allah would feed better (see Surah YA-SEEN-47); Ahadith disallow debate about TAQDIR as those who would say that everything is predestined are certainly right in a way and still wrong in the other; and those

who would say against that, the same statement holds quite well for them too; note that two factions came at fore at this matter in the early centuries after the departure of Prophet Muhammad (PBUH), the last Messenger, from the world; one is named as QADRIAH (who believed that the Man has total free-will and nothing is predestined) and the other is named as JABRIYAH (who believed that everything is predestined and the Man has no free-will); both of these have been taken at extreme fault by the ULAMA as to believe in TAQDIR is most necessary by the Islamic teachings without asking for any detail about it and without asking for any debate upon it; Al-Hamdu Lillah; AAYAT-40 states the fact plainly that if Allah shows you O Muhammad PBUH, some of the calamity at your life that He has promised to bring upon them or before that, He takes you by your death so it does not matter in any manner as you would provide the message for the true guidance (and you certainly have fulfilled your job well) and Allah is the true Judge Who would account for them; Al-Hamdu Lillah; AAYAT-41 asks, "do they not see that We are bringing destruction upon the land by curtailing it of its sides?; and Allah pronounces decree-- there is no repeller of His decree, and He is swift to take account"; this implies that Allah is setting the land of Arabia in such manner that all persons there are coming to Islam (and this would go on ahead) as this is how Allah has destined for the issue to take place; nothing would repel His command so it certainly would take place and He certainly is swift to take account; Al-Hamdu Lillah; AAYAT-42 says, "and those before them did indeed make plans, but all planning is Allah's; He knows what every soul earns, and the disbelievers shall come to know for whom is the (happy) issue of the abode"; this implies that the disbelievers did whatever possible for them to stop the

message of Islam to take hold at the people who got it yet ultimately the awareness for the righteous manner to live did stay at the world as Allah had willed for it and ultimately they lost whatever control they had to impress the worldly affairs; as for AKHIRAT, Allah knows well the deeds of every person so He would deal with every person according to that and they certainly would see who gets the ultimate pleasant abode at AKHRAT; Al-Hamdu Lillah; the last AAYAT of the Surah reads, "and those who disbelieve say that you (O Muhammad PBUH) are not a messenger; say that Allah is sufficient as a witness between me and you, and (that person witnesses too) whoever has (the true) knowledge of the Book"; note that the disbelievers mentioned here especially include those people of the book who were opposed to the message of Islam as they had the general impression that they are the most learned persons and they tried to misguide the people around to ignore the message of Islam; Allah tells them that their effort would fail ultimately as Allah certainly has sent this good message of Islam (and He would see that it rises to height) and even among them are such persons who witness in favor of this good message of Islam that Muhammad PBUH, who certainly is the last Messenger of Allah, is providing to them; all must understand this fact totally well without any reservation to it that Allah certainly has all the true authority; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada

*Here our study of RA'AD ends; Al-Hamdu Lillah*

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## Surah IBRAHIM

(Consists of 7 Ruku; MK-9)

### *IBRAHIM-The First Ruku*

1. Alif Lam Ra - (This is) a Book which We have revealed to you that you may bring forth all men, by their Lord's permission from utter darkness into light-- to the way of the Mighty, the Praised One,
2. It is Allah, Whose is whatever is in the heavens and whatever is in the earth; and woe to the disbelievers on account of the severe chastisement,
3. (To) those who love this world's life more than the hereafter, and turn away from Allah's path and desire to make it crooked; these are in a great error.
4. And We did not send any apostle but with the language of his people, so that he might explain to them clearly; then Allah makes whom He pleases err and He guides whom He pleases and He is the Mighty, the Wise.
5. And certainly We sent Musa with Our AAYAAT, saying: Bring forth your people from utter darkness into light and remind them of the days of Allah; most surely there are signs in this for every patient, grateful one.
6. And when Musa said to his people: Call to mind Allah's favor to you when He delivered you from Pharaoh's people, who subjected



you to severe torment, and slew your sons and spared your women; and in this there was a great trial from your Lord.

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Surah IBRAHIM also starts with the MUQATTA'AAT (the 14 disjointed letters that are among the Arabic alphabets that come at the commencement of 29 SURAH in specific combinations); Allah tells at the first AAYAT that "(this is) a Book which We have revealed to you (O Muhammad PBUH) that you may bring forth all men (i.e. all peoples of the world), by their Lord's permission from all utter darkness (of evil) into the light (of the true guidance)-- to the way of the Mighty, the Praised One"; Al-Hamdu Lillah; note that the darkness is mentioned in plural as the evil has many colors but the light is mentioned in singular as the Truth always is one from ever to ever; note also that the will of Allah, the true Lord, is most necessary for anyone to affect any of the mankind as the AAYAT implies by the phrase "BE-IDHNE-RABBEHEM" (i.e. by the permission of their Lord that actually means by the will of Allah); whatever the people do, they are able to do it only because of the will of Allah but the pleasure of Allah is not in everything; certainly, everything of the creation is working in perfect harmony to the will of Allah though there are two (JINN and the Man) among His creation that have the free-will; because of having the free-will, they would do it by their own but Allah has mentioned in the Quran "and you do not will even, unless (it be) that Allah wills, the Lord of all the worlds" (Surah TAKWIR-29); Al-Hamdu Lillah; so everything occurs by the will of Allah and our task (with total belief in TAQDIR), is to believe in the Quran, the Word of Allah, and we have to work according to it by the guidance of SUNNAH, to get His pleasure; so Allah has

permitted these two (JINN and the Man) to do as they please yet all of their actions are totally bound to the will of Allah that have their effect according to it; nothing occurs without the will of Allah and even the Satan knew this when he had asked Allah to allow him extreme length in life that enables him to affect the Man adversely (though Allah allowed him that length but He told him then that whoever takes His shelter, he would not be able to misguide him from the right path); Allah is Mighty (so He makes the effect of all things better by His direct command according to His will) and He is the truly Praised (so He affects all things to lead them all towards the ultimate manner where all creation would only praise Him); Al-Hamdu Lillah; the next AAYAT presents the fact that all persons must understand that everything whether at the heavens or at the earth, belongs to Allah so He actually has provided them all things that they have with them and He certainly has all rights (and all the authority) to take all things back from them; Al-Hamdu Lillah; there is extreme trouble for the disbelievers due to the chastisement they would face for their extreme ingratitude to Allah; the third AAYAT defines these disbelievers that they had always preferred the ease at the life at the world over the true benefits of AKHIRAT and they had stopped all persons around to take the manners in life that benefits at AKHIRAT (so they incline towards the worldly base desires at both individual and collective level) and they seek ways to raise doubts on works that are beneficial to AKHIRAT so that all persons around remain content on preference for the life at the world; their attention is towards what is physically obvious so they do not mention Allah when they understand some physical law but call it one of the natural laws and they care for the physical health rather than the spiritual health and they want attitudes

positive only to the life at the world so they raise doubts to the attitudes that ask for the benefit of AKHIRAT; the AAYAT states that all of disbelievers certainly are in the most extreme mistake that would ultimately lead them to the hell-fire; AAYAT-4 reads, "and We did not send any apostle but with the language of his people, so that he might explain to them clearly; then Allah makes whom He pleases err and He guides whom He pleases and He is the Mighty, the Wise"; this implies that Allah willed for all persons to get His message related to the true guidance so He chose the best persons from among different nations at different times and different places, all of whom had the good ability to convey His message in the language that their respective nations understood, in the best manner possible; this implies also that as the Quran is in Arabic (and it is the Guidance to the right path to all peoples of the world), so Arabic is the true language of the Man that Allah has preferred over all languages of the world; Al-Hamdu Lillah; the AAYAT reads ahead that after they got His message, He led astray those whom He willed (due to their inclination towards the falsehood) and provided TOFIQ to accept that guidance to those whom He willed (due to their good inclination towards the Truth); and He certainly is Mighty (so He makes the effect of all things better by His direct command according to His will) and Most Wise (so He knows well what He has to retain from the effects of attitudes of all persons and with that, He takes the world gradually towards all the right concepts); note that TOFIQ means that Allah provides something good as the reward to some good deeds that the recipient has done before; Al-Hamdu Lillah; AAYAT-5 tells that Allah sent Moses-AS with nine signs so that he brings out his people from the utter darkness into the light and reminds them of the days of Allah (in

which Allah provided extreme destruction to those people who challenged His message when His Messengers provided it to them); Al-Hamdu Lillah; note that the first AAYAT mentioned that the Quran is the true guidance to all peoples as Muhammad PBUH is the Messenger of Allah to all of them that come after him at any place but about Moses-AS, this AAYAT tells that Allah gave Moses the signs to bring out his people from the utter darkness into the light as he was the Messenger of Allah to Bani-Israel only; the AAYAT ends by the words that "most surely there are signs in this for every patient, grateful one"; this implies that the narration of Bani-Israel provides the lesson that whoever remains patient in all troubles at the life at the world without care to go for its assets except for necessity, he deserves very good returns here and in the hereafter; if he does get some notable wealth or status at the life at the world and he praises Allah for this by spending amounts upon the needy and provides the fundamental teachings of Islam to the seekers of it (and does not consider that his abilities have provided such high worldly benefits to him but praises Allah for His blessing), he deserves very good returns especially at AKHIRAT; whatever the Bani-Israel did after leaving the lands of Egypt is another matter yet they had faced the period of slavery by the Egyptians since about two centuries when Moses-AS led them to freedom by the will of Allah; it is most trying for persons who had remained at ease at the world to face such times of slavery afterwards yet in that time, they had never forgotten the message of Israel to remain firm upon the fundamentals of Islam and so Allah provided His blessing to them due to this and gave them the ample space to work virtuously for AKHIRAT; their fault was that (though they showed the patience when needed) they were unable to become

truly grateful to Allah after the end of their slavery as the history explicitly presents the matter; they did not present themselves as truly attached to the teachings of Torah (as they took from it whatever they intended and left from it whatever they intended) for centuries ahead with extreme disregard to all Prophets that came unto them and when Jesus Christ-AS came to them after some 1400 years of the departure of Moses-AS from the world, they disbelieved in him and intended to kill him (in which they were unsuccessful) so Allah punished them most severely through the hands of Romans; when they disbelieved in Muhammad PBUH when he became the last Messenger of Allah (at Arabia among the descendants of Ishmael-AS), Allah deposed them of their status to provide His message to all persons around; Al-Hamdu Lillah; the last AAYAT tells that Moses had told them to remember the time in history when Allah delivered them from Pharaoh's people; this implies that he wanted them to become totally grateful to Allah when they had become most uncaring to Him; the Pharaoh's people had subjected them to severe torment when those people used to slay their sons and spared their women to live-on (so that their population decreases by time); the AAYAT ends by the statement that in this matter, there certainly was the most demanding trial from Allah, the true Lord; so it was their ingratitude to Allah that led them to their extreme disgrace though they had achieved their freedom through their worthy patience at the times of their slavery at the land of Egypt; Al-Hamdu Lillah.

*IBRAHIM-The Second Ruku*

7. And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.

8. And Musa said: If you are ungrateful, you and those on earth all together, most surely Allah is Self-sufficient, Praised;

9. Has not the account reached you of those before you, of the people of Noah and Aad and Thamud, and those after them? None knows them but Allah. Their apostles came to them with clear arguments, but they thrust their hands into their mouths and said: Surely we deny that with which you are sent, and most surely we are in serious doubt as to that to which you invite us.

10. Their apostles said: Is there doubt about Allah, the Maker of the heavens and the earth? He invites you to forgive you your faults and to respite you till an appointed term. They said: You are nothing but mortals like us; you wish to turn us away from what our fathers used to worship; bring us therefore some clear sign.

11. Their apostles said to them: We are nothing but mortals like yourselves, but Allah bestows (His) favor on whom He pleases of His servants, and it is not for us that we should bring you an authority (clear sign) except by Allah's permission; and on Allah should the believers rely.

12. And what reason have we that we should not rely on Allah? And He has indeed guided us in our ways; and certainly we would bear with patience your persecution of us; and on Allah should the reliant rely.

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The first AAYAT of this Ruku tells all peoples of the world that if they show gratitude to Allah, he would provide more of His blessing to them (both at the life at the world and at AKHIRAT)

but if they show ingratitude to whatever He provides to them, His most severe chastisement would get them; Moses-AS told the Bani-Israel this thing most clearly when he saw that they were not committed to apply the commands of Allah, that they must not remain under the impression that Allah had chosen them for His favor whatever they do because if they go on showing ingratitude to Allah, He would punish them for it certainly; Allah does not need any specific nation to take-on His task as He would provide the opportunity to some other nation for His task if that nation does not fulfill the commands of Allah; Al-Hamdu Lillah; if they do His task, it actually is better for them as even if all persons at the world including them show ingratitude to Him, that attitude does not worry Him; that would lead to their own destruction and He certainly is truly worthy of praise; Al-Hamdu Lillah; note that before the Bani-Israel, Allah sent His Messengers to different nations especially at the areas that were heavily populated but most of the persons in them showed ingratitude and so Allah punished them severely (as we have read especially at AARAAF); now when He raised Moses-AS as His Messenger to them, He provided Torah to him for them to remain committed to His commands and to provide His message to all persons around; they were not destroyed totally even at their wrongs (though they were punished severely at different times as we find at history especially at the times when they were taken slaves by the Babylon and at the times when they were totally devastated by the Romans); however, they miserably failed in their task (as we have read especially at BAQARAH) and so Allah deposed them of their honorable status after He gave them ample time to better their-selves and provided that honorable task to the Muslims at the times of Muhammad PBUH, the last Messenger of Allah; Al-

Hamdu Lillah; this whole Surah has the focus upon the message that the preference of the life at the world over the true life at AKHIRAT is utmost ingratitude to Allah that ultimately leads to infamy & destruction even at the life at the world while there is most heavy chastisement for such manner of living in the true life at AKHIRAT too; Al-Hamdu Lillah; for this focus, it relates the fact as the principle to note that Allah has provided all things at the environment here in such manner that they ensure the safety of the life of the Man most explicitly; the Man needs to care to his necessities only at the life at the world so that the ease remains in his sustenance while his true care would be to get the pleasure of Allah, the true Lord, to achieve the true success at the true life at AKHIRAT as that only is the true aim of life; Al-Hamdu Lillah; AAYAT-9 reads, "has not the account reached you of those before you, of the people of Noah-AS and AAD (the people of HOODH-AS) and THAMUD (the people of SALEH-AS), and those after them?; none knows them but Allah; their apostles came to them with clear arguments, but they thrust their hands into their mouths and said that surely we deny that with which you are sent, and most surely we are in serious doubt as to that to which you invite us"; this asks (especially the disbelievers at Makkah) to reflect that all those persons who challenged the true guidance that Allah had sent to them, they were ultimately destroyed; note that three of the five Messengers (for whom, the Quran has presented narrations in detail) have been mentioned here; these all were before Abraham-AS and they were known at the land of Arabia; this AAYAT also implies that there were other of nations too (at the land of Arabia or even beyond, before the times of Abraham-AS after these three) unto whom also, Allah had sent His Messengers; but only Allah knows about them and



they also like the previous nations, showed disbelief to His Messengers; they all stopped the impression of the teachings of the Messengers of Allah by all ways possible though His Messengers had presented that with very sound arguments; they said plainly that they would disbelieve their teachings because they had extreme doubts about what the Messengers were calling to; the term used for sound arguments is AL-BAYYINAAT that denotes the clear reasoning to get to the true Belief in Allah, the true Lord, and in the judgment at AKHIRAT by the observation of the previous guidance that Allah had provided to the people; the last three AAYAAT of the Ruku provide the dialogue between the Messengers and the influential persons at their respective nations; Al-Hamdu Lillah; the first of them tells that the Messengers whom Allah had sent to them, asked them how could there be any doubt about Allah, the Maker of the heavens and the earth; He had invited them to accept the true guidance and He would forgive them all wrongs and He would allow them the respite till an appointed term to show betterment in all their attitudes; they replied that the Messengers were just mortals like themselves and that they wish to turn them away from what their forefathers used to worship and that they should bring to them some clear sign so that it undoubtedly proves their claim; there were three things that they had said against them so the Messengers responded to the first that though they are nothing but mortals like them, but Allah bestows His favor on whom He pleases of His servants so they need to see the spiritual purity of His Messengers to which they guide them too and not their physique; and the Messengers responded to the third that it is not for them that they bring their nations some clear sign except by the clear permission of Allah; and their response had the subtle

answer to the second that the true guidance comes from Allah only and the persons at their nations shall not take the directions of their forefathers for their guidance but give their attention to what Allah has provided to them; certainly upon Allah only, all the good believing persons would rely; Al-Hamdu Lillah; the last AAYAT of the Ruku expresses the fact that they told their respective nations whether they accept them or not, they would rely totally on Allah as He has indeed guided them by the true guidance in their ways; they only had to provide the message of Allah to them and they had done it; they would bear all the persecution that they receive in the fulfillment of this task with total patience; certainly upon Allah only, all the good reliant persons would rely; Al-Hamdu Lillah.

### IBRAHIM-The Third Ruku

13. And those who disbelieved said to their apostles that we will most certainly drive you forth from our land, or else you shall come back into our religion. So their Lord revealed to them that most certainly We will destroy the unjust.

14. And most certainly We will settle you in the land after them; this is for him who fears standing in My presence and who fears My threat.

15. And they asked for judgment and every insolent opposing person was disappointed:

16. Hell is before him and he shall be given to drink of festering water:

17. He will drink it little by little and will not be able to swallow it agreeably, and death will come to him from every quarter, but he

shall not die; and there shall be vehement chastisement before him.

18. The parable of those who disbelieve in their Lord: their actions are like ashes on which the wind blows hard on a stormy day; they shall not have power over anything out of what they have earned; this is the great error.

19. Do you not see that Allah created the heavens and the earth with truth? If He pleases He will take you off and bring a new creation,

20. And this is not difficult for Allah.

21. And they shall all come forth before Allah then the weak shall say to those who were proud: Surely we were your followers; can you therefore avert from us any part of the chastisement of Allah? They would say: If Allah had guided us, we too would have guided you; it is the same to us whether we are impatient (now) or patient, there is no place for us to fly to.

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The Ruku continues telling about how the disbelievers treated the Messengers of Allah in general; they told the respective Messengers in them that they would most certainly drive the Messengers out of their land except that they conform to their manner of living; so Allah revealed to them that Allah has decided to destroy these unjust persons totally and He would settle highly good persons after them; every one of them would fear standing in front of Him (at the Day of Judgment) and he would fear the warning that if he does not comply to the obedience of Allah, he would face the certain punishment (even at the life at the world); this tells about TAQWA that is the attitude of the heart which means that all the Muslims must fear Allah that they do not get

His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH at AKHIRAT and with that, they also must have such hope towards Him that He would keep them safe from the Satan totally at their life at the world; Al-Hamdu Lillah; so if he/she does not live as the righteous believer in the Truth (the fundamental teachings of Islam) with righteous deeds, he/she would lose the opportunity to show his/her worth for JANNAH and would be put into the hell-fire as Allah would certainly fulfill His word; Al-Hamdu Lillah; the Quran tells all of the mankind that Allah made the earth as an easy ground for them all to live in and made the heaven as the roof to all of them from which He sent waters upon the earth and took out fruits (& crops) of the earth by that for them as edibles; this is which they certainly see clearly so they must not take anyone equal to Him in any of His attributes as He only has the ASL (true) authority; Al-Hamdu Lillah; the AAYAT tells about these unjust persons that they asked for judgment at the life at the world by the rejection of the Messengers of Allah so every insolent opposing person was disappointed as all of them were severely punished here and at AKHIRAT, they would be taken to the hell-fire; each person of them would be given such water to drink that would have blood and pus in it which he would drink in sips (that would neither go down the throat properly nor would it satisfy the thirst) and it would seem that the death is getting him from all sides and yet he would not die and there would be more of harsh punishment ahead of him; their works are as ashes which the wind blows hard upon some stormy day; they have no control of aught that they have earned so that is the extreme failure; this illustration tells that the deeds of the disbelievers are so worthless (i.e. ashes) that whenever some trial comes to them (i.e. the wind blowing hard) at

some issue of life (i.e. the stormy day) by the will of Allah, they leave the guidance of Allah and as such their seemingly good deeds are totally lost to which they would get no returns at AKHIRAT; this is the extreme failure as the person thinks that he has accumulated so much of good deeds and actually he gets nothing in returns and this also tells that to believe in the Truth needs to obey Allah, the true Lord, in all of the principles that He has given for the issues of life; Al-Hamdu Lillah; AAYAAT 19 & 20 ask, "do you not see that Allah created the heavens and the earth with truth?; if He pleases He will take you off and bring a new creation; and this is not difficult for Allah"; so these all things protect the life of the Man because Allah has commanded them to do so; if He intends to finish off the mankind and then bring some other creation instead of it, He would turn all things against it and that would be its end; this certainly is not difficult for Him; Al-Hamdu Lillah; the last AAYAT mentions that Allah has created this all so that He examines all of the mankind and every person would come before Allah; so when the disbelievers would enter the hell-fire, there the weak persons among them who used to follow their leaders among them at the world without question, would ask those leaders if they are able to avert from them any part of this chastisement of Allah?; but their leaders would say that if Allah had guided them, they would have then guided their followers so now everyone of them would get his extreme punishment whether he is impatient or not upon his punishment and there is no place for safety for any of them; this implies that when Allah has given all persons all the space at the world to live in accordance with His commands (and He has provided all facilities to them for that) then they would believe in Allah truly and they would obey Him with all fervor without care to any such thing which makes their

life better at the world but which destroys their life at AKHIRAT that is the true life; Al-Hamdu Lillah.

IBRAHIM-The Fourth Ruku

22. And the Satan shall say after the affair is decided: Surely Allah promised you the promise of truth, and I gave you promises, then failed to keep them to you, and I had no authority over you, except that I called you and you obeyed me, therefore do not blame me but blame yourselves: I cannot be your aider (now) nor can you be my aiders; surely I disbelieved in your associating me with Allah before; surely it is the unjust that shall have the painful punishment.

23. And those who believe and do the good are made to enter gardens, beneath which rivers flow, to abide in them by their Lord's permission; their greeting therein is, Peace.

24. Have you not considered how Allah sets forth a parable of the good word (being) like a good tree, whose root is firm and whose branches are in heaven;

25. Yielding its fruit in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful.

26. And the parable of an evil word is as an evil tree pulled up from the earth's surface; it has no stability.

27. Allah confirms those who believe with the sure word in this world's life and in the hereafter, and Allah causes the unjust to go astray, and Allah does what He wills.

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The first AAYAT of this Ruku tells that the Satan would deny at AKHIRAT any of his involvement in the punishment of the disbelievers with the statement that Allah had promised them right when He promised that the disbelievers would get the hell-fire but as for him, he had lied to them when he promised them about their well-being on his obedience; the Satan would tell them at AKHIRAT that he only enticed them and they complied to his call though he had no authority over them so they would not blame him for their severe punishment but they would blame their own selves for it; the Satan would state that they must know that he is unable to ease their chastisement in any manner and they too have no authority to help him in any manner; the Satan would tell them that he did reject their act that they used to associate him with Allah before because (though he disobeyed Allah totally for which Allah punished him by the hell-fire forever), even he does not associate anything with Allah Whom he takes as the only Creator Who has all the true authority and he knows well that the unjust persons shall have the most painful punishment; note that this address of the Satan to the disbelievers at the hell-fire, would tell them most clearly that he actually had no authority at the world to force any person to wrongs but he only had the persuading power to wrongs by untrue reasoning and so those who took his word for their well-being erroneously (without any care to take the protection of Allah), did the most unjust act by their own free-will that actually had led them to the hell-fire; Al-Hamdu Lillah; the next AAYAT tells that the true believers who had always done the righteous deeds at the life at the world, would be entered in JANNAAT (the most beautiful gardens at the paradise) beneath which flow the beautiful streams where they would abide forever by the will of Allah, their true Lord; their

greetings to each other there would be for peace, security and ease; Al-Hamdu Lillah; AAYAAT 24 & 25 tell that Allah gives the example for the goodly word (i.e. Islam) that it denotes the goodly tree (i.e. the Muslim person) which has its root firmly fixed (i.e. his firm belief in TAUHID) and its branches reach to the heavens (i.e. the righteous deeds that stem from the true belief to affect the coming true life positively) so it gives its fruits (i.e. the goodly benefits) at all seasons (i.e. at all times even at the world and even at AKHIRAT) and Allah sets forth such examples for all persons that they may be mindful; Al-Hamdu Lillah; AAYAT-26 tells the example for the evil word, "and the example of an evil word (i.e. the disbelief) is like an evil tree (i.e. the disbelieving person who disobeys Allah) that is pulled up from the earth's surface (i.e. his deeds even if seemingly good have no firm grounds that go waste as the time passes on it) so it has no stability (i.e. it does not affect his life at AKHIRAT positively)"; this AAYAT explains the AAYAT-18 further that tells, "the example of those who disbelieve in their Lord - their actions are like ashes on which the wind blows hard on a stormy day; they shall not have power over anything out of what (seemingly good deeds) they have earned; this is the great error"; the last AAYAT of the Ruku concludes that "Allah strengthens those (in impression) who believe with the certain goodly word (i.e. Islam) in this world's life and in the hereafter, and Allah causes the unjust to go astray, and Allah does whatever He wills"; this tells most explicitly that Allah protects the true Muslims (who have the true belief in Islam and they do all the righteous deeds according to that true belief) from all the satanic enticement at their lives at the world and certainly, He would provide them all His blessing at AKHIRAT; and Allah would lead astray all the unjust persons (that are the



disbelievers in the Truth) due to their disbelief at the world (that would cause their extreme loss at AKHIRAT) and He certainly does whatever He wills; Al-Hamdu Lillah.

### IBRAHIM-The Fifth Ruku

28. Have you not seen those who have changed Allah's favor for ungratefulness and made their people to alight into the abode of perdition (into the hell-fire)?

29. They shall enter into it and an evil place it is to settle in.

30. And they set up equals with Allah that they may lead (people) astray from His path. Say: Please yourselves (with worldly things), for surely your return is to the fire.

31. Say to My servants who believe that they should keep up prayer and spend out of what We have given them secretly and openly before the coming of the day in which there shall be no bartering nor mutual befriending.

32. Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you.

33. And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day.

34. And He gives you of all that you ask Him; and if you count Allah's favors, you will not be able to number them; most surely man is very unjust, very ungrateful.

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This Ruku tells about how Allah has set everything in favor of the human life because He has not only provided the human beings the true guidance by His Messengers for their spiritual security but He also has provided them at the world all such things that assure their physical safety; Al-Hamdu Lillah; the first three AAYAAT of the Ruku tell about the disbelievers that they needed to become grateful to Allah for all His care to them yet they chose to prefer the life at the world over AKHIRAT and did all wrongs to gain the worldly possessions, pleasures and positions; Allah does good to every person by His own good care for them but if someone does wrongs then due to those wrongs, He puts His wrath upon such persons; these AAYAAT read, "have you not seen those who have changed Allah's favor for ungratefulness and made their people to alight into the abode of perdition (into the hell-fire) - they shall enter into it and an evil place it is to settle in; and they set up equals with Allah that they may lead (people) astray from His path - say that you please yourselves (with worldly things), for surely your return is to the fire"; the next AAYAT tells about the true believers in contrast that they read-on SALAH (prayers to Allah) and spend in the way of Allah from all what He has given them spending them secretly and openly before that day (i.e. the Day of Judgment) when there would be no trade to gain virtues (so no-one would become able to get benefits there even by barter by ADL) and there would be no friendship among each other (so no-one would become able to get benefits there even by the affection of each other by EHSAAN); the good SALAH at the life at the world would show their total inclination to AKHIRAT while the provision of high benefits to the people by spending amounts on them (by trade or by friendship) at the life at the world would show their disregard for its gains except for necessity; this provision of high

benefits might be due to SADAQAH (the provision of tangible amounts) or this might be due to TABLIGH (the spread of the Islamic teachings); Al-Hamdu Lillah; the last three AAYAAT of this Ruku tell about the manner by which Allah has provided all persons their physical safety by the high benefits that they get by things around generally and they read that "Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you; and He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day; and He gives you of all that you ask Him; and if you count Allah's favors, you will not be able to number them; most surely (most of) the mankind is very unjust, very ungrateful"; as according to the Quran, the only aim of life that the Man has (like all other creation of Allah), is that he gets the pleasure of Allah by total surrender to Him and besides this, there is no other aim of life (see Surah ZAARIYAAT-56), so Allah has taken care that the Man finds total ease for this necessary task; the words that "He gives you of all that you ask Him" means that Allah has provided the Man everything that would ensure his physical safety so that he fulfills his task with all fervor without any true attachment to the life at the world; Allah has provided the true guidance to him too so that he takes it for his spiritual safety; everything that the Man finds around him works in the favor of his safety and nothing is adverse to it unless he makes such adverse provisions by his own self; this safety totally includes all edibles (that are allowed and that are most pure) that affect the inside of the Man and all set-up of the

environment that affects the outside of the Man so he adapts to it well; Al-Hamdu Lillah; note that this message of the Quran tells us that it is most erroneous that any of the Muslims (who have some authority at their lands to affect the respective people there under their command), cause extreme panic among their people about some issue at hand even if that issue relates to some infectious disease; Allah has given the Man the most wonderful immune system that works-on in his total favor all the time; Al-Hamdu Lillah; please see the note at the first Ruku of Surah YOUNUS too; Al-Hamdu Lillah.

### IBRAHIM-The Sixth Ruku

35. And when Ibrahim said: my Lord - make this city secure, and save me and my sons from worshipping idols:

36. My Lord - surely they have led many men astray; then whoever follows me, he is surely of me, and whoever disobeys me, You surely are Forgiving, Merciful:

37. O our Lord - surely I have settled a part of my offspring in a valley unproductive of fruit near Your Sacred House, our Lord - that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful:

38. O our Lord - surely You know what we hide and what we make public, and nothing in the earth nor anything in heaven is hidden from Allah:

39. All praise is for Allah, Who has given me in old age Ishmael and Isaac; most surely my Lord is the Hearer of prayer:

40. My Lord - make me keep up prayer and from my offspring (too), O our Lord, and accept my prayer:

41. O our Lord - grant me protection and my parents and the believers on the day when the reckoning shall come to pass!

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The Ruku starts with DUA (the plea of Ibrahim-AS to Allah) that He secures Makkah from idols where he had settled his wife HAJIRAH-AS and his son Ishmael-AS; note that before Ibrahim, the polytheists generally took idols to worship and Noah-AS, HOODH-AS and SALEH-AS, all of these Messengers of Allah before him, had guided their nations to leave the worship of idols and surrender totally to Allah, the true Lord; Al-Hamdu Lillah; note also that the manner of DUA is to ask for the personal safety from wrongs first then ask for the safety of the near ones; he noted that these idols have led many of the people astray which means that people went into extreme wrongs as they worshipped these idols; he stated that only those are truly his descendants who follow his guidance and who disobey that, those are not truly among his descendants; we have learned that Allah does not accept even the son of the Messenger as among his family i.e. among his true descendants who disbelieves in the message of Allah (see the note at the fourth Ruku of Surah HOODH); Al-Hamdu Lillah; note that Ibrahim made this DUA at his most ripe age as we find here that he praised Allah that He provided him with Ishmael-AS and Isaac-AS (see AAYAT-39 here); Al-Hamdu Lillah; the Muslims always have most highly respected Ibrahim-AS but this is most notable that even the disbelievers at Makkah at those times respected Ibrahim most highly; even the Jews and the Christians respect him most highly to this day; so he was (and is) one of the most respectable figures among them all by the blessing of Allah and so the Ruku tells this

to the chiefs at Makkah that his respect does ask that they follow his guidance too which was to avoid taking anyone equal to Allah in authority and so they need to leave the worship of idols totally; Al-Hamdu Lillah; here we find that Ibrahim said about those who do not follow him that Allah surely is Forgiving and Merciful to them; note that Jesus-AS had said, "if You punish them, they are Your slaves, and if You forgive them then only You certainly are the Mighty, the Wise" (MA'EDAH-118 at its last Ruku); so the difference is that Ibrahim-AS was mentioning the disbelievers that would disobey him at the life at the world and there still would remain the chance for them if Allah wills that they come to the fundamental teachings of Islam at their lives but Jesus-AS was presenting his case at AKHIRAT where he mentioned those persons who had most erroneously believed in trinity at their lives at the world; Al-Hamdu Lillah; it is interesting to note that much about Ibrahim and Jesus is common among them though they have the space of about 2000 years between them; Al-Hamdu Lillah; Ibrahim further asked Allah, the true Lord, that He gives his offspring (which he has settled in a valley that is unproductive of fruits near His Sacred House KA'BAH) such TOFIQ that they keep up prayer and that He makes the hearts of some people yearn towards them and that He provides them with fruits so they remain grateful to Him; so he asked Allah for three things and Ishmael too was with him in this DUA as he called Allah "O our Lord" here (at this AAYAT-37 and AAYAT ahead and at the last AAYAT of the Ruku); Al-Hamdu Lillah; he mentioned two of things here that reflect the guidance that Allah had asked the last Prophet PBUH to provide (at AAYAT-31 at the previous Ruku); that guidance was that "they should keep up prayer and spend out of what We have given them secretly and openly before the

coming of the day in which there shall be no bartering nor mutual befriending"; so when Ibrahim-AS asked Allah to provide them fruits of all sorts, he also was asking for them to spend on the needy whatever they find as surplus to their needs in the way of Allah as that would tell that they are truly grateful to Allah; Al-Hamdu Lillah; Ibrahim acknowledged as the AAYAT ahead tells that "O our Lord - surely You know what we hide and what we make public, and nothing in the earth nor any thing in heaven is hidden from Allah"; this denotes that whatever good deeds the believers do, Allah knows well and He would certainly not waste their efforts; AAYAT-16 of Surah LUQMAN reports the words of LUQMAN which he had spoken to his son that "O my son! surely if any deed is the very weight of the grain of a mustard-seed, even though it is in rock, or in the heaven or inside the earth, Allah will bring it forth; surely Allah is Knower of subtleties, Aware"; in the last three AAYAAT of the Ruku, we find that Ibrahim praised Allah (as he was one of the most grateful persons to Allah) for His blessing on him that He gave him Ishmael and Isaac at so very old age and he asked for TOFIQ of reading SALAH for himself and for all his good descendants (as SALAH is the thing that brings very near to Allah and keeps away from the unnecessary inclination to the worldly assets); he also asked for mercy from Allah for his own self, for his parents and for all the good Muslims; Al-Hamdu Lillah; note that in DUA, a good person is not disallowed to pray Allah in some of it for his own self and in some of it for other good persons with the best intention; note also that a good person with all his efforts in good deeds, would still ask for mercy from Allah for himself at whatever he has done and would still ask for TOFIQ from Him that he remains totally attentive to Him at all times ahead; Al-Hamdu Lillah.

### IBRAHIM-The Last Ruku

42. And do not think Allah to be heedless of what the unjust do; He only respites them to the day on which the eyes shall be fixedly open,

43. Hastening forward, their heads upraised, their eyes not reverting to them and their hearts vacant.

44. And warn people of the day when the chastisement shall come to them, then those who were unjust will say: O our Lord; respite us to near term, (so) we shall respond to Your call and follow the apostles. What - did you not swear before (that) there will be no passing away for you!

45. And you dwell in the abodes of those who were unjust to themselves, and it is clear to you how We dealt with them and We have made (them) examples to you.

46. And they have indeed planned their plan, but their plan is with Allah, though their plan was such that the mountains should pass away thereby.

47. Therefore do not think Allah to be failing in His promise to His apostles; surely Allah is Mighty, the Lord of retribution.

48. On the day, when the earth shall be changed into a different earth, and the heavens (as well); and they shall come forth before Allah, the One, the Supreme.

49. And you will see the guilty on that day linked together in chains.

50. Their shirts made of pitch and the fire covering their faces

51. That Allah may requite each soul (according to) what it has earned; surely Allah is swift in reckoning.



52. This is a clear message for mankind in order that they may be warned thereby, and that they may know that Allah only is the One true Authority and that men of understanding may take heed.

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The Ruku is explicit about the Day of Judgment; note that Surah IBRAHIM relates to asking of preference of AKHIRAT over the life at the world and this Ruku especially addresses that; the first couple of AAYAAT depict the disbelievers on that day that had led their lives with the preference of the life at the world over AKHIRAT as they read, "and do not think Allah to be heedless of what the unjust do; He only respites them to the day on which the eyes shall be fixedly open, hastening forward, their heads upraised, their eyes not reverting to them and their hearts vacant"; this denotes what extreme anxiety their tensed position would present at that day that they would lose the awareness of others around and they would move in such manner to the grounds of HASHR (the gathering at the Day of Judgment) as they rise from dead which would seem extremely wild; the four AAYAAT ahead tell them about their manner of living at their lives at the world but the first of them starts by asking the Prophet PBUH to warn them about that day when they would clearly see their extreme punishment coming to them and then they would ask for respite to near term so that they respond positively to this call that warned them about this specific day and so that they follow the apostles without any reservation; the AAYAAT tell explicitly that they used to swear before that there will be no passing away for them by any calamity and they dwelt in the abodes of those who were unjust to themselves and they were well-aware that Allah had punished them severely so Allah had made them

examples for all persons; but they did not reflect on the righteous manner of living their lives and even planned such plans that could have shaken the mountains (i.e. that could have provided most unexpected results if that remained unchecked so that they lived-on in accordance to their own manner of living) but all those plans became useless in front of the authority of Allah; so no one should ever think even that Allah would not fulfill His promise to His apostles; surely Allah is Mighty (so He makes the effect of all things better by His direct command according to His will), the Lord of retribution (so He would surely punish all the disbelievers not only at their lives at the world but also at AKHIRAT); He truly has all authority; Al-Hamdu Lillah; the next four AAYAAT tell about some other matters on that specific day and the first one tells that the looks of the earth and even the looks of heavens would be changed; the first five AAYAAT of Surah INSHIQAQ tell about this by words that "when the heaven is split asunder; and obeys its Lord and it must; and when the earth is stretched; and casts forth what is in it and becomes empty; and obeys its Lord and it must"; so there would be some major change at the earth and at heavens for the set-up of that specific day; and every person would come there in the presence of Allah; on that day, those who would be extremely guilty would be heavily chained and their raiment would be of liquid pitch (which is obtained from a tree) that highly attracts the fire towards it; this all would happen because Allah would punish those persons most severely who had lived their lives at extreme disbelief; certainly, Allah would punish all such persons most swiftly according to His fair justice on that specific day i.e. the Day of Judgment; Al-Hamdu Lillah; the last AAYAT of the Surah reads, "this is a clear message for mankind in order that they may be warned thereby,

and that they may know that Allah only is the One true Authority and that men of understanding may take heed"; so Allah has told explicitly to the mankind that the Quran is the message of Allah for all of them that they be warned by it not to put themselves into extreme trouble by disbelief and wrong deeds and that they may know that Allah only has all authority to judge them on their lives at the world, at AKHIRAT; they need to take care that they do not prefer the life at the world over AKHIRAT as that is the righteous attitudes for all such men who reflect on the issues of life most sincerely; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada

*Here our study of IBRAHIM ends; Al-Hamdu Lillah*

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## Surah HIJR

(Consists of 6 Ruku; MK-6)

### HIJR-The First Ruku

1. Alif Lam Ra. These are the verses of the Book and (of) Quran that makes (things) clear.
2. Often will those who disbelieve wish that they had been Muslims.
3. Leave them that they may eat and enjoy themselves and (that) hope may beguile them, for they will soon know.

4. And never did We destroy a town but it had a term made known.
5. No people can hasten on their doom nor can they postpone (it).
6. And they say: O you to whom the Reminder has been revealed! you are most surely insane:
7. Why do you not bring to us the angels if you are of the truthful ones?
8. We do not send the angels but with truth, and then they would not be respited.
9. Surely We have revealed the Reminder and We will most surely be its guardian.
10. And certainly We sent (apostles) before you among the nations of yore.
11. And there never came an apostle to them but they mocked him.
12. Thus do We make it to enter into the hearts of the guilty;
13. They do not believe in it, and indeed the example of the former people has already passed.
14. And even if We open to them a gateway of heaven, so that they ascend into it all the while,
15. They would certainly say: Only our eyes have been covered over, rather we are an enchanted people.

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Surah HIJR also starts with the MUQATTA'AAT (the 14 disjointed letters that are among the Arabic alphabets that come at the commencement of 29 SURAH in specific combinations); the first AAYAT tells that all AAYAAT of Surah HIJR are at LAHE-MAHFUZ (because all of the Holy Book Quran is present there; see Surah BURUJ-21 & 22) and they certainly also relate to the Quran that clarifies all the fundamental teachings of Islam; note that the most fundamental teachings of Islam are TAUHID (Allah

only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); Al-Hamdu Lillah; Surah HIJR gives the message in most clear terms that Allah has not only provided the fundamental teachings of Islam most explicitly but He also has given security to them so that nobody is able to violate that message or/and is able to disregard Muhammad PBUH, the last Messenger of Allah, in such manner that the true guidance is blurred for the seeker of the Truth as Allah had told Adam that He would present His message time & again to all peoples of the world as the life at the world remains an examination for all peoples of the world; now, the Quran remains the only worthy guide (with its basic explanation for practice at the SUNNAH) to the mankind (and even to the Jinn) for their true guidance as there would never come any more of the true guidance because Allah has completed that in it in the most explicit manner; the second & third AAYAAT here state that the disbelievers in the fundamental teachings of Islam would wish again and again at HASHR that only if they had been Muslims; so leave them on their obsession with the life at the world that they eat-on the variety of foods they could get their hands on and that they get its benefits and that they make efforts for it only; those efforts would keep them involved in such hopes that they become one of the most wealthy persons around them or they achieve prominence among the persons around them by competition at the world or they achieve such status where their worldly directions receive utmost attention to the persons around them; Surah HADID says, "know that this world's life is only sport (at infancy)

and play (at childhood) and gaiety (at youth) and boasting among yourselves (at adulthood), and a vying in the multiplication of wealth and children (at the middle-age), like the rain, whose causing the vegetation to grow, pleases the husbandmen, then it withers away so that you will see it become yellow, then it becomes dried up and broken down (so the person comes to his death); and in the hereafter is a severe chastisement (for the evil persons) and forgiveness from Allah and His pleasure (for the good persons); and this world's life is naught but means of deception" (Surah HADID-20); so there are five stages at the life at the world in which the person would either live on with obsession of that life or he would either live on upon the right path as he has the liability to do so and then at the Day of HASHR, the result would be totally in accordance to the manner by which each of the persons lived-on his life at the world; Al-Hamdu Lillah; AAYAT-4 and AAYAT-5 say; "and never did We destroy a town but it had a term made known; no people can hasten on their doom nor can they postpone (it)"; the disbelievers at Makkah demanded the punishment upon them as they were not prepared to accept Islam so these AAYAAT told them that it is true that when some people reject the fundamental teachings of Islam though they receive it in the clearest manner then Allah brings the punishment on them; but Allah sets time to it and it takes hold of them on that appointed time only so there is no earliness to it and no delay when that time arrives; the disbelievers at Makkah also said about Muhammad PBUH that he has been touched by insanity (i.e. they thought that he has fallen into some play of nerves that asks him to take himself as the Messenger of Allah; may Allah save all good persons from such erroneous notions about Muhammad PBUH, the last Messenger of

Allah); they opined that if he was the Messenger of Allah then he should bring angels to them to endorse the message he is providing to them (i.e. they thought that they also are liable to see the angel that provides him the message of Allah if he is speaking the truth); AAYAT-8 answers them that when Allah sends angels specifically to the world to some people, that is only to fulfill some special assignment that He has given to them that would prove clearly that Allah only has the true authority; they are sent to put the specific chastisement on some people who had openly challenged the message of Allah and we have learnt the event that related their descent at the people of Lot-AS to bring their chastisement upon them at the seventh Ruku of Surah HOODH (and it would come ahead at this Surah i.e. HIJR too); Al-Hamdu Lillah; and Allah has chosen Muhammad PBUH as His Messenger and He has provided him His message by the angel Gabriel-AS (that is the Guidance to the right path) and he would not come at the view of other persons; AAYAT-9 of Surah HIJR is most notable that gives the message that Allah would totally safeguard the message that He has provided to Muhammad PBUH (i.e. the Holy Book Quran); it is named as AD-DHIKR (the Reminder) here and this needs some detail; note that this name tells us that everyone has the sense of recognition for the Truth (named FITHRAT) due to the covenant taken from each and every person before the life at the world, in the world of Spirits and that sense is addressed by the Holy Book Quran when it presents the fundamental teachings of Islam so in this meaning, it actually is the Reminder to that covenant that is recognized by the Man inside; Al-Hamdu Lillah; Surah AARAAF-172 reads, "and when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own

souls -am I not your Lord?; -they said -yes -we bear witness; lest you should say on the day of resurrection that surely we were heedless of this"; so this is the covenant that Allah has taken from each and every person before his/her life at the world and he/she needs the highest of attention to it; Al-Hamdu Lillah; as no more of the Messengers of Allah would come at the world because the Prophet Muhammad PBUH was the last of Messengers, the Message of Allah exists written with us all in the form of the Holy Book Quran and Allah has taken the responsibility for its protection upon Himself so that His Word (that He gave to Adam) is not violated that he would keep the Truth always clear for all to accept or to reject so no injustice takes place when He judges all persons at the time of HASHR; everything that was related to the protection of its text and its meaning was given protection; there were such people who wrote it beautifully with utmost care at all times and places even before the printing manner for it was available by the will of Allah and there stood people namely HUFFAZ from the very time of its descent that still stand for it by the will of Allah so these HUFFAZ remembered it amazingly word by word by heart; Ahadith, that reported the SUNNAH of the Last Prophet Muhammad PBUH and explained the Holy Book Quran most clearly, remained most secure at the good books that the compilers of Ahadith compiled for them (that the students of Islam learn beautifully at different Islamic schools) by the will of Allah so that the clarification of it remains available at all times and places; its language Arabic still is very much active language of the world by the will of Allah and in fact, the Holy Book Quran receives, and has always received, the most-high value in the Arabic literature; note also that Allah protected the Muslims from the enemy when they had put the Holy Book Quran into



practice individually and collectively with fervor and this tells in most clear terms that whoever and whatever relates to it, Allah would certainly provide security for all such as He has taken the provision of the security of the Quran as His responsibility; this also is undeniable fact (which also expresses its security that Allah has provided to it) that the disbelievers have always remained unable to imitate the Quran as it has amazing integrity not only in its meanings but also in its words; so the AAYAT implies that there is no need to take anything else but the Quran for the Guidance to the right path by the assistance of the SUNNAH and that tells most clearly that Muhammad PBUH was and is the last of Messengers of Allah to all peoples of the world, that come after him at any of times and at any of places in the world to live-on their lives; Al-Hamdu Lillah; the next four AAYAAT tell that Allah had sent many of His Messengers before him in all different peoples that had scattered upon all over the land; but whenever any of Messengers of Allah came to any of those peoples, they mocked him in different ways and so Allah made their inclination to mock the true guidance as common pattern of their response to the Messengers; so these disbelievers too would not generally believe in the true guidance that the Quran provides as such has been the manner of the previous peoples that have passed (and that manner has affected these disbelievers which ultimately led many of those previous disbelievers to elimination); these disbelievers have reached such height of disbelief that even if Allah opens one of the gateways to the heaven just above and they keep mounting to its space, they would say unashamedly that their eyes are intoxicated, rather they have become enchanted; this tells that they are not ready to accept Islam even if they get any of the most valid reasons for its

acceptance because they would give an aspect of doubt to such valid reasons even, and then they would continue on with their rejection of Islam; these last AAYAAT of the Ruku tell that if they do intend to believe in Islam, they would do it by the good teachings that Muhammad PBUH provides to them and if they ask to believe in Islam by some observation of their own, they actually indicate that they have no intention to believe; they need to leave all arrogance and surrender unconditionally to Allah as He only has all the true authority; Al-Hamdu Lillah.

### HIJR-The Second Ruku

16. And certainly We have made strongholds (mansions of heavenly bodies) in the heaven and We have made it fair-seeming to the beholders.

17. And We guard it against every accursed Satan,

18. But he who steals a hearing, so there follows him a visible flame.

19. And the earth-- We have spread it forth and made in it firm mountains and caused to grow in it of every suitable thing.

20. And We have made in it means of subsistence for you and for him for whom you are not the suppliers.

21. And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure.

22. And We send the winds fertilizing, then send down water from the sky above and then give it to you to drink; and it is not you who are the holders of the store thereof.

23. And most surely We bring to life and cause to die and We are the heirs.

24. And certainly We know those of you who have gone before and We certainly know those who shall come later.

25. And surely your Lord will gather them together; surely He is Wise, Knowing.

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The first three AAYAAT of this Ruku tell about many of mansions of heavenly bodies at the space as seen from the earth that Allah has beautified; that space has places in them (that are near to earth) that the angels guard so that the Jinn do not get access there and hear their conversation about some event to occur at the near future from which the Jinn would deduct some important happening to occur in general somewhere at earth; note that Allah created the Jinn from the fire mainly as He created the Man from the black mud that ultimately transformed to the sounding clay; they are among the three of creation that possess the awareness of the self; these three are Angels, Jinn and the Man and Allah has given the last two among them the free-will to apply in practice to gain the pleasure of Allah by that; Al-Hamdu Lillah; there are good and bad in Jinn just like human beings (though bad ones are much more in Jinn that are also called as SHAYATIN) and they possess the physical strength much more than human beings; they do not attack men even when they are much stronger as angels are guarding the people by the command of Allah who are more powerful even in the physical strength than Jinn and moreover, men are given much more spiritual power than them indeed (see also the note on the fourth Ruku of Surah BAQARAH); however, if the Jinn become bold enough to approach the angels at the sky near the earth (to which they have access) and steal some of their conversation to get some idea of something to happen somewhere at the near future then as they run back with it to the earth, a flame follows them on their way

back to eliminate them at the space before they return to earth; about the flame that manifests at the space, please note the issue as defined today that when a meteoroid enters the atmosphere of the earth at a speed in excess of 20 km/s, the heating due to the speed of that object towards the earth (because of its kinetic energy), produces the flame of light as it glows and leaves the trail of glowing particles at its passage; it is then commonly referred to as the "shooting star" (and if it collides with the ground, it is meteorite); note also that when many of meteoroids appear nearly at the same time and nearly at the same space in the sky, it is called the meteor-shower and this occurs even at the day-time; due to this phenomenon, the comment on these AAYAAT needs much insight yet I, MSD, insha-Allah would present their meaning without discard of the ancient commentaries upon it, with total attention towards Allah, the true Lord; Al-Hamdu Lillah; the notable points at this matter is that Allah has beautified the sky by stars at all places as seen from the earth at the night and it extremely pleases the sight of the onlooker; the second point is that Allah has set angels at the guard at posts at the sky near to earth (so the pronoun denotes "SAMAA" i.e. the sky above at AAYAT-17 as in the previous AAYAT where it also denotes the sky above; however, AAYAT-17 implies the space near to earth) so that the evil Jinn do not approach the places therein and steal any of the conversation of angels that discloses some event of the near future to happen somewhere at the earth; the third point then is that the angels talk about some events to come (which they are not prohibited to talk about) as they know them because Allah has given that awareness to them; the fourth point is that the evil Jinn (i.e. Satan) that defy the commands of Allah, have the power to approach them, see them and hear them; the fifth

point is then that they were disallowed their easy approach to angels since the most ancient times (as Surah JINN tells explicitly and we would see that very soon at our discussion ahead insha-Allah; note that even then they were disallowed any access to far-off distance i.e. Allah had bound them to remain much inside the solar system at their flight at space); the sixth point is that even if after the curtailment of their approach to angels, they do come near to their sites gathering their courage with boldness and then manage to steal some of their speech, the flame of the meteoroid follows them and destroys them at space; Al-Hamdu Lillah; the seventh point is that the AAYAT tells about the evil Jinn that they are accursed as they are burnt by the flames that get them; the eighth point is that the flaming meteors are at the space all the time falling towards earth so this means that the flame captures whatever is at its passage and the AAYAT implies that it happens as the fact of the matter that they follow the Jinn running away to earth and it is not that they specifically target the Jinn only like the guided missiles (though there is some probability that they have inclination to them as the fire they manifest might have attraction to the fire that the Jinn have in their creation); keeping these points in view, the feasible interpretation of these AAYAAT is much possible insha-Allah; note that Surah JINN tells about the group of Jinn which had heard the beautiful AAYAAT of the Quran and there we find that they mentioned in their comments on what they heard, "and that we sought to reach heaven (SAMAA i.e. the sky above near to earth), but we found it filled with strong guards and flaming stars; and that we used to sit in some of the sitting-places thereof to steal a hearing, but he who would listen now would find a flame lying in wait for him (as he runs back to earth)" (JINN-8 & 9); this

explains the fifth point that there was some period of time at the ancient times before the last Prophet Muhammad PBUH when the Jinn used to go to the sky near to earth with not much hardship and listen to the speech of the angels but then, the situation changed and Allah commanded the angels for more alertness at guard and the flames then multiplied highly in quantity; it certainly is not possible to approximate the period of time for it yet it might fall between 1000 BC (from whence the quantity of flames began to rise) and then it reached its height at the times of Muhammad PBUH; note that it is reported at some ancient writing (though this is not much authentic) that one of the good Muslims saw one of the Jinn alone at SALAH after much time of passing-away of the Prophet PBUH and he was able to communicate with that Jinn after that Jinn had finished his SALAH who told him that he was one of those Jinn that were in that group which had heard Muhammad PBUH reciting the Quran and he also told him that before him, he had seen Jesus Christ-AS too (reported at SIFATUS-SAFWAH by Ibne-JAUZI); now, keeping these points in view, the AAYAAT at the beginning of Ruku say, "and certainly We have made BURUJ (mansions of heavenly bodies) in the heaven (the sky above as seen from earth) and We have made it beautiful to the onlookers; and We guard it against every accursed Satan (by the angels at posts at the sky near to earth so that the evil Jinn i.e. the Satan are unable to hear any significant event relating to future); but he who steals a hearing (from the conversation of angels at posts), so there follows him a visible flame (of meteoroids as he runs back to earth because the meteoroids are always falling towards the earth and they have increased much from the ancient times that mostly eliminate him at space)"; see also Surah SAAFFAAT-6 to 10 which also present

the matter in the same manner as we find at these AAYAAT here where AAYAT-6 tells clearly that the sky related to this matter is the sky near to earth and the basic adornment of this sky is by KAWAKIB (that presumably indicates the planets of the solar system); so this is the feasible interpretation for these AAYAAT at HIJR that the study brings at fore but the last of statements to this all is that most certainly, Allah knows better; Al-Hamdu Lillah; all must always remember this fact that we read the Quran for the Guidance to the right path because the only aim of life, that the Man has (like all other creation of Allah), is to get the pleasure of Allah by total surrender to Him and besides this, there is no other aim of life (see Surah ZAARIYAAT-56) and so whatever other things of knowledge that come to us by the Quran, they come as bonus to us so that we see the integrity at all things at the universe that truly recognizes Allah as the Creator of all things with all authority and that also truly realizes that He only is the true Lord; Al-Hamdu Lillah; note here that though Surah BURUJ mentions BURUJ at it first AAYAT (where Allah has taken the oath of them) yet Surah FURQAN explicitly mentions them at AAYAT-61 which says, "Blessed is He Who made BURUJ (mansions of heavenly bodies) in the heaven and made therein the lamp (i.e. the sun) and the shining moon"; note also that SAMAA (i.e. the heaven in singular) comes in the meaning of the sky above (which refers to the sky above as seen from earth or the sky above that is near to earth that includes even the space from where the rain descends); note also that at AAYAT-12 at Surah HA-MEEM AS-SAJDAH, it comes by the meaning of each of skies that are above where it reads, "then He ordained them seven heavens in two days and inspired in each heaven (SAMAA) its mandate; and We decked the nether heaven (SAMAA related to earth) with lighted bodies,

and rendered it inviolable; that is the decree of the Mighty, the Knower"; Al-Hamdu Lillah; the next couple of AAYAAT here at HIJR that are 19 & 20 tell about the earth, "and the earth-- We have spread it forth and made in it firm mountains and caused to grow in it of every suitable thing (in due balance); and We have made in it means of subsistence for you and for him for whom you are not the suppliers"; these AAYAT tell clearly what many other of AAYAAT in the Quran have also told explicitly with the expression of the fact that He has especially assigned the sun and the moon to work for the necessary safety of the mankind; we have seen that the last three AAYAAT of the fifth Ruku at Surah IBRAHIM tell us, "Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you; and He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day; and He gives you of all that you ask Him (i.e. whatever your sustenance needs); and if you count Allah's favors, you will not be able to number them; most surely (most of) the mankind is very unjust, very ungrateful" (Surah IBRAHIM-32, 33 & 34); note that the words "and caused everything to grow in it as MAUZUN (i.e. in due balance)" indicates that Allah has measured every crops that come by necessity for the human beings at earth and they also remain complementary to the earth itself as the word MAUZUN is related not only to crops but also to spreading forth of the earth and to making of mountains too; Al-Hamdu Lillah; Allah has provided ease at the earth for all of the mankind to earn their sustenance with moderate efforts when they coordinate to



each other with care and not only for them but He has provided sustenance to all of His creation that is at waters, at earth or/and fly at above these areas (i.e. birds) with efforts that they are able to bear; Al-Hamdu Lillah; AAYAT-21 gives some detail for the word MAUZUN as it reads, "And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure"; Allah provides things necessary for the life at the earth from His treasures according to the requirement of that examination which He takes of the mankind and the water-cycle is an important feature to observe this measure; Al-Hamdu Lillah; AAYAT-22 indicates the water cycle by the statement that "and We send the winds fertilizing, then send down water from the sky above and then give it to you to drink; and it is not you who are the holders of the store thereof"; note that the clouds that wander on slowly between the earth and the heaven (at the nearest part of it to the earth), rise due to the condensation of water particles inside and these clouds produce steady rain or snow and they often are referred to as nimbostratus clouds; they store much of waters and the huge mountains store that too at their peaks and the wells too where that flows beneath the surface; the winds steer the clouds to places where they release the waters and they also transfer pollen grains of plants in the manner that they fertilize (i.e. pollination) and come to use for the mankind and other of creation of Allah; note that the rain-water is the most pure water to drink and Surah MURSALAAT points this out, "have We not made the earth to draw together to itself, the living and the dead, and made therein lofty mountains, and given you to drink of sweet water?" (MURSALAAT-25, 26 & 27); Al-Hamdu Lillah; the last three AAYAAT of this Ruku at HIJR tell that Allah would ultimately raise all of the mankind and all of the

Jinn from dead where they would see their respective accounts of deeds that they had done at the world and they would get their respective results on that basis; these three AAYAAT that are 23, 24 & 25 read, "and most surely We bring (every person) to life and cause to die and We are the heirs; and certainly We know (you all and) those of you who have gone before (i.e. all those who are dead at this time when this AAYAT descends) and We certainly know those who shall come later (in time to the world); and surely your Lord will gather them together (at the grounds of HASHR); surely He is Wise (so your efforts would affect the destiny of the world only as He wills for it), Knowing (so nothing is out of His knowledge though it is of past or present or future)"; most certainly, Allah only has all the true authority, Al-Hamdu Lillah.

### HIJR-The Third Ruku

26. And certainly We created the Man by clay that gives forth sound, from black mud that had altered.

27. And the jinn We created before, of intensely hot fire.

28. And when your Lord said to the angels: Surely I am going to create a mortal by clay that gives forth sound, from black mud that had altered.

29. So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him.

30. So the angels made obeisance, all of them together,

31. But IBLIS (did it not); he refused to be with those who made obeisance.

32. He said: O IBLIS -what excuse have you that you are not with those who make obeisance?

33. He said: I am not such that I should make obeisance to a mortal whom Thou hast created of by clay that gives forth sound, from black mud that had altered.
34. He said: Then get out of it, for surely you are driven away:
35. And surely on you is curse until the Day of Judgment.
36. He said: My Lord -then respite me till the time when they are raised.
37. He said: So surely you are of the respited ones
38. Till the period of the time made known.
39. He said: My Lord -because Thou hast made life evil to me, I will certainly make (evil) fair-seeming to them on earth, and I will certainly cause them all to deviate
40. Except Thy servants from among them, the devoted ones.
41. He said: This is the right way with Me:
42. Surely, as regards My servants, you have no authority, over them except those who follow you of deviators.
43. And surely Hell is the promised place of them all:
44. It has seven gates; for every gate there shall be a separate party of them.

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This Ruku provides the narration of Adam and IBLIS for the third time that we have read previously at Surah BAQARAH and Surah AARAAF (please read the supplementary note at AAYAT-11 at the second Ruku of Surah AARAAF to study this event in some detail); here the notable point which the Ruku explicitly provides, is that Allah mentions the matter by which He created Adam that relates to his physique but He commanded the angels to prostrate to Adam only after He had blown the spirit unto him by His blessed command; Al-Hamdu Lillah; the supplementary note at the second

Ruku of AARAAF suffices for the comments on this Ruku but I, MSD, would insha-Allah add some complementary remarks to that note as presented by this Ruku; note for the first four AAYAAT here that AL-INSAAN (the Man) means the first of mankind whom Allah created (i.e. Adam-AS) from sounding clay that had come forth by the black mud altered (as massive period of time passed on it); JAANN at the second AAYAT means the first of Jinn (that was created many centuries before Adam) whom Allah created by such fire that had extreme latent heat in it; the third AAYAT has the word BASHAR (the mortal i.e. mainly the physical form of human); note that the difference between INSAAN and BASHAR is that the former term includes also the spirit but the latter presents its body-form where there is not much concern to the spirit he has in him; note that Allah commanded the angels to prostrate to Adam (to give him utmost respect) after He refines his physique and after that, He blows His spirit unto him and not before; note also that Allah commanded them for this prostration to provide respect to Adam and not for his worship as that only is for Allah, the true Lord; further, note also that Muhammad PBUH, the last Messenger of Allah, had prohibited any such gesture even for the respect of someone and I, MSD, had noted this also at the comment on AAYAT-100 at the eleventh Ruku of Surah YOUSUF that "from the times of Muhammad PBUH, the last Messenger of Allah, the practical set-up of Islam does not allow to fall prostrate to any of the creation of Allah for any reason whatsoever though at the times of Yousuf-AS, such prostration to show utmost regards to someone (without taking him equal in authority to Allah) was not prohibited"; Al-Hamdu Lillah; here, Allah mentions the material that He put to use in the creation of Adam as the AAYAT reads, "and certainly We created the Man by

clay that gives forth sound, from black mud that had altered"; this was presumably the last position of the material for his creation of BASHAR after which Allah refined his physique and then blew His spirit unto him; note that the spirit is something inside that totally recognizes Allah as His Creator who always has all His attributes and realizes that He only is the true Lord of all creation; so the Man with his spirit, has all the connection to Him with all his humane feelings inside; Al-Hamdu Lillah; the material that Allah put to use was TURAB (mentioned at AALE-IMRAN-59 which was the pure sand that He took by His will) then He changed it to TEEN (mentioned at AN'AAM-2 which was the muddy clay that took place by His will as He mixed TURAB with pure water); then He changed it to HAMA-EM-MASNUN (mentioned here at HIJR-26 which was the black mud that had altered in shape by the change of TEEN by His will with extreme period of time); then at the last stage, He changed the material by His will to SALSAAL (mentioned also at HIJR-26 which is the sounding clay; at Surah RAHMAN-14, it is defined as the sounding clay that is refined for pottery); note here that all these mention the stages of his material in use that were pure sand, muddy clay, extreme black mud that had taken place by alteration of the muddy clay and finally the sounding refined clay by which Allah created Adam-AS by His will; so these are not the stages of the man during his creation but the material of his creation had passed through such stages whereas each stage had most extreme period of time by the will of Allah; this is how the AAYAAT at places present it explicitly but after all said, the last thing to mention is that most certainly, Allah knows better; these four AAYAAT read, "and certainly We created the Man by clay that gives forth sound (i.e. the final form of the material for his physique which had resulted)

from black mud that had altered; and the jinn We created before, of intensely hot fire; and when your Lord said to the angels - surely I am going to create a mortal by clay that gives forth sound, from black mud that had altered; so when I have made him complete (i.e. refined him in his parts) and breathed into him of My spirit, fall down (at that time only for his utmost respect) making obeisance to him"; Al-Hamdu Lillah; the next four AAYAAT read, "so the angels made obeisance, all of them together; but IBLIS (did it not); he refused to be with those who made obeisance; Allah said -O IBLIS -what excuse have you that you are not with those who make obeisance?; he said -I am not such that I should make obeisance to a mortal whom Thou hast created of by clay that gives forth sound, from black mud that had altered"; these AAYAAT tell that when Allah ordered the angels to give regards to Adam by prostration in front of him, they fell in prostration to fulfill the order given as they never disobey Allah; but there was a Jinn among them (as Surah KAHF tells explicitly) who did not obey this order; he was allowed to be in angels due to his obedience and worship of Allah but at this time, when with angels he also was included in this command, he showed extreme pride and refused to obey; Allah asked him why he did not obey (so Allah gave him the chance so that he may ask for mercy & obey); in reply, IBLIS said that he was better as Allah had created him by fire and Adam, Allah had created by the sounding clay resulting from the black mud; this was the reason he gave and refused to obey; AAYAAT ahead till the last of Ruku tell about the punishment Allah gave him then and about his reaction to it; taking the comments from the supplementary note at AAYAT-11 of AARAAF, note that the AAYAAT here tell that Allah canceled the permission He had given to him to stay among the angels and

He put His wrath upon him and gave the verdict on him for JAHANNUM (the hell-fire); hearing that verdict, IBLIS the Satan, got very angry and finding himself totally incapable of challenging Allah, the true Lord, he turned his anger towards Adam (the cause for his extreme insult there) and for his degraded position, for which he himself was to be blamed, he became the sworn enemy of the Man; this tells us an important thing that when the satanic person does wrong by his own doing, he puts the blame on someone else and tries to take his revenge due to his psyche of "I" and "me" from that person when that person seems to him lesser in power than him; he asked for the extension in time of his life that it may become very long so that he can misguide the people and make them also get the same verdict which he had received for his own self; however, Allah did not allow him to live at the life at the world up-to the day of the Resurrection as he had asked but allowed him his life up-to the day of the appointed time as AAYAT-38 presents the matter; this provides the hope that he would die much before the last day of the world insha-Allah; at that time, he had said that he would try to take all of the mankind that Allah had created for His worship only, to the hell-fire except for those exceptional persons that are most committed to the commands of Allah; he knew that they have physical needs and if he guides them to physical pleasures at height, he would be able to pursue them towards their base desires (to remain obsessed in seeking the pleasures of the life at the world mostly with the wishful thinking that they already have achieved salvation at the Day of Judgment because they believe in such persons that would provide them their salvation there); though Allah gave him extension in time of his life yet He also told him that it is not that he would take all of them to his satanic

manners but the fact of the matter is this that all would remain committed to Allah by ultimately asking Allah for His mercy on their wrongs (as the spirit inside the Man realizes the Truth clearly so most surely, he will not be able to misguide them to deviate truly from the way of Allah) but those who incline by his continuous pursuance to wrongs and then they deviate willfully to take his way without asking Allah for His mercy, they all will go with him in the hell-fire; the last AAYAT of the Ruku warns that the hell-fire has seven gates and for every gate there shall be a separate vast group of the disbelievers in the Truth according to the level of evil that they have put themselves upon; note that Surah NISAA states, "O you who believe - do not take the disbelievers for friends leaving away the believers; do you desire that you should give to Allah a manifest proof against yourselves?; surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them; except those who repent and amend and hold fast to Allah and are sincere in their religion to Allah, these are with the believers, and Allah will grant the believers a mighty reward; why should Allah chastise you if you are grateful and believe?; and Allah is the Multiplier of rewards; Knowing" (NISAA-144 to 147); certainly, Allah only has all the true authority; Al-Hamdu Lillah.

### HIJR-The Fourth Ruku

45. Surely those who guard (against evil) shall be in the midst of gardens and fountains:

46. Enter them in peace, secure.

47. And We will root out whatever of rancor is in their breasts-- (they shall be) as brethren, on raised couches, face to face.



48. Toil shall not afflict them in it, nor shall they be ever ejected from it.
49. Inform My servants that I am the Forgiving, the Merciful,
50. And that My punishment-- that is the painful punishment.
51. And inform them of the guests of Ibrahim:
52. When they entered upon him, they said, Peace. He said: Surely we are afraid of you.
53. They said: Be not afraid, surely we give you the good news of a boy, possessing knowledge.
54. He said: Do you give me good news (of a son) when old age has come upon me? -- Of what then do you give me good news!
55. They said: We give you good news with truth, therefore be not of the despairing.
56. He said: And who despairs of the mercy of his Lord but the erring ones?
57. He said: What is your business then, O apostles?
58. They said: Surely we are sent towards a guilty people,
59. Except Lot's followers: We will most surely deliver them all,
60. Except his wife; We ordained that she shall surely be of those who remain behind.

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The six AAYAAT at the start of the Ruku depict the pleasant life of those persons who had lived with TAQWA at the world that they would be at JANNAAT beneath which flow the beautiful streams; they would enter that wonderful place (the beautiful eternal gardens) in total peace without any fear; they would enjoy their sittings there at raised couches where they would talk pleasantly with each other without any grudge in their hearts as Allah would cleanse their hearts about each other if there were

any complaints between them; so it is possible that the persons, who enter those beautiful eternal gardens, have some complaints to each other (due to their tense relations at the life at the world) yet that would not stay there and they would speak pleasantly face to face with each other; so they would have no troubles of any sort there from each other nor would they ever be ejected from those beautiful eternal gardens as Allah would care most highly for them; Al-Hamdu Lillah; note about TAQWA that it means the attitude of the heart that comes by the true Belief upon Allah with both fear and hope towards Him when the person has totally thrown away all the worldly base desires and so that leads him to the most righteous deeds; all persons need to remember the event that relates to Adam-AS (and we have just read it in the previous Ruku for the third time) that when Allah sent him to the world, He told him that those among his descendants would get JANNAH, their actual dwelling place, who keep to righteousness in their belief and deeds but those who disbelieve and reject the true guidance, they would be put into the hell-fire; AAYAAT-49 & 50 ask Muhammad PBUH to inform all of mankind that Allah is Most Forgiving of their sins when they repent and He is Most Merciful to provide them all ease at the world and at AKHIRAT; but then they need to remember this too that His punishment too which He gives to wrong-doers, is most painful; so all the Muslims must have such hope to Allah that He would keep them safe from the Satan at all times and at all places as He cares for all persons even without their asking; however, with that, all Muslims must have fear of Allah too that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH (singular of JANNAAT); Al-Hamdu Lillah; Surah TOOR also notes the lives of the virtuous persons at

JANNAAT at its first Ruku from AAYAT-17 to its last AAYAT (that is AAYAT-28) where we learn about the living manner of the true Muslims at AKHIRAT (as we find here at HIJR) that they would be at JANNAAT (the beautiful eternal gardens of paradise) and would be enjoying the happiness there; they would be totally happy there because of the blessing of Allah for them and because Allah saved them from the punishment of the hell-fire; they would be allowed to eat and drink with all enjoyment there as they sit in couches that are set in rows because they had done the righteous deeds with the true belief; and Allah would wed them to HOORS (the most beautiful women at JANNAAT) who would have the most lovely wide eyes; note about HOORS that these fairest of women would be the dwellers of JANNAAT who would be included in the blessing for the virtuous men who achieve success at AKHIRAT and those righteous women too who had spent their lives in the most virtuous manner at the world, would enter JANNAAT where they would be transformed to most beautiful HOORS; these all good women would have purity in every manner and the women among them who receive it after their success at AKHIRAT, they would become companions to their respective husbands there so if the husband of a woman there is at the upper level, she would be raised to that level and if a woman is at the upper level there, her husband would be raised to that level so that they live-on together; note that the virtuous men would have more than one wife there but the virtuous women would remain attached to their respective husbands there; if the husband of any virtuous woman does not get his entry there, she would be married to one of the virtuous men who has received his placement there; this is due to the respective inclinations of both and Islam takes care to it not only for the life at the world here but also for

the true life at AKHIRAT; Al-Hamdu Lillah; Allah would provide them the most wonderful fruits and the most fine meat there extensively as they desire; they would playfully challenge each other there by grabbing the cup of wine, but there would not be any foul talks in that nor any cause of sin; note that consumption of the meat of birds (that have wings to fly with ease) at the world is not appreciable in Islam and note also that wines are totally disallowed at the world yet there at JANNAAT, Allah would provide that to them and that would be totally pure for all persons there as blessed foods and blessed drinks; Al-Hamdu Lillah; the next AAYAAT of the Ruku provide the event related to Abraham-AS when the angels came to him first when they were on the way to destroy the nation of Lot-AS by the command of Allah; note that I, MSD, have provided the necessary comments about this event at the supplementary note at AAYAT-69 that is in the seventh Ruku of Surah HOODH so please read that for the necessary comments on this Ruku of Surah HIJR that we study; Al-Hamdu Lillah.

### HIJR-The Fifth Ruku

61. So when the apostles came to Lot's followers,
62. He said: Surely you are an unknown people.
63. They said: Nay, we have come to you with that about which they disputed.
64. And we have come to you with the truth, and we are most surely truthful.
65. Therefore go forth with your followers in a part of the night and yourself follow their rear, and let not any one of you turn round, and go forth whither you are commanded.

66. And We revealed to him this decree, that the roots of these shall be cut off in the morning.
67. And the people of the town came rejoicing.
68. He said: Surely these are my guests, therefore do not disgrace me,
69. And guard against (the punishment of) Allah and do not put me to shame.
70. They said: Have we not forbidden you from (other) people?
71. He said: These are my daughters, if you will do (aught).
72. By your life! they were blindly wandering on in their intoxication.
73. So the rumbling overtook them (while) entering upon the time of sunrise;
74. Thus did We turn it upside down, and rained down upon them stones of what had been decreed.
75. Surely in this are signs for those who examine.
76. And surely it is on a road that still abides.
77. Most surely there is a sign in this for the believers.
78. And the dwellers of the thicket also were most surely unjust.
79. So We inflicted retribution on them, and they both are, indeed, on an open road pursued.

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The Ruku states that the angels came to Lot's residence and as he met them, he saw that they were outsiders who did not belong to the area so he addressed them that they were strangers to the place; knowing the nation he was in, he worried about their welfare but they put him at peace by telling him clearly that they were angels who had come to put severe punishment on the nation he was in; that punishment is certain to fall upon them and they

certainly are most truthful to him about that; note that those people used to live at Sodom and Gomorrah at south of the dead sea and they were extremely filthy persons who used to commit the heinous sin of sodomy among the men; Lot actually did not belong to that nation but Allah sent him as His Messenger to them and he tried his best to reform them of this heinous sin but to no avail; in fact, they intended to expel him from their city just because he challenged their filth; the angels told him to leave the area at some time of the night and he would move on behind of them to see that all of his followers move on towards the destination to which they had to go (i.e. Syria); note that it is mentioned that there were only his daughters with him that left the area and even his wife remained among that nation which Allah punished most severely; however, before the angels introduced themselves to Lot-AS and directed his action ahead to safety, those sinful people came to his residence rejoicing upon the news that there were some handsome visitors at the residence of Lot; he defended them the best he could by saying that these are his guests so they should not disgrace him among his guests and they should fear Allah and should not belittle him; but those people were so given to their filthy desire that they answered him not to become hindrance to them in this matter; Allah has taken here the oath of the life of Muhammad PBUH which also is one of His blessings upon him and it also indicates to him that he would go on with his task of spreading Islam even when the response of some wrong persons is most adverse to it; note that Lot-AS had clearly indicated to them that Allah had provided women to them (he mentioned them as his daughters because the Messenger of Allah is the spiritual father to the nation) whom they would rightfully take as their wives and fulfill their desire in the righteous

manner; then as the angels assured him that they are unable to harm them in any manner and provided him the necessary direction to safety, he was calm and certainly grateful to Allah; then Allah told him that they would be finished as the dawn draws upon them and AAYAT-74 says, "thus did We turn it upside down, and rained down upon them stones of what had been decreed"; AAYAAT ahead tell that therein verily are many of signs for those who may read the signs (in history) that would lead towards the mending of their manners because it surely is at such roads near to which people still pass at their travels; even the believing Muslims would praise Allah as they see by history that He keeps the ultimate safety for the righteous persons only; the last couple of AAYAAT of the Ruku read, "and the dwellers of the thicket (i.e. the people of SHOAIB-AS) also were most surely unjust; so We inflicted retribution on them, and they both (the place of the people of Lot-AS and the place of the people of SHOAIB-AS) are, indeed, on an open road pursued"; note that SHOAIB was sent to such people too who lived at woods and because of their disbelief to his teachings of Islam, they were destroyed by the cloud that came as canopy to their area and caused fire there that burnt them to death (read also the tenth Ruku of Surah SHUA'RAA); certainly, Allah only is the true authority; Al-Hamdu Lillah.

### HIJR-The Last Ruku

80. And the dwellers of the Rock certainly rejected the apostles;
81. And We gave them Our AAYAAT, but they turned aside from them;
82. And they hewed houses in the mountains in security.
83. So the rumbling overtook them in the morning;

84. And what they earned did not avail them.
85. And We did not create the heavens and the earth and what is between them but in truth; and the hour is most surely coming, so turn away with kindly forgiveness.
86. Surely your Lord is the Creator of all things, the Knowing.
87. And certainly We have given you seven of the oft-repeated (verses) and the grand Quran.
88. Do not strain your eyes after what We have given certain classes of them to enjoy, and do not grieve for them, and make yourself gentle to the believers.
89. And say: Surely I am the plain warner.
90. Like as We sent down on the dividers,
91. Those were who made the Quran into shreds.
92. So, by your Lord, We would most certainly question them all,
93. As to what they did.
94. Therefore declare openly what you are bidden and turn aside from the polytheists.
95. Surely We will suffice you against the scoffers
96. Those are who have set up another god with Allah; so they shall soon know.
97. And surely We know that your breast straitens at what they say;
98. Therefore celebrate the praise of your Lord, and be of those who make obeisance.
99. And serve your Lord until there comes to you that which is certain.

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The last Ruku begins with the narration of the dwellers of the Rock (i.e. the people of SALEH-AS) who were destroyed by an



earthquake because of their disbelief in the fundamental teachings of Islam; the previous Ruku told about the people of Lot-AS (who was the Messenger of Allah at the times of Abraham-AS) and about the people of SHOAIIB-AS (who was the Messenger of Allah after him) and this Ruku tells about the people of SALEH-AS who was His Messenger before him; the five AAYAAT at the beginning of the Ruku read, "and the dwellers of the Rock (i.e. THAMUD, the people of SALEH) certainly rejected the apostles (as to disbelieve in one of Messengers of Allah is to disbelieve in all of them as the good teachings of all of them were the same); and We gave them Our AAYAAT (among them was the amazing she-camel), but they turned aside from them (and even killed the she-camel); and they hewed houses in the mountains in security (as they had such strength & skill & secured space); so the rumbling (of the earthquake) overtook them in the morning (as Allah sends His punishment at hours when the disbelievers are most relaxed); and what they earned did not avail them (so their strength, skill and security could not help them against the severe punishment that Allah sent upon them)"; Al-Hamdu Lillah; the next couple of AAYAAT tell that Allah has created the heavens and the earth and all that is between them with set principles for them; He has put it in their make that the Hour (the last day of the world) would certainly take place; therefore O Muhammad PBUH - live with forgiving attitude towards their disbelieving attitude as they certainly would face their doings; Allah has created all the creation and He certainly knows who would commit to what; note that when we Muslims need to say that Allah has created all things, we need to say it in the manner denoted here at AAYAT-85 that Allah only has created the heavens and the earth and what is between them; this is the manner He has provided us to

mention all of His creation; Al-Hamdu Lillah; the AAYAT ahead says that Allah has provided Muhammad PBUH (and all true Muslims through him), with the highest of His blessings that is Surah FATIHA which is oft-repeated (at SALAH) and He has also provided the Holy Book Quran in answer to the plea of Muslims therein for the true guidance; Al-Hamdu Lillah; AAYAT-88 tells his virtuous attitude as the Messenger of Allah that he would show, as it reads, "do not strain your eyes after what We have given (from the worldly assets) certain classes of them (i.e. the disbelievers) to enjoy, and do not grieve for them (i.e. on their disbelief which would cause them extreme agony at AKHIRAT), and make yourself gentle to the believers (as they have accepted the true guidance that you have presented to them)"; Al-Hamdu Lillah; from AAYAT-89 to the last of the Surah, Allah asks Muhammad PBUH, the last of His Messengers, to fulfill his liability and provide the true guidance to all persons without any care to what attitude they take towards it; he needs to avoid such situation where the disbelievers get proximity to him yet he would provide the true guidance to all persons as better as he can; Allah would save him from any physical trouble from all those disbelievers who mock the teachings of Islam but he needs to tolerate their adverse speech for now for which the cure is to praise Allah all the time by all good manner and to read on SALAH as much as possible; he would remain His committed slave right up-to the certain event (i.e. his death) that would come to him, and certainly forever to eternity; these AAYAAT read, "and say (O Muhammad PBUH) -surely I am the plain warner (like other of Messengers of Allah and I provide the warning) like as Allah sent down (i.e. in the Pentateuch) on the dividers (i.e. the Jews) because those were persons who made the Quran (i.e. its most

good teachings especially the Ten Commandments and the commands of financial nature that were also present there at the Pentateuch) into shreds (taking the commands of Allah that they found easy to practice and leaving those of His commands that they found difficult to practice due to their attachment to the world); so, by your Lord (Who actually decides for everything that takes place at the world anytime anywhere), He would most certainly question them all (at the Day of Judgment), as to what they did (so they would most certainly face their wrong-doings); therefore declare openly what you are bidden and turn aside from the polytheists (never letting them have any proximity to you); surely We will suffice you against the scoffers (so they would remain unable to hurt you physically in such manner that you become unable to fulfill your liability); those are who have set up another god with Allah so they shall soon know (what extreme wrong they have committed themselves to); and surely We know that your breast straitens at what they say; therefore (for the cure of this trouble) celebrate the praise of your Lord (all the time as much as humanly possible), and be of those who make obeisance (by reading on SALAH that he did use to read much more than obligatory especially at nights); and serve your Lord until there comes to you that which is certain (i.e. your death and even after that to eternity); Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada

*Here our study of HIJR ends; Al-Hamdu Lillah*

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## Surah NAHL

(Consists of 16 Ruku; MK-9)

### NAHL-The First Ruku

1. Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him).
2. He sends down the angels with the inspiration by His commandment on whom He pleases of His servants, saying: Give the warning that there is no god but Me, therefore be careful (of your duty) to Me.
3. He created the heavens and the earth with the truth, highly exalted be He above what they associate (with Him).
4. He created man from a small seed and then he is an open contender.
5. And He created the cattle for you; you have in them warm clothing and (many) advantages, and of them do you eat.
6. And there is beauty in them for you when you drive them back (to home), and when you send them forth (to pasture).
7. And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Compassionate, Merciful.
8. And (He made) horses and mules and asses that you might ride upon them and as an ornament; and He creates what you do not know.
9. And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright.

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The Surah starts with the statement that "Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him)"; the commandment here means His decision for the destruction of the polytheists if they do not comply to the Truth which Allah has provided to them by His last Messenger Muhammad PBUH, that would fall upon them as its time comes and that time is not far-away; Al-Hamdu Lillah; it tells about TAUHID which means that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord so the people should always obey Him in all His commands; Al-Hamdu Lillah; the next AAYAT complements it that when the people get His message (i.e. by WAHI that He sends to His chosen Messenger, by angels generally by Gabriel-AS), they should accept it and be obedient to Allah because then if they do not comply to the message that He has provided to them, they surely would see the destruction soon; the term that the AAYAT uses is ROOH to mention WAHI i.e. revelation to His Messenger by His commandment; note that WAHI is a thing of AALAM-e-AMR (the world of Command) and not of AALAM-e-KHALQ (the world of creation) and angels and the human spirit are also related to AALAM-e-AMR; the human-physique is related to the earth and its food in essence comes from the earth but the human spirit has come from AALAM-e-AMR and so it needs WAHI to satisfy it truly; when the pure human spirit got acceptance at the court of Allah when Messengers were still coming to the world (but after the Last Prophet Muhammad PBUH, there is no Messenger to come and as such, the WAHI has ceased to come after him), Allah sent WAHI

to such pure human spirit directly at heart (as with Jesus Christ-AS and this includes dreams too as with Abraham-AS) or talked to him from behind some veil not coming at fore (as with Moses-AS) or by sending an angel to him that addressed his spirit (as with Muhammad PBUH); all these three would be named as ROOH i.e. the pure human spirit, WAHI and Gabriel-AS (who is noted even in this very Surah NAHL as the holy spirit at AAYAT-102); note that the pure spirit of the Messenger recognized WAHI well when it got that and even the angel when it saw that, as they all belong to the same sphere of life that is AALAM-e-AMR (see also Surah SHURA-51 & 52); Al-Hamdu Lillah; the six AAYAAT ahead in the Ruku from AAYAT-3 to AAYAT-8 tell that Allah has created all things of the world that secures the life of the mankind which also Allah has created as certainly He only is the Creator while all other than Him, is His creation only; Al-Hamdu Lillah; so this Surah i.e. NAHL asks high attention towards the examination that all persons are going through at the world to show that they truly deserve JANNAH for which Allah has provided all of them with all their necessary requirements; there are such AAYAAT in the Quran that have told clearly that Allah has made His creation to work for the benefit of the Man (see for instance Surah JATHIA-12 & 13 and Surah IBRAHIM-32 & 33 & 34) so that he finds convenience in virtuous living according to the fundamental teachings of Islam and here also, there is the indication to that; these AAYAAT read, "He created the heavens and the earth with the truth (i.e. set principles to follow), highly exalted be He above what they associate (with Him); He created man from a small seed and then he is an open contender (as many of them live such lives that challenge the obvious commands of Allah); and He created the cattle for you (sheep, goats, camels and cows); you have in

them warm clothing (to save yourselves from the cold weather) and advantages (other than that as getting milk from them), and of them do you eat; and there is beauty in them for you when you drive them back (to home as even their walk seems pleasant), and when you send them forth (to pasture at the early part of the day); and they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Compassionate, Merciful; and (He made) horses and mules and asses that you might ride upon them and as an ornament (though you would avoid the eating of them); and He creates what you do not know (for you to ride and as ornaments for you that would take place at the future)"; note about this last part that it allows some manifestation of beauty of some assets that are in the possession of the Muslim person but he needs to take care that it does not mean that he becomes show-off by their manifestation but it tells that whatever manifests normally in the ordinary living, it does not put any blame to him; also, the words "He creates what you do not know" are important as they note that there would take place such things for the riding of men and as their ornaments, which would provide ease to them in going to places by moving at high pace and even though these things seemingly came about by efforts of men but they needed the will of Allah to come about so these words mention them in the manner that "He creates what you do not know"; this was the best of expression then for vehicles that we find around at present with us and though the AAYAT allows their use but that issue certainly needs to follow the general rule that they would not become excessive in use; I, MSD, would mention air-planes especially (without providing any detail to it here) that we need to use them only for the travel to far-off places and not for the change in area at local places while

we need to abandon space vehicles completely; Al-Hamdu Lillah; the last AAYAT of the Ruku tells about the will of Allah that He has set this world up to see how the person gives the examination that Allah has asked from him; the success at this exam (for which Allah has provided all answers at the Quran to make it an open-book exam) would bring him the most pleasant life in JANNAH at AKHIRAT forever and the failure would be total loss for him that would lead him to the hell-fire; He could have made everyone to take the true guidance but due to the exam for which he has set up everything at the world, He would bring the true success only to His true slaves at the day when He would announce all of results; His ultimate judgment is at AKHIRAT, the Day of Judgment; Al-Hamdu Lillah.

### NAHL - The Second Ruku

10. He it is Who sends down water from the cloud for you; it gives drink, and by it (grow) the trees upon which you pasture.

11. He causes to grow for you thereby herbage, and the olives, and the dates, and the grapes, and of all the fruits; most surely there is a sign in this for the people who reflect.

12. And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for the people who ponder;

13. And what He has created in the earth of varied hues most surely there is a sign in this for the people who are mindful.

14. And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which



you wear, and you see the ships cleaving through it, and that you might seek of His bounty and that you may give thanks.

15. And He has cast great mountains in the earth lest it might convulse with you, and rivers and roads that you may go aright,

16. And landmarks; and by the stars they find the right way.

17. Is He then Who creates like him who does not create? Do you not then mind?

18. And if you would count Allah's favors, you will not be able to number them; most surely Allah is Forgiving, Merciful.

19. And Allah knows what you conceal and what you do openly.

20. And those whom they call on besides Allah have not created anything while they are themselves created;

21. Dead (are they), not living, and they know not when they shall be raised.

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The second Ruku continues mentioning the benefits that Allah has provided to the mankind by His creation; AAYAAT-10 & 11 mention the rainwater that is pure water to drink and that causes the trees to flourish; Allah grows the crops and many different fruits by that water (here olives & dates & grapes are mentioned specially with the mention of other fruits in general) and the observant persons need to reflect on this (as it has the sign, mentioned here in singular, to appreciate the beautiful set-up that Allah has provided for the benefits of the mankind); AAYAT-12 tells that He made the night and the day and the sun and the moon subservient to the mankind so that these all benefit the mankind in the best way and the stars too are made subservient by His commandment as they manifest their beauty at the sky above (so there are many of signs, mentioned here in plural, in these for the

people who ponder to appreciate the beautiful set-up that Allah has provided for the benefits of the mankind); AAYAT-13 says "and what He has created in the earth of varied hues most surely there is a sign in this for the people who are mindful"; this includes all animals and birds and insects plus their habitats that are jungles & trees & sands in which the mindful persons would find the sign (mentioned here in singular) to appreciate the set-up that Allah has provided for the mankind at the earth; note that these all clarify the statement that AAYAT-3 gave that "He created the heavens and the earth with the truth (i.e. set principles to follow), highly exalted be He above what they associate (with Him)"; AAYAAT ahead in the Ruku also clarify this statement in the most notable manner to guide the persons having intelligence towards the fundamental teachings of Islam, as their message read it well certainly; Al-Hamdu Lillah; the next three AAYAAT that are 14 & 15 & 16 tell about the benefits to the mankind from the creation of Allah respectively at the waters and at the earth and at the sky above in addition to what is previously mentioned; Al-Hamdu Lillah; these three AAYAAT read, "and He it is Who has made the sea subservient that you may eat fresh flesh (i.e. fish) from it and bring forth from it ornaments which you wear (i.e. the pearls that come from it; mostly, pearls are made by oysters for their own safety in either the freshwater or either the saltwater and taking them with care does not threaten their lives), and you see the ships cleaving through it (as Allah has set such laws that include even buoyancy), and that you might seek of His bounty (i.e. the necessary assets of use at life in plenty by sea voyages) and that you may give thanks (for all these provisions that Allah has given you and whatever more you achieve by putting these provisions in use); and He has cast great mountains in the

earth lest it might convulse with you (so they work as very long highly strong pickets to the earth), and rivers and roads (naturally) that you may go aright; and landmarks (along these rivers & roads that are often close to each other to guide you at your travel); and by the stars (the persons that are very good at navigation) they find the right way (in the physical sense)"; Al-Hamdu Lillah; note that there are many people at the world today who consider that what understanding they would get by physical means, they would rely upon that only; so they have much difficulty with AAYAAT that indicate mountains as the strong pickets to earth so that it does not convulse and with AAYAAT that indicate heavens as seven of them above and other of such matters that do not come in-line with their physical perception (at-least not to this time); as the good Muslims believe in the Quran with most high commitment (and all praise is to Allah for that) so for them, there is no such attitude of suspicion and they take them as mentioned; though there was and is nothing valid that the physical perception has put against the Quran yet it is the issue of principle that if anything challenges or poses to challenge the Quran, the reliance of the Muslims stands firm with the Quran only; certainly, all praise is for Allah only as He only is the true authority; Al-Hamdu Lillah; the last five AAYAAT of the Ruku present the fact plainly that Allah only is the true authority as He only is the Creator of all the creation and He only is the true Lord; these AAYAAT read, "is Allah then, Who creates, like him who does not create?; (no one has the true authority except Him); do you not then mind?; (you must see that He has cared for you so much and then you show disbelief to Him and do not obey Him); and if you would count Allah's favors, you will not be able to number them (and this all He has provided to you without your

asking so that you live your lives which also He has provided to you, at ease for the exam you are in); most surely Allah is Forgiving, Merciful (so the option still remains open for you to come to righteousness); and Allah knows what you conceal and what you do openly (so he forgives you on your weakness when you do have the true belief on Him as you repent towards Him silently without any inclination to major sins and He would care for your good deeds and He would give you the courage to accept the Truth openly); and those whom they call on besides Allah have not created anything while they are themselves created (so it is not right for you to take them as saviors to you at the Day of Judgment where everybody would face his/her doings totally alone); they are dead, not living, and they know not when they shall be raised (so even if they are most righteous, they are unable to hear you at their graves to advocate your plea to Allah and if Allah makes any of them hear that plea, they are still unable to give anything to you that you need because Allah only is the Creator of all creation and He only is the true authority)"; note that it is feasible to send DURUD to Muhammad PBUH (that is DUA to Allah for him) from anywhere and ULAMA often guide to this that angels take that to him (by the will of Allah) but it is not feasible to speak to him even, in the direct manner; he had told at the very beginning of his mission of spreading Islam that he was not able to save anyone who does not take-up the Belief & the practice in Islam and that message remains noteworthy ever; Al-Hamdu Lillah.

*NAHL-The Third Ruku*

22. Your Allah is one (Who only is the Creator of all and the only true Lord); so (as for) those who do not believe in the hereafter, their hearts are ignorant and they are conceited.

23. Truly Allah knows what they hide and what they manifest; surely He does not love the conceited.

24. And when it is said to them, what is it that your Lord has revealed? They say: Stories of the ancients;

25. That they may bear their burdens entirely on the day of resurrection and also of the burdens of those whom they lead astray without knowledge; now surely evil is what they bear.

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This Ruku has four AAYAAT in total and denotes the punishment that the disbelievers to Islam (who also have hypocrisy in them), get in the world and in AKHIRAT; the first AAYAT tells that "your Allah is one (Who only is the Creator of all and the only true Lord); so (as for) those who do not believe in the hereafter, their hearts are ignorant and they are conceited"; so the hearts of disbelievers to Islam gradually get much away from the Truth and that leads them to becoming most conceited with the loss of their respect among the good people around; note that the AAYAT ahead states explicitly that Allah does not appreciate these conceited people so the result is that they lose their respect totally at the world and that they would get the severe punishment at AKHIRAT; so the next AAYAT states, "truly Allah knows what they hide and what they manifest; surely He does not love the conceited"; note that it seems that AAYAT-19 tells directly to repenting persons on their wrongs who find trouble in the manifestation of their righteous attitudes due to the adverse people around, that "Allah knows what you conceal and what you do

openly" so it denotes the care of Allah for them and here AAYAT-23 states about the conceited persons that "Allah knows what they hide and what they manifest" to present their hypocrisy as they misguide the people who ask them about the teachings of Islam, by their extreme fibs; this is how it seems by the repetition and Allah knows better; the last couple of AAYAAT at the Ruku tell about their heinous sin that they misguide the people around when they are asked about the Islamic teachings due to some status they have among the people; these AAYAAT read, "and when it is said to them, what is it that your Lord has revealed? -they say (that these are) stories of the ancients; that they may bear their burdens entirely on the day of resurrection and also of the burdens of those whom they lead astray without knowledge; now surely evil is what they bear"; so they would be punished for their extreme evil totally and for this evil too that they misguided the persons who took their advice to decide for the rejection of the Islamic teachings as that also is counted as their own evil (though the rejecters of Islam would also get their own severe punishment at AKHIRAT to reject Islam even if they decided for that on the advice of those hypocrites); that extreme punishment is the most extreme burden which they put on themselves and they would only realize the severity of that extreme burden at the Day of Judgment; certainly, Allah only is the true authority; Al-Hamdu Lillah.

#### NAHL-The Fourth Ruku

26. Those before them did indeed devise plans, but Allah demolished their building from the foundations, so the roof fell

down on them from above them, and the punishment came to them from whence they did not perceive.

27. Then on the resurrection day He will bring them to disgrace and say: Where are the associates you gave Me, for whose sake you became hostile? Those who are given the knowledge will say: Surely the disgrace and the evil are this day upon the disbelievers:

28. Those, whom the angels cause to die while they are unjust to themselves; Then would they offer submission: We used not to do any evil. Aye -surely Allah knows what you did.

29. Therefore enter the gates of hell, to abide therein; so certainly evil is the dwelling place of the proud.

30. And it is said to those who guard (against evil): What is it that your Lord has revealed? They say -Good (it is). For those who do good in this world is good, and certainly the abode of the hereafter is better; and certainly most excellent is the abode of those who guard (against evil);

31. The gardens of perpetuity, they shall enter them, rivers flowing beneath them; they shall have in them what they please. Thus does Allah reward those who guard (against evil),

32. Those, whom the angels cause to die in a good state, saying - Peace be on you: enter the garden for what you did.

33. They do not wait aught but that the angels should come to them or that the commandment of your Lord should come to pass. Thus did those before them; and Allah was not unjust to them, but they were unjust to themselves.

34. So the evil (consequences) of what they did afflicted them and that which they mocked encompassed them.

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The fourth Ruku of NAHL tells about the living of the bad persons and of the good persons, at the world and at AKHIRAT; the four AAYAAT at its start read, "those before them did indeed devise plans (to live their lives at the world smoothly with leisure as if they are to stay here), but Allah demolished their building from the foundations (by the severe punishment sent upon them when they rejected the explicit teachings of Islam that they received by the Messengers of Allah), so the roof fell down on them from above them (such was the outcome of their efforts on their care for ease in living at the world without care to AKHIRAT), and the punishment came to them from whence they did not perceive (because it took them by surprise as one of natural calamities and it destroyed them totally being the punishment from Allah upon them); then on the resurrection day He will bring them to disgrace and say -where are the associates you gave Me, for whose sake you became hostile?- (so at AKHIRAT too, they would get extreme torment as they did not believe in TAUHID)- those who are given the knowledge (of the Quran and total belief in it) will say -surely the disgrace and the evil are this day upon the disbelievers (that are) those, whom the angels cause to die while they are unjust to themselves (though if anyone of them repents before death and believes righteously, he would save himself from the extreme torment at AKHIRAT); then would they offer submission -we used not to do any evil- but surely Allah knows what you did (so your lame excuse is unjustified and Allah does not accept the repentance at the time of death); therefore (you would) enter the gates of hell, to abide therein (forever); so certainly evil is the dwelling place of the proud (who thought that they are above all charges whatever they do)"; certainly Allah only is the true authority; Al-Hamdu Lillah; the next three AAYAAT



that are 30, 31 & 32 tell about the believers and the good outcome to their efforts as they read, "and it is said to those who guard (against evil) - what is it that your Lord has revealed?-they say-Good (it is); for those who do good in this world is good, and certainly the abode of the hereafter is better; and certainly most excellent is the abode of those who guard (against evil as those are) the gardens of perpetuity, they shall enter them, rivers flowing beneath them; they shall have in them what they please (as Allah would provide there all things that they need); thus does Allah reward those who guard (against evil); those, whom the angels cause to die in a good state, saying that -peace be on you-(you would) enter the garden for what you did (by the blessing of Allah upon you all as Allah accepts those most virtuous deeds from you all)-"; Al-Hamdu Lillah; note that AAYAT-24 states about the disbelievers that when they are asked about the teachings of the Quran, they take them as the stories of the ancients and AAYAT-30 states about the believers that when they are asked about the teachings of the Quran, they answer that they are the blessed teachings from Allah; this certainly is very significant difference among the disbelievers and the believers in Allah; even if some of the disbelievers take the trouble to learn about the teachings of the Quran, their attitude to them is that there were times when these teachings were practical yet they are impractical now at these times; but the true believers in Allah have no doubt that even in these modern times, the Quran is the only practical solution to all ills of the mankind that would provide the blessing to all peoples of the world only if they do believe it and strive hard to bring it into practice (in both the individual & the collective manners) keeping their total attention towards Allah, the true Lord; Al-Hamdu Lillah; the fact is that it needs its

practical application now with the most highest of fervor to it when the world ignores the true authority of Allah in collective issues; all peoples here need to do it fast and I, MSD, tell this in most plain words that if they do not, they all certainly are doomed to destruction; please read also my writing "The Islamic Guidelines" that is available at the net for the better understanding of the practical application of the Quran at the present environment; Al-Hamdu Lillah; the last couple of AAYAAT at this Ruku read, "they do not wait aught but that the angels should come to them (at their deaths) or that the commandment of your Lord should come to pass (as the punishment that falls at the rejection of the fundamental teachings of Islam when they get those teachings explicitly); thus did those before them (whom the punishment caught severely when its time occurred); and Allah was not unjust to them (as He gave them the ample time to accept the Truth presenting it with all clarity to them and with all ease at life), but they were unjust to themselves (by their rejection of the Truth); so the evil (consequences) of what they did afflicted them (as Allah punished them severely at the world) and that which they mocked (i.e. the punishment they would get at AKHIRAT due to their rejection of the Truth) encompassed them"; Al-Hamdu Lillah.

### NAHL-The Fifth Ruku

35. And they who give associates (to Allah) say: If Allah had pleased, we would not have served anything besides Allah, (neither) we nor our fathers, nor would we have prohibited anything without (order from) Him. Thus did those before them; is

then aught incumbent upon the apostles except a plain delivery (of the message)?

36. And certainly We raised in every nation an apostle saying: Serve Allah and shun the Satan. So there were some of them whom Allah guided and there were others against whom error was due; therefore travel in the land then see what the end was of the rejecters.

37. If you desire for their guidance, yet surely Allah does not guide him who leads astray, nor shall they have any helpers.

38. And they swear by Allah with the most energetic of their oaths: Allah will not raise him who dies. Yea- it is a promise binding on Him, quite true, but most people do not know;

39. So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars.

40. Our word for a thing when We intend it, is only that We say to it, Be, and it is.

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This Ruku guides to the fundamental teachings of Islam that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); the first AAYAT tells about the statement of the disbelievers that they said that if Allah willed, they and their forefathers would not have taken anyone equal in authority to Allah and they would not have designated anything without His permission as prohibited; note this most important

teaching of Islam that though everything does take place by the will of Allah yet He does not accept it as an excuse from any of disbelievers; Islam commands all persons to see that they certainly have the free-will and this observation asks them to accept Islam by the free-will and do all works accordingly; Islam does not appreciate for Muslims to take up the philosophical detail to issues as the leanings of persons that are present at such argument might take hold of them; they would believe in Islam in the simple manner as it presents in the Quran and put it to practice in the simple manner as it certainly is most simple to practice too; Al-Hamdu Lillah; note that one of the most authentic Ahadith relates to this matter that once SAHABA (the companions of the Prophet PBUH) were with him and he was scratching earth (as though in deep thought); then he raised his head to the heaven and addressed them that there is none among them about whom it is not determined if his seat is in the hell-fire or in the Paradise (JANNAH); they asked if they shall not place trust in Allah (and leave the deeds); note his answer to this that he told them to do their good deeds (with all fervor) because to everyone that only is made easy for which he is created (see the Book on Predestination at Tirmidhi); this implies that the Muslims would certainly believe in the will of Allah but they would work strictly according to the Islamic commands by their free-will (that they see plainly that they do have with them without any deep arguments) so as to gain the pleasure of Allah as that only is the aim of life; Al-Hamdu Lillah; note well that to present the will of Allah as an argument for safety at AKHIRAT is totally disallowed so the AAYAT gives no answer to this statement but states that such argument has been presented by those disbelievers too who were before these; it asks if the Messengers

of Allah had any other task but to present Islamic teachings with total clarity, so that they understand that they have to accept those teachings (by their free-will that Allah has provided to them) as Allah has put them into an exam here at the world; note that Allah told clearly at AAYAT-9 of this Surah, "and upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright"; Al-Hamdu Lillah; AAYT-36 at this Ruku states that Allah has sent His Messengers to all nations that they would serve Allah as their Creator and obey Him in all the principles that He has given to them by His commands; this implies that they would not take the following of TAGHUT that leads them against the commands of Allah; note that TAGHUT is such representative of wrongs that advises the people against the commands of Allah knowingly, with whatever authority (to impress the people) it had managed to muster; so there were such persons among them who accepted the Guidance to the right path and there were others in them whom the error took hold of and they wandered away from the right path; as the AAYAT notes that all nations received the Messengers of Allah who guided them to the right path so it asks all observant persons who intend to see the matter that they travel through the land and they would see the consequence that the rejecters of the Truth faced when they disbelieved in the good teachings of the Messengers; Al-Hamdu Lillah; the next AAYAT tells Muhammad PBUH that He would provide the true guidance but it is not his domain to decide who takes that guidance; it is Allah who decides for that and He would never bring such wrong persons to the right path who go astray (and they are most happy with such error) and there never would be such helpers to them who would stand by them when Allah punishes

them on their extreme error most severely; for the next three AAYAAT of the Ruku that are its last of AAYAAT, note that the majority of the disbelievers at Arabia believed in the Day of Judgment at that time yet they had the belief that those whom they take equal in authority to Allah would save them from all torments there; however, there were such disbelievers too in them who did not believe that the Day of Judgment would take place; these AAYAAT address such persons who did not believe in that Day by telling them that all facts need to come at fore so that the disbelievers do know that how much in error they were; it certainly is not difficult for Allah to bring that Day for Judgment of all the peoples of the world as He would only order it to be and with that, it would take place; these AAYAAT read, "and they swear by Allah with the most energetic of their oaths that Allah will not raise him who dies; yea- it is a promise binding on Him, quite true, but most people do not know; so that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars; Our word for a thing when We intend it, is only that We say to it, Be, and it is"; Al-Hamdu Lillah.

### NAHL-The Sixth Ruku

41. And those who fly for Allah's sake after they are oppressed, We will most certainly give them the good abode in the world, and the reward of the hereafter is certainly much greater; did they but know;

42. Those, who are patient and, on their Lord do they rely.

43. And We did not send before you any but men to whom We sent revelation-- so ask the followers of the Reminder if you do not know--

44. With clear arguments and scriptures; and We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect.

45. Do they then who plan evil (deeds) feel secure (of this) that Allah will not cause the earth to swallow them or that punishment may not overtake them from whence they do not perceive?

46. Or that He may not seize them in the course of their journeys, then shall they not escape;

47. Or that He may not seize them by causing them to suffer gradual loss; for your Lord is most surely Compassionate, Merciful.

48. Do they not consider everything that Allah has created? Its (very) shadows return from right and left, making obeisance to Allah while they are in utter abasement.

49. And whatever creature that is in the heavens and that is in the earth, it makes obeisance to Allah (only), and (among them also) the angels and they do not show any pride.

50. They fear their true Lord above them and they do what they are commanded.

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The Ruku commences with the statement that those who seem weakest among all persons at present, when they leave their native place because they are persecuted there (as they have true belief in Allah Whom they do take as their true Lord), Allah would give them the virtuous abode to live their lives at the world; and the good returns at AKHIRAT to them for their good deeds are even better; though this statement is general which provides good

tidings to all Muslims who change their native places to work better on Islam yet note about this that at that time, this happened afterwards when the Muslims left Makkah for Madinah at Hijrah (the migration) that proved to be the base for them to live their lives well upon Islam and thence, it spread all over the known world; Al-Hamdu Lillah; the AAYAT tells that the disbelievers do not know how Allah gives the virtuous life to the Muslims at the world and how He gives them the best of opportunity to gain all good deeds that lead them to excellence at AKHIRAT; this happens because they are patient to shun the base desires to get the worldly goods (& status) but they trust Allah totally that He would see to their necessities here so they would do better at AKHIRAT; Al-Hamdu Lillah; AAYAAT-43 & 44 state that Allah has provided the teachings of Islam by WAHI to men only (that were the best among the people) so they need to ask the followers of Torah about this if they are unaware of it; Allah provided them His message with such good signs that proved that they certainly are the Messengers of Allah and with scriptures even, before Muhammad PBUH; now, to him also, Allah has provided the same teachings of Islam most explicitly (in the Quran) so that he clarifies that to all peoples of the world especially how those teachings ask for practice at all times and at all places; Al-Hamdu Lillah; the three AAYAAT ahead tell the consequence of disbelieving in Islam and even of ignoring the teachings of Islam in practice, that Allah has all authority to punish such persons in any manner He intends even at the world; these AAYAAT read, "do they then who plan evil (deeds) feel secure (of this) that Allah will not cause the earth to swallow them (by earthquake) or that punishment may not overtake them from whence they do not perceive (by deadly winds and other of



natural calamities and even by the hands of other men)?; or that He may not seize them in the course of their journeys (by causing weakness in all that relates to their economics), then shall they not escape; or that He may not seize them by causing them to suffer gradual loss (of health and even lives much); for your Lord is most surely Compassionate, Merciful (to those who live-on after such punishments that numerous of persons around them receive, so that they avail the time they have and come towards Islam)"; Al-Hamdu Lillah; the next AAYAT guides to the simple observation that all persons see that shadows take different directions as the day progresses due to change of position of the sun at the day-time so it likens these directions to the postures of SALAH that as the Muslim person makes RUKU and SUJUD in it, these directions too present such obeisance to Allah; this implies that if any person considers himself too smart to get away with his wrongs, that would never happen as with all his free-will that Allah has granted him, he still is bound to the laws that Allah has set for the life; everything in the creation of Allah worships Him only as that is how they are created with no other choice yet the jinn and the mankind have the choice due to the free-will that Allah has granted them to accept or reject His true guidance for which Allah would see due results at the grounds of HASHR (the first day of AKHIRAT); the AAYAT says, "do they not consider everything that Allah has created?; its (very) shadows return from right and left, making obeisance to Allah while they (themselves too) are in utter abasement"; the last couple of AAYAAT at the Ruku emphasize that all of the creation of Allah totally works according to His will and they all (specially the angels) give all compliance to the commands of Allah as they have no option to do otherwise and they do know well that Allah has all

true authority to direct all His creation to the manner that He wills; there are three of His creation that possess the awareness of the self and these three are Angels, Jinn and the Man so note here that Allah has given the last two among them the free-will to apply in practice to gain the pleasure of Allah by that though even these two last ones are most certainly bound to His will totally; Al-Hamdu Lillah; they read, "and whatever creature that is in the heavens and that is in the earth (i.e. each of His creatures), it makes obeisance to Allah (only), and (among them also) the angels and they do not show any pride; they fear their true Lord above them and they do what they are commanded"; Al-Hamdu Lillah.

### NAHL - The Seventh Ruku

51. And Allah has said: Take not two gods; He is only one (that only is Allah); so of Me alone should you be afraid.

52. And whatever is in the heavens and the earth is His, and to Him should obedience be (rendered) constantly; will you then guard against other than (the punishment of) Allah?

53. And whatever favor is (bestowed) on you it is from Allah; then when evil afflicts you, to Him do you cry for aid.

54. Yet when He removes the evil from you, lo- a party of you associate others with their Lord;

55. So that they become ungrateful for what We have given them; then enjoy yourselves; for soon will you know;

56. And they set apart for what they do not know a portion of what We have given them. By Allah, you shall most certainly be questioned about that which you forged.

57. And they ascribe daughters to Allah, glory be to Him; and for themselves (they would have) what they desire.

58. And when a daughter is announced to one of them his face becomes black and he is full of wrath.

59. He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now surely evil is what they judge.

60. For those, who do not believe in the hereafter is an evil attribute, and Allah's is the loftiest attribute; and He is the Mighty, the Wise.

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The seventh Ruku asks all persons to have utmost care not even to speak anything that is against the prestigious honor of Allah; the Ruku starts by the statement that implies for TAUHID that all persons must worship Allah only with such fear that honors Him as He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; AAYAT-52 says that whatever is in the heavens and the earth is His only and because He only is the true Lord so all persons must obey Him only in all principles at issues; never must anyone take such principles in issues that challenge His commands as that is against the attitude of TAQWA (i.e. the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope towards Him that He would keep them safe from the Satan at all times and at all places); Al-Hamdu Lillah; the next three AAYAAT tell the disrespectful attitude of the disbelievers towards Allah that though Allah cares for them and removes afflictions from them as they cry only to Him for their aid, they disrespect Him still by taking others (that only are among His

creation) as equal to Him in authority; these AAYAAT read, "and whatever favor is (bestowed) on you it is from Allah; then when evil afflicts you, to Him do you cry for aid; yet when He removes the evil from you, lo- a party of you associate others with their Lord (though some do come to Islamic teachings); so that they become ungrateful for what We have given them; then enjoy yourselves; for soon will you know"; AAYAT-56 tells that they even take out something from their worldly assets that Allah has provided to them, to give to the needy in the name of those whom they do not even know (whom they take as equal in authority to Allah) so most certainly, such persons who commit such heinous wrong would be asked most harshly about this at the time when their account would be presented to them at AKHIRAT; the next three AAYAAT that are 57, 58 & 59 tell again of another of their most disrespectful attitude against Allah that they mentioned angels as daughters to Allah though they considered the birth of daughters to them as an insult to themselves; their actual heinous crime was that they mentioned angels as daughters to Allah which was the most disrespectful statement to Allah yet these AAYAAT point out as the manifest issue of the matter that they professed this when they took daughters as an insult to themselves; note that there are many of ULAMA who take the first pregnancy to be girl as better for the parents because AAYAT-49 of Surah SHURA mentions daughters before sons which reads, "the kingdom of the heavens and the earth is of Allah; He creates what He pleases; He grants to whom He pleases daughters and grants to whom He pleases sons"; now, these three AAYAAT at Surah NAHL read, "and they ascribe daughters to Allah, glory be to Him (certainly He is pure from such things); and for themselves (they would have) what they desire; and when a daughter is announced to

one of them his face becomes black and he is full of wrath; he hides himself from the people because of the evil of that (as he takes it) which is announced to him; shall he keep it with disgrace or bury it (alive) in the dust?- now surely evil is what they judge"; the last AAYAT of the Ruku states, "For those, who do not believe in the hereafter is an evil attribute, and Allah's is the loftiest attribute; and He is the Mighty, the Wise"; this tells that these disbelievers need offspring (to carry on their names) but Allah certainly does not need any such things; certainly, no person is ever able to prove anything for Him that is against His glory; He commands all His creation as He wills and He decides about the impressions that would remain at the world and about those that He would eliminate; this is so because He certainly is Mighty (so He makes the effect of all things better by His direct command) and Most Wise (so He knows well what He has to retain from the effects of attitudes of all persons and with that, He takes the world gradually towards all the right concepts by His will); He certainly is the true authority; Al-Hamdu Lillah.

### NAHL-The Eighth Ruku

61. And if Allah had destroyed men for their iniquity, He would not leave on the earth a single creature, but He respites them till an appointed time; so when their doom will come they shall not be able to delay (it) an hour nor can they bring (it) on (before its time).

62. And they ascribe to Allah what they (themselves) hate and their tongues relate the lie that they shall have the good; there is no avoiding it that for them is the fire and that they shall be sent before.

63. By Allah, most certainly We sent (apostles) to nations before you, but the Satan made their deeds fair-seeming to them, so he is their guardian today, and they shall have a painful punishment.

64. And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) the guidance and the mercy for the people who believe.

65. And Allah has sent down water from the heaven and therewith given life to the earth after its death; most surely there is a sign in this for the people who would listen.

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The Ruku starts with the statement that if Allah had taken men to task on their wrongs, He would not have left any of the unjust creatures on the face of the earth; there are so much of wrongs here that if He did not show patience, He would have sent His severe punishment everywhere that would have caused not only the deaths of men but also of animals; but He does not will that way as He has brought men to life here so that they show themselves worthy of JANNAH by their righteous belief and good deeds according to it; He forgives much of their wrongs so that they reflect on themselves and come to the right path; so He provides ample time to all persons to show their true colors and when His set time comes to punish the wrong-doers severely, He gives no further time to them and destroys them totally as that is necessary to save the righteous persons to live upon the right path; Al-Hamdu Lillah; the next couple of AAYAAT tell about the disbelievers that they disrespect Allah and present their doings as the virtuous deeds without any shame saying that they would get all the good ahead as they deserve it; the Satan has made their wrongs seem most praiseworthy to them; these AAYAAT

say, "and they ascribe to Allah what they hate (i.e. daughters) and their tongues relate the lie (to which they might be aware or not aware) that they shall have the good (because they take their deeds as good); there is no avoiding it that for them is the hell-fire and that they shall be sent before (many of other disbelievers to that at AKHIRAT); by Allah, most certainly We sent (apostles) to nations before you, but the Satan made their deeds fair-seeming to them, so he is their guardian today (at the world), and they shall have a painful punishment (at AKHIRAT)"; AAYAT-64 relates that Allah has provided this Holy Book Quran to Muhammad PBUH, His last Messenger, so that it clears all the erroneous beliefs that the disbelievers have developed among them; all must see clearly that the fundamental teachings of Islam are TAUHID, AKHIRAT and RISALAT; Al-Hamdu Lillah; Allah has no daughters and He would certainly see at AKHIRAT the belief and the deeds of all persons by the good teachings that He had provided to all of them at the world so none of the disbelievers would be able to claim ignorance in his defense; note that the Quran notes this explicitly that Allah asks every person to know about the most basic fundamental teachings of Islam and the Muslims today are most liable to provide the message of Islam to all peoples of the world; note also that the Holy Book Quran is the only criteria for the righteousness in final terms as of now and certainly, that would manifest at AKHIRAT; it decides at the world for all the differences that arise among peoples while for the true believers, it certainly is the true guidance and the mercy from Allah at all times and at all places; Al-Hamdu Lillah; the last AAYAT at the Ruku tells, "and Allah has sent down water from the heaven and therewith given life to the earth after its death; most surely there is a sign in this for the people who would listen";

though its manifest simple meaning is that the consumption of the pure water keeps the physique of the mankind capable to function in the normal way yet this also means that as the water from the heaven gives life to the earth by the command of Allah so in the same manner, the command of Allah would raise the dead from the graves at the day of HASHR (the first day of AKHIRAT); it also tells that all such persons who are at a loss on issues but who ask to resolve their differences at the world from the Quran, they do get the solution like the good rain from the heaven by which the earth revives; so for them if they really listen to it, the Quran is the sign that would provide the true guidance to them all at all troubles that they face here so that they make all things better for themselves for the Day of HASHR; Al-Hamdu Lillah.

### NAHL - The Ninth Ruku

66. And most surely there is a lesson for you in the cattle; We give you to drink of what is in their bellies-- from betwixt the feces and the blood-- pure milk, easy and agreeable to swallow for those who drink.

67. And of the fruits of the dates and the grapes-- you obtain from them intoxication and goodly provision; most surely there is a sign in this for the people who ponder.

68. And your Lord revealed to the bee saying: Make hives in the mountains and in the trees and in what they build:

69. Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colors, in which there is healing for men; most surely there is a sign in this for the people who reflect.



70. And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; surely, Allah is Knowing, Powerful.

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The Ninth Ruku has five AAYAAT and it indicates how Allah has provided wonderful liquids for the mankind to drink from the cattle and from the fruits and from the bees that are clean milk, fresh juices & wines and honey that has medicinal properties for the people respectively; note that the previous AAYAT (that is the last AAYAT of the eighth Ruku) had noted that the pure water is one of the highest blessing for the mankind that keeps the life to functioning well physically and with the liquids mention here, these four actually are the liquids that would flow as streams at JANNAH (though Allah has prohibited wines here and He appreciates fresh juices only from fruits); AAYAT-15 at Surah Muhammad (PBUH) states that "the similitude of the JANNAH, which those who keep their duty (to Allah) are promised; therein are streams of water unpolluted, and streams of milk whereof the flavor does not change, and streams of wine delicious to the drinkers, and streams of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord"; Al-Hamdu Lillah; this Ruku commences by the observation that the milk that Allah has provided to the mankind is most wonderful for those who value the intake of liquids; they receive that from the bellies of the female of the cattle though in there is their feces and their blood too yet it makes way to the protuberance of their udders very clean and easy-to-drink for them all; about the liquids from fruits, the second AAYAT notes that from the dates and the grapes,

people get both drinks as intoxication and drinks as the good fresh juices; note that the wines that are made by dates and grapes to lose senses ask HADD (the prescribed punishment of 40 lashes as mentioned at FIQH); this position stays for the wines of dates and grapes even if taken just a bit without getting into the drunken state as Islam fixedly designs them as wines that Allah has totally prohibited to consume (see MA'EDAH-90); other such liquids that are known as wines (KHAMR; those related to SAKAR) ask HADD only if they lead the person to the drunken state though those that are recognized as wines are punishable by the laws of the Islamic lands even without the drunken state; however, note that the stream of wines at JANNAH would not cause the drunken state even if the residents of JANNAH take it in by much high quantity (see Surah TOOR-23); the AAYAT gives the beautiful final touch to it by the statement that "most surely there is a sign in this for the people who ponder"; note that the Quran has this most pleasant manner of speech that asks the man to give attention from inside to reflect on the teachings that Allah is providing to him; that would make him more committed to that teaching than if he takes it only as an issue related to ADL (the Islamic law); Al-Hamdu Lillah; AAYAT-68 & 69 tell about the works of the bee that provides honey to the mankind; these AAYAAT read, "and your Lord revealed to the bee saying- make hives in the mountains and in the trees and in what they (i.e. the people) build- then eat of all the fruits (and of all of flowers that also are the fruits of plants) and walk in the ways of your Lord (to gather the material you need for producing honey) submissively; there comes forth from within it a beverage of many colors (which men would take-out from hives without any harm to bees so that they gather again to produce more of honey), in which there is

healing for men; most surely there is a sign in this for the people who reflect"; note that the milk is pure even when it comes from between the feces and the blood of the cattle; the fresh juices of fruits are pure even when they are used for wines too; and the honey is wonderfully pure even when the bees literally vomit it to each other before finally depositing it at cells; Allah has made these things totally pure for the mankind and certainly Allah knows better; the AAYAT mentions "your Lord" as He has provided the mankind all convenience for the exam He takes of him so He asks for total submission from the mankind to His commands; note that the term for revelation at the AAYAT is derived from WAHI and here it means the knowledge that Allah has given to the bee so it is inherent for it; note that the command Allah gives to the bee is for the feminine gender as the workers among them are all female without exception; it transforms what it takes-in from the fruits (of plants i.e. flowers) into honey and secures it at hives; it has the beautiful sense of direction towards where it would find such things that would enable it to make its honey and even has the skill to convey that direction with the idea of distance to her sister-bees by relevant movements (and by relevant sounds) for which it takes even the assistance of the position of the sun; the AAYAT comments that the honey has medicinal properties to heal physical afflictions and it does have much high significance in the eastern medicine; here, it uses its varieties (that its colors denote) extensively in combination to different herbs & spices for different ills and it sure does satisfy the physical need in much good time; Al-Hamdu Lillah; AAYAT-69 states that "most surely there is a sign in this for the people who reflect" so I, MSD, would note some facts about the bees taken from different sources that also includes an

informative booklet written on them; note that in taxonomy, the specific name given to the bees (by its Genus and species) is *Apis mellifera*; it has the four-stage life cycle that relates to its class of insects (i.e. egg, larva, pupa, adult); it has three pairs of legs, six legs in total but the rear pair is specially designed with stiff hair to store pollen when in flying from flower to flower while its front pair of legs has special slots to enable it to clean its antenna; its wings are four in total of which the front and rear wings hook together to form one big pair of wings and unhook for easy folding when not flying; they have five eyes that are two large compound eyes and three smaller eyes in the center of its head; Al-Hamdu Lillah; they make hives to produce and store honey and create cavities inside their hives (and even the small ones in these hives might have twenty thousand bees while the bigger ones have them four times more than that); note that each of these cells that have six corners to it actually is the pot of honey; there are three types of bees inside the hive that are the queen-bee, male among bees (i.e. drones which have no sting and they do not gather nectar or pollen but they only mate with the queen-bee which then leads them to their early death and they are lesser than hundred in number at the small hive of twenty thousand bees) and the third are the female worker bees (which protect the queen-bee & the hive and also serve to gather nectar and pollen from fruits of the plants i.e. flowers with which they produce honey); the queen-bee rules the hive but loosely and it cares to see that the hive is built properly; the worker bees select it from amongst the eggs that are assigned to take the queen-bee from and then they specify one of the cavities (with the development of that cell to the royal queen-cup) inside the hive for its living where they protect it fiercely and where it

routinely gives eggs; the emergency queens are raised nearby where the next queen develops steadily that replaces the old queen when it faces frustration after few years of providing eggs (and runs away with its swarm if it is lucky, to avoid being killed by those worker bees who had served it recently); but the next queen too has to face challenge by other of emergency virgin queens (all make such noise that alerts them all when the time is ripe and also the worker bees to decide for the queen would-be); most of the emergency queens are killed by the one who ultimately gets her status of the queen-bee (while others escape in swarms); the queen-bee may live to seven years when she accumulates millions of sperms from drones mating with them at flight outside the hive and then she lays eggs at her royal cell selectively for the next few years of her life; the first small batch of these eggs brings forth such bees that one of them could immediately assume the role of the queen-bee on its death as the workers prepare that new one for it (when its position becomes evident) while the second batch brings forth the meager number of male drones; the third batch relates to providing the female worker bees in plenty; the queen-bee feeds on the royal jelly that the glands at the head of the young worker bees provide her so that she develops well for the royal task of giving eggs routinely while other bees have the nectar & the pollen mixed with crude honey only as their foods (though at the first few days of hatching, all of bees would get some of the royal jelly to devour); the male drones among the bees are extremely lazy and if they become totally incapable to mate with the queen-bee (or the queen would-be) then the female worker bees throw them out of the hive to die there; the queen-bee continues giving eggs in hundreds daily (sometimes more than 1000 in a day) and the worker bees (that may be more than fifty

thousand in quantity at any given time in a vast hive) in contrast to the male drone bees, work extremely hard to protect the hive; these female worker bees are those that go far-away places to get the nectar and the pollen while they also take care to keep the hive most clean for their work for which they bring forth the needed wax (which they produce by taking some sticky material from trees); these female worker bees are those that actually produce honey by what they bring from thousands of flowers of plants & crops and then they produce spoonful of honey (which comes forth after passing among them mouth to mouth) that they ultimately store at the hive but they are short-lived and their life span is to six weeks maximum; these worker bees protect the queen-bee at winter by remaining close to her so that she gets the necessary warmth to live-on; but it also is interesting to note that if the worker bees find the queen-bee incapable to provide eggs ahead, they come extremely close to her that increases the temperature to lethal height for her which ultimately gets rid of her; Al-Hamdu Lillah; the last AAYAT of the Ruku reads, "and Allah has created you, then He causes you to die (some of you early in life and some at ripe age), and of you is he who is brought back to the worst part of life (i.e. most extreme old age), so that after having knowledge (of many things) he does not know anything; surely, Allah is Knowing (Who has total knowledge of everything and He does not ever lose His knowledge), Powerful (Who has all authority to apply His true knowledge in the most righteous manner)"; note that Allah is from all times to all times because He only has the true life with all of His attributes that are totally true to Him that He never loses so all of His attributes are of Him from all times to all times (QADEEM) and all of His attributes are His very own (ASL) and all of His attributes are

limitless (LA-MEHDUD); certainly, He only is the true authority; Al-Hamdu Lillah.

### NAHL - The Tenth Ruku

71. And Allah has made some of you excel others in the means of subsistence, so those who are made to excel do not give away their sustenance to those whom their right hands possess so that they should be equal therein; is it then the favor of Allah which they deny?

72. And Allah has made wives for you from among yourselves, and has given you sons and grandchildren from your wives, and has given you of the good things; is it then in the falsehood that they believe while it is in the favor of Allah that they disbelieve?

73. And they serve besides Allah that which does not control for them any sustenance at all from the heavens and the earth, and they do not have any power.

74. Therefore do not give likenesses to Allah; surely Allah knows and you do not know.

75. Allah sets forth a similitude: (consider) a slave, the property of another, (who) has no power over anything, and one whom We have granted from Ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike? (All) praise is due to Allah! Nay, most of them do not know.

76. And Allah sets forth a similitude of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just, and he (himself) is on the right path?

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The Ruku tells about such manifest blessings upon the mankind that makes him see that how much better he is among others by the sustenance Allah has provided to him; at those times, slavery flourished among men as one of aspects to life and though Islam directed in different manners that may lead to eliminate that system with time yet to abolish that with immediate effect was not possible and any efforts for such would have led to extreme chaos among the living manner of the people; it was then necessary to preserve the status-quo in this issue with the most benevolent attitude possible towards slaves; in that set-up of the living manner, the first AAYAT presents the example that manifestly, it would lead to extreme disorder if the owners of slaves bring them equal to their own-selves by providing them the worldly provisions they have (and releasing them to become free as themselves); it reads, "and Allah has made some of you excel others in the means of subsistence, so those who are made to excel do not give away their sustenance to those whom their right hands possess (i.e. their slaves) so that they should be equal therein (as that would cause much deprivation of their own sustenance); is it then the favor of Allah which they deny? (this means that the disbelievers do understand that their slaves would respect them as their masters to keep the order in the set-up of life without any challenge to the possessions they have with them, but they deny giving respect to Allah as their true Lord by taking some persons among them as equal in authority to Him though all persons most certainly are slaves only to Him)"; Al-Hamdu Lillah; the next couple of AAYAAT indicate other of manifest blessings that relate to life (and the needs of the psyche of the mankind); Allah gave all persons the opportunity to live in jointly with their respective



spouses (which Allah has provided to them in their own beings i.e. humankind) and children and grand-children by them and gave all of them enough of foods for their sustenance; so Allah has provided all needs of the psyche and all sustenance to the mankind so that each person gives his/her exam due upon him/her with all convenience without much worry about such needs of life yet what happens is that many of persons believe in the satanic notions so they disrespect Allah in spite of the convenience that He has provided to them in their due exam at the world; they leave all care to Allah by their submission to persons like them in the humankind, though those persons do not have anything in possession to give anyone any sustenance from the heavens and the earth, and those persons certainly do not have any ability to get those; Al-Hamdu Lillah; AAYAT-74 that is the next AAYAT prohibits to take anyone similar to Allah and the word used for similarity is AMTHAAL and it is plural for both MATHAL and MITHL (both of these denote similarity); note that the disbelievers had the erroneous notion that as a king needs many persons to manage his administration for him so Allah needs such persons too; may Allah save all Muslims from such erroneous notions that led the disbelievers to extreme sinful things in belief and most incorrect deeds; Allah certainly has the true authority and He guides the heavens and the earth and all that is between them with that true authority and His word only is the command that brings results according to His will and He needs no one to enforce that command; as for the matters in the mankind and in the jinn (these both have the free-will to fulfill the examination that Allah has put upon them at the world), He takes them directly and He orders His angels as He wills about them yet the angels totally are bound to His command as all other creatures

(except for the mankind and the jinn) and they have no free-will to bring anything by their own; the AAYAT implies that the Muslims would not use any of these terms in the expression for the meaning of similarity to Allah; however, there are some notable points that relate to these terms MATHAL and MITHL and presently our study would address those; the first notable point is that these both have delicate difference in the Quran as the term "MATHAL" also denotes "the attribute" in the Quran though "MITHL" only denotes "the similarity"; MATHAL occurs in this meaning of "the attribute" in the Quran besides other places at AAYAT-60 at this Surah NAHL that "for those who do not believe in AKHIRAT (the hereafter) is an evil attribute (MATHAL-US-SAW-WI), and Allah's is the loftiest attribute (MATHAL-UL-AALA); and He is the Mighty, the Wise" (and it occurs at ROUM-27 too, where also it occurs in the meaning of "the attribute" and implies that all attributes of Allah are QADEEM, ASL and LA-MEHDUD); Al-Hamdu Lillah; the second point is that the term "MATHAL" also relates to expressing the similarity of some of His creation to some other of His creation by comparison so even though it means similarity as the term "MITHL" denotes, but its usage enfolds expressing the comparison between two of creation of Allah but "MITHL" relates to similarity in general; note the usage of both of these terms for this delicate difference at this Surah NAHL where AAYAAT-75 & 76 that are just ahead here, read about MATHAL that "Allah sets forth a similitude- (consider) a slave, the property of another, (who) has no power over anything, and one whom We have granted from Ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike?- (all) praise is due to Allah- nay, most of them do not know; and Allah sets forth a similitude of two

men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just, and he (himself) is on the right path?" and at this same Surah, AAYAT-126 read about MITHL "and if you take your turn, then retaliate with the like (MITHL) of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient"; however, as mentioned, the Quran has strictly forbade the use of both these terms MITHL and MATHAL in the meaning of similarity for Allah; Al-Hamdu Lillah; the third notable point is that for the term "MITHL" that denotes the similarity only, the Quran says categorically at AAYAT-11 of Surah SHURA that "(Allah is) the Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing is like any similarity of Him (LAYSA KA-MITHLE-HE SHAYE-UN); and He is the Hearing, the Seeing"; this AAYAT prohibits to use the term MITHL (i.e. similarity) for Allah with any of His creation and it prohibits even the term MATHAL for such expression in speech, by its implication; Al-Hamdu Lillah; the fourth point is that AAYAT-14 of Surah FAATIR tells that "none would tell you anything like Him Who is the Most Aware (MITHLU-KHABEER)" so the term MITHL occurs to deny any similarity to Him in providing the true insight to matters; Al-Hamdu Lillah; this detail explicitly tells that the Muslims would never use any of these terms MITHL and MATHAL in the meaning of similarity for Allah (as such care in speech is necessary to keep them to the manner of the expression of Quran); Al-Hamdu Lillah; the next couple of AAYAAT both provide such similitude that all persons note the blessings of Allah upon them and remain grateful to Him; the first of them i.e. AAYAT-75

compares a slave person to a free person; the former has no control over his possessions as being a slave-person, his assets belong to his master so he has to care for his permission to spend anything that is in his possession while the free-person has authority over his assets to spend it in the way he finds beneficial as he spends it secretly and openly for the pleasure of Allah and does not need to seek any permission; so the matter explicitly tells that they both are not equal and that asks the free-person to praise Allah much but as many of them take this as their rightful status, they do not understand; they must understand that Allah only has provided them this status by His will and certainly, they need to praise Him much; Al-Hamdu Lillah; the second similitude at AAYAT-76 again compares a slave-person to a free-person but this time the AAYAT refers to such slave who has no sense of any goodness in him and he is such a dumb person (as he is deaf too) that he is unable to bring any benefits to his master; at the other side is that free-person who has the sense of justice in all matters of life and he remains to the right path by putting it into practice at his life extensively; they certainly are not equal as the free-person among them is much better in them; Al-Hamdu Lillah; these respectively tell that the Muslims have the true chance to spend their assets in the way of Allah as they are not slaves of their desires and that the Muslims have the true chance to spend their span of life by Islam that is the only just manner of life (to which they guide others and to which they remain committed themselves) as they are not the slaves of their desires so these both point out the goodness for the Muslims that respectively relate to benefits that they provide by their tangible assets and by their justice that also is among their assets though intangible; note that it is mentioned in an authentic Hadith that

(besides other books of Ahadith) Tirmidhi has reported explicitly that the Prophet PBUH said that "envy is disallowed except in two cases; one towards the man whom Allah has given wealth and he spends of it by night and by day; other towards the man whom Allah has given the Quran (i.e. its knowledge) and he stands with it giving its right by night and by day"; Al-Hamdu Lillah.

### NAHL-The Eleventh Ruku

77. And Allah's is the unseen of the heavens and the earth; and the matter of the hour is but as the twinkling of an eye or it is higher still; surely Allah has power over all things.

78. And Allah has brought you forth from the wombs of your mothers-- you did not know anything-- and He gave you hearing and sight and hearts that you may give thanks.

79. Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for the people who believe.

80. And Allah has given you place to abide in your houses, and He has given you tents of the skins of cattle which you find light to carry on the day of your march and on the day of your halting, and (He has given you) of their wool and their fur and their hair, household stuff and provision for a time.

81. And Allah has made for you of what He has created shelters, and He has given you in the mountains places of retreat, and He has given you garments to preserve you from the heat and coats of mail to preserve you in your fighting; even thus does He complete His favor upon you, that haply you may submit.

82. But if they turn back, then upon you is only the clear deliverance (of the message).

83. They recognize the favor of Allah, yet they deny it, and most of them are ungrateful.

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This Ruku presents the fact explicitly that the mankind needs so many things for sustenance (which Allah has provided to him) and he is bound to many things around, but Allah does whatever He wills as He needs nothing to enforce His commands and no challenge is possible against the manifestation of those commands; Al-Hamdu Lillah; the first AAYAT of the Ruku states, "and Allah's is the unseen of the heavens and the earth (so men shall not take Him as like themselves); and the matter of the hour (the last day of the world) is but as the twinkling of an eye (when it starts to take place) or it is higher still (i.e. even faster); surely Allah has power over all things"; Al-Hamdu Lillah; the next AAYAT shows the utmost weakness of the mankind as it reads, "and Allah has brought you forth from the wombs of your mothers-- you did not know anything (so the persons among the mankind learn their manner from the birth)-- and He gave you hearing and sight and hearts (that you may learn by all these and accept the Truth, the sense of which is inside you all) that you may give thanks"; note that the AAYAT mentions hearing first as that mostly applies to learning and then sight; by these, the person gets the realization of the Truth that is already inside him so he certainly needs to be thankful to Allah by acceptance of it totally; Al-Hamdu Lillah; the third AAYAT of the Ruku states, "do they not see the birds, constrained in the middle of the sky?- no one withholds them but Allah; most surely there are signs in this for the people who believe"; this AAYAT asks attention towards the creation around especially the birds that seemingly defy the gravitational force of

the earth by flying at the heaven above; note that the Quran has presented the birds as related to most amazing feats at different places which includes the event that AAYAT-260 of BAQARAH narrates when Abraham-AS asked Allah to show how He would raise the dead to life and upon that, Allah asked him if that is due to some lapse in his belief; he replied that he most certainly believes in the resurrection of the dead but he wants only to see how it would happen; He told Abraham to take four birds (unable to fly) and tame them the best he can; when he had domesticated them well, he would then keep the dead body of each one at different mounts near to each other; then standing somewhere nearby where his call reaches easily at all four places, he would call the dead birds the way he used to call them when they were alive; with no lapse of time, all of them would come running to him alive by the will of Allah; so this happened and it is notable that wherever birds are mentioned specifically in the Holy Book Quran, they present some miraculous performance, mostly in service to human beings; this is an interesting phenomenon and does show that Allah is fully capable to take His work from birds even as He wills and this also asks for clear observation to all who need guidance towards Allah; generally, the Muslims are fully aware of the amazing incident of ABA-BIL that happened just before the birth of the last Prophet Muhammad PBUH and Surah FEEL (i.e. Surah 105) presents that event; and Surah NAML tells us that HUD-HUD (i.e. Hoopoe-a bird in family of wood-peckers), brings an information that is something not known even to Solomon and the next AAYAAT tell us that he had brought information about the area of SABA (Sheba) that there a queen was ruling and they had their belief in the sun taking it as their lord and leaving the true Lord Allah; so the birds are doing a strange service to their

own species and to human beings; besides birds, the Quran tells the amazing things about the insects too so note that before this incident, this same Surah tells us that "until when they (Solomon and his armies with him) came to the valley of ants, an ant said -O ants - enter your houses, (that) Solomon and his hosts may not crush you while they do not know" (Surah NAML-18); this tells that even ants do have their own system of communication by which they send messages to each other; as the Surah does not mention that Solomon had heard the speech of the ant directly (because Allah had provided him the ability to understand the speech of birds only as we learn by AAYAT-16) so Allah made him aware of this communication among the ants and learning that, he showed his extreme gratitude to Him for this most impressive status that even the ants did care for; Al-Hamdu Lillah; this AAYAT here at NAHL also tells some wonderful aspect about birds that benefits the mankind which tells that "most surely there are signs in this for the people who believe"; Al-Hamdu Lillah; the next couple of AAYAAT at the Ruku present the two most important needs of the mankind besides foods that are their housing and their clothing; Al-Hamdu Lillah; these AAYAAT read, "and Allah has given you place to abide in your houses, and He has given you tents of the skins of cattle which you find light to carry on the day of your march (at travels or at migration) and on the day of your halting (where you camp in them), and (He has given you) of their wool (i.e. of sheep) and their fur (i.e. of camels) and their hair (i.e. of goats) household stuff (i.e. jackets, caps, blankets etc.) and provision for a time (as they have considerably long life for general use at housing or clothing and the people could use it making cushions of them for their seats); and Allah has made for you of what He has created shelters (i.e. shades of



trees and resting places on travel), and He has given you in the mountains places of retreat (caves and large cavities), and He has given you garments to preserve you from the heat (of the land of Arabia) and coats of mail (i.e. coats of armor) to preserve you in your fighting; even thus does He complete His favor upon you, that haply you may submit (without unnecessary worry about the physical needs and you all care for the true success at AKHIRAT towards which Muhammad PBUH, the last Messenger of Allah, is calling you)"; AAYAT-82 tells explicitly to Muhammad PBUH that he only has to provide the message of Allah in clear terms to them all and it is not upon him to see that they do accept it; when he has given the message, his liability is done; Al-Hamdu Lillah; the last AAYAT at the Ruku tell about the psyche of the disbelievers that "they recognize the favor of Allah (i.e. the Guidance to the right path which the Quran provides explicitly), yet they deny it, and most of them are ungrateful"; they have received the true guidance at home that is such NEMAT (great blessing; highest of favors) from Allah upon them but instead of its acceptance, they disbelieve in it; this tells how ungrateful they are and the next Ruku warns them of the consequence of their denial of this NEMAT at AKHIRAT; note that Allah mentions at AAYAT-89 that is the last AAYAT of that Ruku, about the Holy Book Quran that "We have revealed the Book to you explaining clearly everything, and the guidance and mercy and good news for those who submit"; Al-Hamdu Lillah.

*NAHL-The Twelfth Ruku*

84. And on the day when We will raise up a witness out of every nation, then shall no permission be given to those who disbelieve, nor shall they be made to solicit favor.

85. And when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respited.

86. And when those who associate (others with Allah) shall see those whom they took as associates (to Him), they shall say: Our Lord, these are those that we took our associates (to Allah) on whom we called besides Thee; but they will give them back the reply that most surely you are liars.

87. And they shall tender submission to Allah on that day; and what they used to forge shall depart from them.

88. (As for) those who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement because they made mischief.

89. And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these-- and We have revealed the Book to you explaining clearly everything, and the guidance and mercy and good news for those who submit.

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The Ruku commences with the AAYAT that Allah would ask His Messengers to testify against their respective nations that they had provided the message of Allah explicitly to them; this is because the disbelievers do not plead for their defense due to their ignorance to the fundamental teachings of Islam at the Day of Judgment; so the point to note is that every person has the clear recognition of the Truth inside (see AAYAT-172 of Surah AARAAF which also stops him to plead for his defense due to his

ignorance at the Day of Judgment) and that was addressed beautifully by the Messenger of Allah by providing him the message of Allah from outside and now after Muhammad PBUH, the last Messenger of Allah, the Quran addresses that beautifully to all times ahead; so the Messenger of Allah would witness against all the disbelievers of the Truth in his nation that he had provided the message of Allah explicitly to all of them so his liability is totally done and the disbelievers are totally responsible of their doings now at this Day of Judgment; Surah NISAA, at AAYAT-41 that occurs at its sixth Ruku, also tells about this which reads, "how will it be, then, when We bring from every people a witness and bring you, O Muhammad PBUH, as a witness against these?"; Al-Hamdu Lillah; the AAYAT here tells that "then shall no permission be given to those who disbelieve, nor shall they be made to solicit favor" because the world only is the place of examination and that day which is the first day of AKHIRAT, is the Day of Judgment; Al-Hamdu Lillah; the next four AAYAAT (from AAYAT-85 to AAYAT-88) tell about the condition of the disbelievers at AKHIRAT which read, "and when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respited (as that is the Day of Judgment where all results would come at fore); and when those who associate (others with Allah) shall see those whom they took as associates (to Him), they shall say: our Lord, these are those that we took our associates on whom we called besides Thee; but they will give them back the reply that most surely you are liars (as after they had departed from the world, they had no awareness about what these disbelievers had made of them) and these (disbelievers) shall tender submission to Allah on that day; and what they used to forge (i.e. whom they took as associates to

Allah) shall depart from them; (as for) those who disbelieve and (they also put their efforts on others to) turn away from Allah's way, We will add chastisement to their chastisement (increasing that) because they made mischief (i.e. they intended to bring the situation to such place where to work for the teachings of Islam becomes utmost difficult)"; the last AAYAT of the Ruku presents the same fact as the first AAYAT of the Ruku presented that the Messengers of Allah would testify against the disbelievers of their respective nations but this time, the AAYAT addresses Muhammad PBUH explicitly that Allah would call him to bear witness against the disbelievers of his people as Allah had made him the Messenger towards them and had given him the Quran to explain all necessary principles of Islam for all significant issues of life; he certainly had fulfilled his liability well and now the Quran remains the true guidance by which the Muslims would necessarily spread the teachings of Islam as they all are among the good following of Muhammad PBUH, the last Messenger of Allah; He tells about the Quran at this AAYAT that "We have revealed the Book (Quran) to you explaining clearly everything (of issues for life in principles), and the guidance (to the Truth) and mercy (at the world where they might err to see or practice something by Islam unintentionally) and good news (of their true success at AKHIRAT) for those who submit"; Al-Hamdu Lillah.

### NAHL - The Thirteenth Ruku

90. Surely Allah enjoins the doing of justice and the doing of good and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.

91. And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah surety for you; surely Allah knows the deeds you do.

92. And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. Allah only tries you by this; and He will most certainly make clear to you on the resurrection day that about which you differed.

93. And if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did.

94. And do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's way and grievous punishment became your (lot).

95. And do not take a small price in exchange for Allah's covenant; surely what is with Allah is better for you, did you but know.

96. What is with you passes away and what is with Allah is enduring; and We will most certainly give to those who are patient their reward for the best of what they did.

97. Whoever does the good whether male or female and he is believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.

98. So when you recite the Quran, seek refuge with Allah from the accursed Satan,

99. Surely he has no authority over those who believe and rely on their Lord.

100. His authority is only over those who befriend him and those who associate others with Allah.

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This Ruku starts by the AAYAT that ULAMA quote much at the sermon of Fridays as it tells explicitly how to live upon Islam; note that Muhammad PBUH is the Messenger of Allah to all persons that ever come to the world from his times to all times ahead as he is the last of all Messengers; after his death, the Muslims together have the liability to provide the message of Islam to all peoples of the world by the Quran (understanding it by Ahadith) and even if some of them do the task in the worthy manner that it deserves, the liability of all of them is done; note that the Quran gives the guidance for all issues of the life by principles and it reminds all the Muslims at the beginning of this Ruku that their attitude shall be compliance to it as they have committed totally that Allah only is their true Lord; the first AAYAT of the Ruku reads, "surely Allah enjoins the doing of justice (ADL) and the doing of good (EHSAAN) and the giving (of amounts as their right on the Muslims) to the kindred; and He forbids indecency (so eliminate it by EHSAAN) and injustice (so eliminate it by ADL) and rebellion (so avoid it by practicing charity for near ones always); He admonishes you that you may be mindful"; for this, I, MSD, would present first some matter generally related to ADL and EHSAAN whereas ADL literally means "justice" and EHSAAN literally means "goodness of intention and deed"; note that the AAYAT starts by the command of Allah that "surely Allah enjoins....." so both of these are necessary to have at the Islamic

environment for the implementation of the Islamic commands in all issues that are the commands of Allah; individually too, the Muslims would develop such attitudes that represent ADL and EHSAAN for the betterment of life yet they are highly important at the level of administration; certainly, the Muslims do not need to take actions that are sudden or imposed by force as Islam commands respect naturally that does not need such forced way to manifest itself so Insha-Allah, the Muslims would change the current society into an Islamic society by taking some necessary steps for elimination of injustice there and the necessary good attitudes would take place as a matter of natural inclination insha-Allah; note that Allah provides authority to Muslims as His AMANAT (Trust) to them that they must use to put Allah's commands into practice as much as possible; Al-Hamdu Lillah; the true Muslims accept Islam by all heart making the belief totally righteous, believing Allah as the only authority Who only has to be worshipped, truly obeyed and truly loved; and believing that the Messengers have provided the message of Allah well and Muhammad PBUH was the last of them; and believing that AKHIRAT (the true life after the life at the world) has to come where the result for this life's belief and doings would come at fore; the true belief is the highest of blessing to the Muslim person but after that, the highest of physical blessing the man has received from Allah is his built and strength specially when he is at his youth while the highest of physical blessing the woman has received from Allah is her charm and beauty specially when she is at her youth; and for the betterment of deeds, the Holy Book Quran addresses these two blessings directly at places by asking to avoid injustice and shameful behavior; in-fact, AAYAAT-168 & 169 of BAQARAH provides the total Islamic Manifesto to

apply for the conversion of environment to the Islamic environment well by addressing these two matters; they read, "O mankind! eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the Satan; lo- he is an open enemy for you; he enjoins upon you only the evil (injustice) and the foul (shameful deeds), and that you should tell concerning Allah that which you know not (assigning partners to Him in His authority)"; in the world that we have today, the strength of the man includes his official status too while attraction of the woman also includes her glamorous presentation of herself besides her natural beauty that Allah has provided her; note that the Man and the Woman are equal in matters of AKHIRAT yet in this world, she has been given in his shelter for her own advantage as her father has the responsibility to see to her economic needs and her security in all ways according to the teachings of the Holy Book Quran before her marriage and her husband is liable for that after marriage so she would live in such bondage as daughter or as wife caring for the home with pleasure; accordingly, the man has to see that nothing objectionable by Islamic values takes place by the strength he has (and that might be his official strength) that leads to the occurrence of injustice and the woman has to see keeping to HEJAB that nothing adverse to Islamic values takes place by her natural beauty that attracts men which may lead the environment to shameful behavior; the Islamic administration would give attention at the environment for both of these matters by ADL (by the force of law) and EHSAAN (by guiding to the natural tendency towards virtues) respectively; the actual work to do is to guide attention towards the Holy Book Quran getting it into practice totally instead of going for material-gains & worldly-status; note that the western thinkers in the good-name of deep-



thought, have tried to prove intentionally or unintentionally that the Man is only an animal; they have disregarded his spiritual existence totally (in fact under the influence of such thinkers, Taxonomy as of today, takes the Man as such); this indeed is an idiotic thought yet sadly I, MSD, remark that it has its adverse impression all over the world as of now and not a single notable person of high intelligence even among the Muslims, is challenging it fairly; in the previous couple of centuries since now (2020), some of these western thinkers tried to address the economic problem of the man to unreasonable proportion emphasizing the physical needs especially of foods and drinks as if they are animals only; some tried their best to illustrate the man as bound to his animal-desire (the sexual-drive) that this only is the focus of actions that the man takes; some tried to focus on his wildness so they mentioned him as like animals that mark their individuality by being guards to their own territory (taking territories of others too by force if possible) even if that asks for high violence and killing the rival ferociously; some tried to justify the display of power for territories that animals present at times by their sudden actions, for the sake of "nationalism" (the meaning of which might be twisted on their necessity for the reason of committing injustice to weaker nations); some tried to present this idiotic thought that the man is but an animal unashamedly by discussion that the man is the descendant of some animal that took different forms with time and place to come to the physical status as of today because he had to survive against the force of environment and this conversion relates to the survival of the fittest; though this idiotic thought that the man is only an animal has never been proved and would never be proved for sure as his spiritual-feature is most clear to mark his difference so on the

contrary, the expression of issues among the humankind all the time disprove it; Al-Hamdu Lillah; yet the repetition of this idiocy at gatherings of seemingly sober persons and no challenge to it there, have led to its taking grounds even among some of the learned; however this only demonstrates that the psyche of the man has still to learn much to avoid the direct attack from the Satan when he presents some high wrong with some matter that does have some truth in it; note that this idiotic thought was brought at fore by its professors when many of intelligent persons got to many of accurate physical laws clearly that were operating at life; against this idiotic thought, Islam tells us that the Man is born between the angelic character and the animal character having both the aspects in his human character; he must either live at the angelic character by the spiritual development that is the asking of EHSAN or either live at-least at the same human character at which he was basically born (named as FITHRAT) that is the asking of ADL; he must never live at the animal character and the point to note here is that he is allowed by Islam to fulfill his physical needs up-to necessity by valid means according to the Islamic viewpoint as that would let him remain on the human character with no adversity to that; note that the only state that Islam has forbidden to live upon, is the animal character; but it is precisely that which has been asked by the idiotic thought of one-sided worldly thinkers who left aside the guidance of Allah totally putting their total trust on their own minds; this leads to disintegration of the person accepting it at the individual level and to high chaos at the environment; note that such people would surely get what they deserve at AKHIRAT yet even in this world, the result to such thinking and to its acceptance is the punishment of hunger or/and all sorts of fear

that is put on such people as these both are what animals have to deal with all the time; AAYAT-112 at the fifteenth Ruku of NAHL (that is just ahead) tells about this punishment to all those who are the rejecters of blessings of Allah; note that Allah has given the worldly-life to all persons as their examination so that they prove that they really deserve JANNAH by their true belief and by their righteous deeds as that only would bring the pleasure of Allah; it is not for any other reason so all persons need to prove their worth to the task; Al-Hamdu Lillah; now coming to the comments on AAYAT-90, the first AAYAT of the Ruku, note that Allah commands for three things here and forbids three other things; the message here is that taking-up three good things in practice that comprise of all the righteousness would eliminate the three bad things in practice that represent all the satanic misguidance; so the AAYAT provides the indication that EHSAN eliminates all of the shameful behavior and ADL eliminates all of injustice though the sequence to state this elimination is inverse for these two; the spending towards the needy among the near ones for the pleasure of Allah counters any thought that might lead towards hypocrisy that in turn, might lead towards challenging the commands of Allah; the message for this part here is that "INFAAQ" (spending amounts in the way of Allah from what Allah has provided) keeps away "NIFAAQ" (hypocrisy); Al-Hamdu Lillah; the next AAYAT denotes the importance of the fulfillment of the word that the Muslim person gives as his commitment; it says, "and fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah surety for you; surely Allah knows the deeds you do"; note that all oaths that the Muslim person takes would care not to challenge the Islamic teachings in

any manner; among them, those oaths are most important for the mankind that relate to business transactions that the men make among their-selves (which they have to fulfill mostly by ADL) and Allah sees their commitment; so if someone breaks these oaths, he commits such sin/crime that makes him highly unjust in his deeds; besides them, there are those important oaths that relate to the marriage of the man and his wife as they commit to care for each other with trust among themselves (which they have to fulfill mostly by EHSAAN) and Allah sees their commitment; so if someone among the Muslims breaks these oaths by avoiding the announcement of the marriage or by avoiding the responsibility the person has towards the spouse or by avoiding the asking of the required trust among each other, then each of these things makes the person incline towards most shameful acts that he/she is accountable for at the court of Allah and that disgraces him/her amongst all the people around; may Allah guide all the Muslims to fulfill all their oaths among themselves in the finest of manners; Al-Hamdu Lillah; with this comment, please note also that this AAYAT addresses specially such Muslims who accepted it by all study and left all vague concepts they had before its acceptance and pledged with commitment that they shall adhere to Islam whatever comes; they shall fulfill its demands in their practice remaining totally attentive to Allah, the true Lord; Al-Hamdu Lillah; AAYAT-92 gives the similitude for those Muslim persons who break their oaths for their personal motives; it reads, "and be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly; you make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation; Allah only tries you by this; and He will most certainly make clear to you on the resurrection day

that about which you differed"; note that there was an insane old woman at Makkah at those times who habitually used to spin the yarn well all the day long but at the end of the day, disintegrated it into pieces; providing her as the instance to this matter, this AAYAT denotes that to break a valid oath is like the disintegration of yarn that is spun well; when some Muslim person breaks any of his significant oath for any personal motive, he affects his integrity in the most adverse manner and asks for the wrath of Allah upon him; and if any of the Muslim administrations has made some significant oath (or pact) at the administrative level and then takes the breach of it against the side that is committed to it (due to consideration towards such people who seem better placed than that side and they pursue them for such breach, at the worldly issues), it would bring the wrath of Allah in such manner that they would incur extreme mistrust of all peoples of the world in settlement of issues ahead; may Allah save all Muslims from such wrongs; Al-Hamdu Lillah; the last part of the AAYAT tells "and He will most certainly make clear to you on the resurrection day that about which you differed"; Al-Hamdu Lillah; all AAYAAT ahead at the Ruku provide some detail to the previous couple of AAYAAT and so three of them that are ahead tell, "and if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did; and do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's way and grievous punishment became your (lot); and do not take a small price in exchange for Allah's covenant; surely what is with Allah is better for you, did you but know"; so He has made the world the place of examination where

the difference of opinion would exist but the Muslims need to care that there is no difference about the Islamic concepts that relate to principles in issues and according to their commitment to Islam, they would care to bring it to practice on the collective level with all decency possible as Islam commands total respect indeed from the inside of all men; any such administration, even if it claims to represent the Muslims, that intends that its people increase the number of challengers to Islam by their support to those who take-up concepts against Islam, they would gain nothing but extreme trouble at the Day of Judgment; Al-Hamdu Lillah; the breaches of pacts among nations (especially if any of the Muslim administrations is liable for it), would cause mistrust among each other and so retaliation to such breaches might lead to wars among nations and troubles to the common man to fulfill the commands of Islam; moreover, the ignorance of any of the Muslim administrations to the teachings of Islam in practice for the worldly cause, would give the most negative impression to spreading the message of Islam among all peoples of the world and so Allah would certainly punish such administration most severely; all Muslims need to see that they have committed to Allah to live upon Islam so as they fulfill their commitment, Allah would certainly provide them the highest of blessing even in the world; AAYAAT-96 & 97 guide attention of the Muslims on the individual level that most certainly, whatever worldly assets that they have, that would end (at their deaths) yet whatever of blessings that Allah would provide to them at AKHIRAT, that would stay-on with them; and Allah would provide them the best of returns to all of their good deeds (that would be ten times for each one) as Allah appreciates sincerity to Him in all of good deeds; Al-Hamdu Lillah; Allah requires that all the good deeds that the person does,

whether a man or a woman, he/she does it with sincere belief upon Allah remaining among the true Muslims so then Allah would provide him/her the most pleasant life at the world and would provide him/her the best of returns to all of his/her good deeds at AKHIRAT, the true life; Al-Hamdu Lillah; the last three AAYAAT of the Ruku ask Muhammad PBUH, and with him all the true Muslims, that as they recite the Quran, they need to seek refuge with Allah from the accursed Satan; they would seek this refuge of Allah in as simple words as possible with all inclination to purify their heart to get the true message of the Quran as better as possible; Al-Hamdu Lillah; the pursuance of the accursed Satan does not affect the true Muslims adversely as they believe in Allah most sincerely and rely on Him when they take-up any task to accomplish to gain His pleasure; he affects those only who lean towards his pursuance due to desires for worldly assets and due to associating others in the authority of Allah whom they erroneously take as their intercessors and whom they consider as able to save them from all troubles at the day of HASHR; note that the recitation of the Quran does not mean its reading only (which also is certainly necessary) but it also means to see its teachings with total belief on it and to put it into practice and spread its teaching to all peoples of the world so that they also put it into practice; Al-Hamdu Lillah.

### NAHL - The Fourteenth Ruku

101. And when We change (one) AAYAT for (another) AAYAT, and Allah knows best what He reveals, they say- you commit forgery. Nay, most of them do not know.

102. Say: the holy-spirit has revealed it from your Lord with the truth that it may establish those who believe and as a guidance and good news for those who submit.

103. And certainly We know that they say: Only a mortal teaches him. The tongue of him whom they reproach is barbarous, and this is clear Arabic tongue.

104. (As for) those who do not believe in Allah's AAYAAT, surely Allah will not guide them, and they shall have a painful punishment.

105. Only they forge the lie, who do not believe in Allah's AAYAAT and these are the liars.

106. He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief-- on these is the wrath of Allah, and they shall have a grievous chastisement.

107. This is because they love this world's life more than the hereafter, and because Allah does not guide the disbelieving people.

108. These are they on whose hearts and their hearing and their eyes Allah has set a seal and these are the heedless ones.

109. No doubt that in the hereafter they will be the losers.

110. Yet surely your Lord, with respect to those who fly after they are persecuted then they struggle hard and are patient, most surely your Lord after that is Forgiving, Merciful.

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The first AAYAT of this Ruku mentions that Allah changes one AAYAT for another AAYAT in command as He wills; due to this change, the disbelievers blamed the Prophet PBUH that he has committed forgery in presenting the Quran; the notable point about this is that this relates to the matter that we studied at



Surah BAQARAH-106 where the word NUNSEHA (whatever We cause to be forgotten) tells about it; note that BAQARAH-106 says that "whatever AAYAT We abrogate or cause to be forgotten, We bring one better than it or like it; do you not know that Allah has power over all things?"; at this AAYAT the words MA-NANSAKH (whatever We abrogate) tell that Allah abrogates some of the previous commands that relate to Torah and the word NUNSEHA (whatever We cause to be forgotten) relates to the Holy Book Quran which means that Allah causes to cease some specific aspect of the command previously given in the Holy Book Quran by providing another AAYAT for that command; He brings this other AAYAT for His command by His will that has more ease in it for practice than the previous or it is very similar to it and He certainly has total authority for this; Al-Hamdu Lillah; Surah AA'LA reads that, "We will make you recite so you shall not forget, except what Allah pleases, surely He knows the manifest (in command), and what is hidden" (Surah AA'LA-6 & 7); its recitation still goes on as there certainly is no such AAYAT that Allah descended at the Quran and then He placed it out of its TILAWAT i.e. recitation, by any manner of abrogation; note that Shah WALIULLAH (d-1759 AD) has counted five places for this change in his booklet FAUZUL-KABIR; he mentioned these five as (1) AAYAT-180 at BAQARAH that is changed in command by NISAA-11 & 12; (2) AAYAT-240 at BAQARAH that is changed by BAQARAH-234; (3) AAYAT-65 at ANFAAL that is changed by ANFAAL-66; (4) AAYAT-50 of AHZAAB that is changed by AHZAAB-52; (5) AAYAT-12 of MUJADILAH that is changed by MUJADILAH-13; Al-Hamdu Lillah; note that the abrogation of AAYAAT (that was previously at Torah) or the change about any of AAYAAT (at the Quran) occurs at commands only; for the

example to this change in command, it is proper to see one of these five places so note the AAYAAT at ANFAAL that read, "O Prophet (PBUH) - urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand" (AAYAT-65); "for the present Allah has made light your burden, and He knows that there is weakness in you; so if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's permission, and Allah is with the patient" (AAYAT-66); Al-Hamdu Lillah; so AAYAT-65 of ANFAAL asks the Prophet PBUH to urge the Muslims for QITAL (the fight against the disbelievers) and gives this good tidings that even if the true Muslims are twenty in number only, they would be enough to win the field against two hundred of disbelievers; if the true Muslims that are hundred and they face a thousand of disbelievers, the Muslims would even then defeat them; the quantity of disbelievers would not stand against the quality of the Muslims to fight them for the simple reason that they are not aware of the blessing of the Islamic teachings when they are in the practice of the true Muslims clearly; this AAYAT though statement, provides this as command that the Muslims (if they face disbelievers that are ten times more in quantity) have to fight them and they would not back-out from the combat though if the disbelievers are much more, then the Muslims have the option to withdraw their-selves from QITAL; the next AAYAT gives concession in the command and makes the Muslims liable to fight the disbelievers necessarily when at maximum they are double in number to the Muslims and beyond that, the Muslims have the option to withdraw; the reason

for this concession is given at the AAYAT that they do have some weakness (in the power to fight) yet Allah would assist them if they do relate themselves to SABR (patience); please see the note at the thirteenth Ruku of BAQARAH too for this matter related to AAYAAT; Al-Hamdu Lillah; the next four AAYAAT clarify that this Quran is the word of Allah that He has sent to Muhammad PBUH by the most respectable angel Gabriel-AS (the holy-spirit); Allah has told at AAYAT-102 here about the beauty of the Quran to the Muslims as He has presented at AAYAT-89 too; Allah sent it with HAQQ (i.e. the Truth) to establish the practice of Islamic teachings among the Muslims so it is the Guidance to the right path for them at the world and certainly, the good news for them about the success at AKHIRAT; note that by AAYAT-89, we get the detail of HAQQ that it explains clearly everything for the life of the mankind (in essence) and there Allah mentioned it as mercy too towards the Muslims so this AAYAT-102 provides the detail for the mercy that it establishes the practice of Islamic teachings among the Muslims for their magnificent strength at the world; Al-Hamdu Lillah; AAYAT-103 tells that when the disbelievers could not challenge the Islamic teachings at the Quran, they tried to blame Muhammad PBUH that he had learnt these issues from some person; Allah replies by telling them that the person that they indicate in their blame is not an Arab and the Quran has presented these teaching in clear Arabic; note about this answer that though it implies attention to integrity of the Islamic teachings at the Quran too yet it actually points out that even the text of the Quran that provides those teachings, is miraculous as it is totally inimitable; certainly, those who disbelieve the Quran by such blames, Allah would never guide them to the right path and they certainly would face the most severe

punishment; those who lie by their forgery are actually the disbelievers who have disbelieved in the AAYAAT that Allah has sent (and who blame the Prophet PBUH in different manners about them), and they actually are such liars who try to present erroneous teachings to misguide the persons around; the next AAYAAT from AAYAT-106 till the last of the Ruku present the attitudes of two types of the Muslim persons that happen to face such critical situation that threatens their lives directly; at such situation, only those Muslim persons would remain totally committed to Islam who are most attentive to Allah with all sincerity towards Him; Al-Hamdu Lillah; the four AAYAAT from 106 to 109 read, "he who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief- on these is the wrath of Allah, and they shall have a grievous chastisement; this is because they love this world's life more than the hereafter, and because Allah does not guide the disbelieving people; these are they on whose hearts and their hearing and their eyes Allah has set a seal and these are the heedless ones; no doubt that in the hereafter they will be the losers"; AAYAT-106 indicate those who at the times of extreme crisis, leave Islam and go towards disbelief that they shall have grievous chastisement; but there is an exception that this AAYAT presents by the words to the effect that "not he who is compelled while his heart is at rest on account of faith"; note that there were such early Muslims who accepted Islam when the message of Islam reached them as Muhammad PBUH started providing it on the command of Allah to all people around; the disbelievers violently tortured those that were the weakest of those Muslims as they did not have any defense to offer against their tyranny; though many of them

accepted death even at such times yet there were few of them who could not bear such torture and succumbed to the pressure upon them to leave Islam by saying disbelieving words against Islam; even among these few, the better number was of those who for the sake of their safety, said the disbelieving words but they actually believed Islam totally at heart; the exception at the AAYAT refers to such persons and there are accounts of such persons that they used to cry on such words that they uttered to safety that seemingly denoted disbelief but this AAYAT relieved them due to their plight at those times by acceptance of their true repentance; Al-Hamdu Lillah; the AAYAT tells about the other of these few who left Islam (because of their inclination to their tribal manners or because of their expectation of getting high amounts of money or because of some status that they might receive at the world) when they were pressurized at their belief in Islam and showed no repentance on their doing ahead, that they would certainly see the most grievous chastisement; this would come to them as they preferred the world over AKHIRAT and Allah does not provide the true guidance to such disbelieving people; Allah has put seal upon their hearts because of their inclination to worldly things and upon their hearing ability and their seeing ability so they would remain oblivious to the true guidance ahead; note that when the hearing ability and the seeing ability does not lead to the acceptance of the Truth at heart then it actually means that they are not available to the person who seemingly has them; and so they certainly would be the losers at AKHIRAT; note that at those times, Islam highly needed such committed persons who would remain firm upon it even when they face extreme troubles so that they would ultimately challenge (and change) the situation of "might is right" that prevailed

extensively at those times bringing it to the total commitment to Allah, the true Lord; Al-Hamdu Lillah; the last AAYAT of the Ruku tells that Allah cares for such persons who remain committed to Islam whatever comes as it reads, "yet surely your Lord, with respect to those who fly after they are persecuted then they struggle hard and are patient, most surely your Lord after that is Forgiving, Merciful"; Al-Hamdu Lillah; this not only soothes such person that AAYAT-106 had denoted as an exception by the words that "not he who is compelled while his heart is at rest on account of faith" but it also expresses the good tidings to all those persons who come to Islam and stay firm on it, that due to their acceptance of Islam, Allah has eliminated all of their previous wrong doings and He would surely provide them such space ahead (which might be at other land than at which they had been living) that they would gain the best of deeds there as they remain totally attentive to Allah, the true Lord; Al-Hamdu Lillah.

### NAHL-The Fifteenth Ruku

111. (Remember) the day when every soul shall come, pleading for itself and every soul shall be paid in full for what it has done, and they shall not be dealt with unjustly.

112. And Allah sets forth a parable: (Consider) a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought.

113. And certainly there came to them an Apostle from among them, but they rejected him, so the punishment overtook them while they were unjust.

114. Therefore eat of what Allah has given you, lawful and good (things), and give thanks for Allah's favor if Him do you serve.

115. He has only forbidden you what dies of itself and blood and flesh of swine and that over which any other name than that of Allah has been invoked, but whoever is driven to necessity, not desiring nor exceeding the limit, then surely Allah is Forgiving, Merciful.

116. And, for what your tongues describe, do not utter the lie, (saying) this is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper.

117. A little enjoyment and they shall have a painful punishment.

118. And for those who were Jews We prohibited what We have related to you already, and We did them no injustice, but they were unjust to themselves.

119. Yet surely your Lord, with respect to those who do an evil in ignorance, then turn after that and make amends, most surely your Lord after that is Forgiving, Merciful.

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This Ruku guides the attention to the fact that the day of HASHR would certainly take place when every person would plead for the safety of his/her own self and every person would certainly receive only what he/she deserves so there would be no injustice; after the mention of the Day of Judgment, the Ruku goes on to ask for care to eat only the allowed clean-to-take foods; note that the Quran has clearly told at places that the intake of anything affects the Man not only in physical sense but even in the spiritual sense and so it asks at places to take care about what he eats (see for instance AAYAAT 168 & 169 of Surah-BAQARAH); so the

Muslims would incline to foods that are HALAAL (allowed to eat) and TAYYIBAH (clean-to-take-in) and for this, they must see the KITAB (the Quran) and the SUNNAH (the practical guidance of the Prophet PBUH by his words, his actions or/and his silence on some matter); the lack of even one of these properties (that are HALAAL and TAYYIBAH in something seemingly edible) prohibits the intake of it; note also that Allah had commanded Adam & Eve to keep away from going near even to the tree that had the prohibited fruit for them on it; Al-Hamdu Lillah; AAYAT-112 gives the example of such town that had all security from enemy and the people there were living peacefully as they got all necessary commodities with ease for their subsistence in abundance from different places to it; but it happened that they ignored the practice of commands of Allah in their lives and inclined to living with luxuries rather than necessities and they went beyond comforts as they wanted all sort of worldly assets available that they could manage to get; they had no worry if that caused troubles to the fellow-beings and they became restless even with the peace that they had with them and developed such psyche that had the quest for more and more of the world; this ultimately led them to ignore the practice of commands of Allah and to become most ungrateful to Him; their lives became competition with each other for the world, to show that they have more worth to accumulate the worldly finances and it even became the pursuit to satisfy their animal desires; Allah provided them some trying situations that came as hunger or/and all sorts of fear to them as their manner of living was turning like the manner of animals at jungle and these both (extreme hunger and troublesome fear) are what animals have to deal with all the time; this was put on them so that they take the heed to the righteous manner of living and



leave their inclination to the world; but they were so unjust that they did not take-up simplicity as their living manner even when a Messenger of Allah came into them from their own selves to teach them the teachings of Islam (that ask for simplicity in the manner of living) and due to their disregard to His Messenger, Allah punished them most severely; Al-Hamdu Lillah; AAYAAT-114 & 115 at the Ruku ask to eat from all HALAAL (allowed to eat) and TAYYIBAH (clean-to-take-in) only and to remain totally grateful to Allah; but if the extreme necessity asks to eat from such things that are neither HALAAL nor TAYYIBAH then the person has to take it only for necessity and up-to necessity; these things include such animal (that is ordinarily allowed & clean-to-eat) that dies of itself; and blood and flesh of swine and that over which any other name than that of Allah has been invoked; the Muslims need to strictly avoid these things except where extreme necessity tells that the death would most probably occur if they do not take any of these though even then that would be to necessity only; and Allah would forgive the sin then as He certainly is Most Forgiving and Most Merciful (see also the first Ruku of Surah MA'EDAH); Al-Hamdu Lillah; the AAYAT ahead tells the Muslims not to decide for something as HALAAL and TAYYIBAH by own-selves because Allah only is the true authority; only KITAB and SUNNAH (that show the commands of Allah to fulfill as to get the pleasure of Allah) would decide about the foods and drinks to take-in as HALAAL and TAYYIBAH; to decide by own self in such manner about the foods and the drinks are nothing but lies that would benefit such liars in no manner; even if they enjoy these things by the effect of their lies for the time-being at the world yet they would ultimately face extreme punishment on their extreme lies in this crucial issue so they need to avoid it strictly;

Al-Hamdu Lillah; Allah tells at AAYAT-118 that Allah had prohibited some of foods and drinks on the Jews which He has told Muhammad PBUH before though some of them were even HALAAL and TAYYIBAH in general; note that AAYAT-146 of AN'AAM reads, "and to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: this was a punishment We gave them on account of their rebellion, and We are surely Truthful"; note also that Jacob-AS had prohibited the consumption of meat of camels upon himself at his times (only with the intention to get the pleasure of Allah) and Allah kept this prohibition too to remain among the Jews; Al-Hamdu Lillah; the last AAYAT at the Ruku gives concession to all those Muslims who had consumed any of the prohibited foods or/and drinks by ignorance; if their mistake is genuine where they had taken some prohibited foods or/and drinks, Allah gives them the recognition of their folly and gives them the space to better their position by avoiding all such wrongs ahead in whatever they consume when they are not yet seemingly near to their deaths; they need to accept the recognition early as that comes to them and compensate for their folly by avoidance of all such wrongs ahead with all commitment to the guidance that they had received explicitly; Al-Hamdu Lillah.

### NAHL-The Last Ruku

120. Surely Ibrahim was an exemplar, obedient to Allah, upright, and he was not of the polytheists.

121. Grateful for His favors; He chose him and guided him on the right path.

122. And We gave him good in this world, and in the next he will most surely be among the good.

123. Then We revealed to you: Follow the faith of Ibrahim, the upright one, and he was not of the polytheists.

124. The Sabbath was ordained only for those who differed about it, and most surely your Lord will judge between them on the resurrection day concerning that about which they differed.

125. Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord knows best those who go astray from His path, and He knows best those who follow the right path.

126. And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient.

127. And be patient and your patience is not but by (the assistance of) Allah, and grieve not for them, and do not distress yourself at what they plan.

128. Surely Allah is with those who guard (against evil) and those who do the good (to others).

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The last Ruku of NAHL starts by telling about Ibrahim-AS that "Surely Ibrahim was an exemplar (UMMAH), obedient to Allah, upright, and he was not of the polytheists"; UMMAH actually has the meaning of "the people that have united upon a significant cause" so note that strictly according to Islam, there are two nations only in the world that are rejecters of the Truth and the believers of the Truth (see TAGHABUN-2); see also the

comments at AAYAT-143 of Surah BAQARAH which tells, "and thus We have made you a medium nation (UMMAH) that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you" so this is one of the most important tasks of the Muslims as nation; even if only some of the people in the world remain as the believers in the Islamic teachings who practice it and provide it to others, they still would certainly remain whole nation in their own capacity and Ibrahim-AS alone represented the Muslim UMMAH at his time though soon after, his wife Sarah-AS and his nephew Lot-AS (who then became the Messenger of Allah) accepted the teachings of Islam with him; as the AAYAT mentions him as UMMAH so it points out that there would be the believers of the Truth who would fervently care for it in his descendants and that he had all virtues to height in him that Islam asks of all true Muslims (especially the ability by the blessing of Allah to provide the message of Islam to all peoples) yet it also informs that even if one man is at the right path, he truly is the whole UMMAH and he actually represents the standard to see how the virtuous person would live; Al-Hamdu Lillah; this clarifies that the Muslims of a specific place or of a specific time even if all of them are not included in the mention, they still are the UMMAH in their own capacity; it is such concept of unity that shows by any tangible substantial gathering of the good Muslims anywhere even at these current times, so the beautiful concept of UMMAH in Islam renders it indivisible if the Muslims do understand it well as due to the true concept of "nation" by the Islamic viewpoint, there is no possibility for anyone to divide the Muslims into factions anywhere at any time; Al-Hamdu Lillah; note that even the disbelievers at Makkah at the times of Muhammad PBUH held Ibrahim in most high esteem (and

the people of the Book too respect him most highly to this day) so the AAYAT mentions him that he believed in the Islamic teachings and that he did put into his practice; he taught those teachings only with total obedience to Allah with his total attention towards Him in all issues of life; and he certainly was not among the polytheists; Al-Hamdu Lillah; the AAYAT implies that when the disbelievers say that they do respect Ibrahim and they neither follow him in their belief nor in their practice so what kind of respect is this; AAYAAT-121 & 122 explicitly tell about him that "he was grateful for the favors of Allah (that he remained pleased without asking for abundance at whatever He had granted him)- He chose him (as His Prophet) and guided him on the right path (i.e. the path of Islam); and We gave him good (the most pleasant life) in this world, and in the next (i.e. AKHIRAT) he will most surely be among the good"; here the ILTIFAAT (change of the pronoun at statements in the Quran) is notable that in AAYAT-122, Allah speaks in the royal manner to express His true authority by the pronoun "We" that His will reigns truly everywhere at the earth and at the heavens and at all that is between them; Al-Hamdu Lillah; note that even when the Quran applies the ILTIFAAT, the meanings to the AAYAAT still remain most obvious at such places; note also that we have just studied at AAYAT-97, "whoever does the good whether male or female and he is believer, We will most certainly make him live a happy life (at the world), and We will most certainly give them their reward for the best of what they did (at AKHIRAT)"; Al-Hamdu Lillah; the next AAYAT tells that Allah has provided the same message of Islam to Muhammad PBUH that He had given to Ibrahim-AS, that he would follow in the most committed manner and all of his UMMAH would too, to remain on the right path (as Allah clarified

all the basics of that right path beautifully in the times of Ibrahim and they always were the same); and Ibrahim certainly was never among the polytheists; Al-Hamdu Lillah; AAYAT-124 tells that the Jews whom Allah had commanded to sanctify the day of Saturday (and they were the only ones that Allah had commanded for it), they disputed about it and disrespected it so Allah would settle all disputes among them at the Day of Judgment (see also the note at the eighth Ruku of BAQARAH); Allah brings this AAYAT here to tell that Allah did provide different commands even after Ibrahim though He had provided the basics of the right path most clearly to believe at his times; Al-Hamdu Lillah; AAYAT-125 tells about providing the message of Allah (to all peoples of the world with care to their respective inclinations) to which the Muslims have their extreme liability as of now after the death of Muhammad PBUH, the last Messenger of Allah; and the next three AAYAAT till the last of the Ruku (which also is the last of Surah NAHL) provide even more clarity to this matter; Al-Hamdu Lillah; AAYAT-125 reads, "(O Muhammad PBUH)- call to the way of your Lord with wisdom (those learned persons who are most studious yet in need of getting the Islamic teachings) and with goodly exhortation (by addressing the good emotions in those persons who value the good feelings among the fellow beings), and have disputations with those (who would not even listen properly to the good Islamic teachings due to their negative manner to challenge everything that comes their way, even when the true Muslims provide all good reasoning for them to accept Islam in their benefit), in the best manner; surely your Lord knows best those who go astray from His path, and He knows best those who follow the right path (so you have the liability to providing the message of Islam to all peoples

of the world and Allah only would decide who gets the true guidance)"; note that HIKMAT (i.e. wisdom) means such high intelligence that tells how to put the Islamic commands into practice so the Muslims would call the learned persons that have the inclination to HIKMAT, by the manner of HIKMAT (as that is the asking of ADL); and they would call those persons who have the sense that the world needs to live in peace where all persons care about the fellow beings with such good principles that they all apply at practice, by the manner of goodly exhortation (as that is the asking of EHSAAN); Al-Hamdu Lillah; AAYAT-126 & 127 relate to retaliation by the same level of offence if the last type of them come to challenge them practically in some most adverse manner; so AAYAT-126 asks all true Muslims to stand firm together against their adverse practical efforts to challenge Islam though it appreciates the preference to patience where it is possible on their wrong-doings and leave such persons on their own (note that this Surah came to the Prophet PBUH at the MAKKI period); however, Allah commands the Prophet PBUH at AAYAT-127 especially to observe patience with the indication that though it is difficult in general yet Allah would give him the ability to observe it with easiness and asks him not to grieve upon their disbelief (by the concern why they reject these good teachings when he is providing these to them only so that they get highest of benefits by them) and guides him not to distress himself on whatever adverse plans that they make against the expression of his teachings (as Allah would certainly save him from all their adverse efforts as he fulfills his liability well) so unless they take some adverse action against Islam practically, the better thing for him is to avoid all such persons by ignoring them at this time as much as possible; Al-Hamdu Lillah; the last AAYAT of the Surah

tells about all those that come to Islam by its total acceptance that they also become part of the Muslim UMMAH and Allah would care for all true Muslims who do care for the commands of Allah in all issues of life; it reads, "surely Allah is with those who guard (against evil that nothing adverse touches their true belief on Islam as they remain attentive to Allah) and those who do the good (deeds that benefit them highly and that benefit even others)"; so most certainly, these are such persons who would live the most pleasant life at the world, and Allah would most certainly give them their good reward in the best of manners for whatever good they did, at AKHIRAT; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada

*Here our study of NAHL ends; Al-Hamdu Lillah*

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Surah BANI-ISRAEL (AL-ISRAA)  
(Consists of 12 Ruku; MK-6 to 10)

*BANI-ISRAEL - The First Ruku*

1. Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing.



2. And We gave Musa the Book and made it a guidance to the children of Israel, saying: Do not take a protector besides Me;
3. O the offspring of those whom We bore with Noah; surely he was a grateful servant.
4. And We had decreed the command for the children of Israel in the Book: Most certainly you will make mischief in the land twice, and most certainly you will behave insolently with great insolence.
5. So when the promise for the first of the two came, We sent over you Our servants, of mighty prowess, so they went to and fro among the houses, and it was a promise to be accomplished.
6. Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band.
7. If you do good, you will do good for your own souls, and if you do evil, it shall be for them. So when the second promise came (We raised another people) that they may bring you to grief and that they may enter the mosque as they entered it the first time, and that they might destroy whatever they gained ascendancy over with utter destruction.
8. It may be that your Lord will have mercy on you, and if you again return (to disobedience) We too will return (to punishment), and We have made hell prison for the disbelievers.
9. Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward.
10. And that (as for) those who do not believe in the hereafter, We have prepared for them a painful chastisement.

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Surah BANI-ISRAEL which is also named AL-ISRAA, records the event of ISRAA (i.e. when Allah took Muhammad PBUH on a

journey at the night from Masjid-UL-HARAAM i.e. Makkah to the remote Masjid i.e. Jerusalem) at the opening AAYAT of the Surah; it was the strange journey that the Prophet PBUH made in the part of that night to Jerusalem in the company of Gabriel-AS upon BURAQ (the beautiful winged white little mule), and its second phase is mentioned as MIRAJ (ascension) to heavens from there where also Gabriel accompanied him and Surah NAJM relates about it; he came back to Makkah the same night soon and his absence was not felt; it is highly feasible to observe the AAYAAT of Surah NAJM too which relates to the second phase of this amazing journey; Al-Hamdu Lillah; from the beginning of Surah NAJM to AAYAT-18, all these AAYAAT at the Surah read, "I swear by the star (the last one of them as the light dawns) when it goes down (i.e. fades away); your companion does not err (as Allah has provided safety to him from it in providing the message of the Quran), nor does he go astray (i.e. he does not have any inclination to change the Islamic teachings); nor does he speak out of desire (taking few teachings by choice and leaving others); it is naught but revelation (in the Quran) that is revealed which that (angel Gabriel-AS) who has extreme might, has taught him (by the command of Allah); that angel is vigorous; and he grew clear to view (when Muhammad PBUH saw him) and he is in the highest part of the horizon (in front of him); then he approached and came closer; so he was the measure of two bows or closer still (i.e. he was very near to him physically); and he (i.e. the angel) revealed to His servant (i.e. the servant of Allah) what he revealed (i.e. the AAYAAT of Surah MUDHDHATHIR); the heart (of Muhammad PBUH) was not untrue in what he saw (i.e. the angel in his true form); what- do you then dispute with him as to what he saw?; and verily he (i.e. Muhammad PBUH) saw him yet another

time; (that was) at the farthest lote-tree (which was much more beautiful than how it is found at the world); near which is the garden (JANNAH), the place that is the resort (perhaps that was the place where Adam-AS and Eve-AS had resided before their descent to earth); when that which covers covered the lote-tree (i.e. there were angels upon it); the eye did not turn aside (so he saw Gabriel clearly in his angelic form who remained the focus to his eyes), nor did it exceed the limit (so there certainly was no disrespect in his view of Gabriel); certainly he saw of the greatest signs of his Lord (so even though he did not see his Lord Allah, he did see many of His greatest signs there at his most holy visit there i.e. at MIRAJ)"; Al-Hamdu Lillah; these AAYAAT of NAJM tell that the belief of the Prophet PBUH on the Quran is based on his sight too as he has seen Gabriel-AS in his angelic form twice; they relate the incident of MIRAJ when the Prophet PBUH saw Gabriel-AS in his angelic form the second time near the lote-tree (that is the boundary at the seventh heaven from where no one is allowed entrance ahead) to where the Prophet PBUH had accompanied him; this incident happened couple of years before his migration to Madinah when in the company of Gabriel, he had gone from Makkah to the place of the mosque at Jerusalem at night (i.e. ISRA) and then from there, he went to heavens with him (i.e. MIRAJ) in the same night; note that Ahadith have given much detail to MIRAJ (though with exception to extremely few, all of them need scrutiny to their chains by which they are narrated or/and the text therein) and that was the time when Allah asked Muhammad PBUH to command the Muslims to read five SALAH daily (and it came to routine for Muslims at Madinah); Al-Hamdu Lillah; though ISRA was physical in nature (i.e. travel to Jerusalem) and it happened with most surprising velocity in terms

of those times (as then it was at the distance of about a month from Makkah) yet the ascension to heavens (MIRAJ) from there seems as the most amazing spiritual issue (but very real event) that is not easy to comment upon; note that I, MSD, would not touch any detail to its nature as certainly it has such spiritual aspect where silence is totally better rather than any discussion but with the clear acceptance that it certainly is very real in its nature; Al-Hamdu Lillah; note also that the Quran has told us that Allah made the wind take Solomon-AS most amazingly fast from places to places by His will as Surah SABA-12 relates, "And (We made) the wind (subservient) to Solomon, which made a month's journey in the morning and a month's journey in the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning"; the AAYAT tells with the mention about the mosque at Jerusalem that is "of which We have blessed the precincts" so much of area adjacent to it is where Allah has put His blessings upon (and many of Messengers had come at this area after Moses); as for ISRA & MIRAJ, its significance is that Allah brought this miraculous event that had two phases (physical and spiritual) for the Prophet PBUH because that was the time when the chiefs at the city of TA'IF had treated him most disrespectfully (which he had visited to get firm support for the spread of the message of Islam) and he had pleaded to Allah due to that adverse treatment; at that time too, he had shown total commitment to the task that Allah had given him saying words to the effect that if Allah does not will to disrespect him then he has no worry of how the people treat him at present; Allah answered his plea beautifully by that

event that when Allah has given him the task, He would see that he goes on with it at ease so he is most welcome to the nearness of Allah; within two years, he migrated to the city of Madinah conveniently that proved even better than TA'IF for the Islamic cause, where all the true Muslims then gathered to found the Islamic environment in practice; there just as he came to its doorstep, he was taken as the undisputed ruler of the place by the will of Allah; Al-Hamdu Lillah; the next couple of AAYAAT state that "and We gave Musa-AS the Book (Torah) and made it a guidance to the Bani-Israel, saying- do not take a protector besides Me; O the offspring of those whom We bore with Noah; surely he was a grateful servant"; so Allah had provided the true guidance at the five books (Pentateuch) clearly to Bani-Israel (the children of Israel) through Moses and had told them explicitly to fulfill His commands only as He only is the true Lord; this is the manner to remain grateful to Allah, the true Lord, and they shall adhere to it because this truly was the beautiful manner of living of Noah-AS all his life, who was the most notable ancestor of all persons that came to the world after him; Al-Hamdu Lillah; note here that Allah has used the word "ABD" (slave to Allah) for the Prophet PBUH at the first AAYAT and for NOAH too, at the third AAYAT; this tells among other things that every person needs to understand that his true status is to remain slave to Allah (being always grateful to whatever blessing He has provided to him) as that only would lead him to get more of His blessings and much nearness to Him; Al-Hamdu Lillah; though the Messengers of Allah provided the same message of Allah to the people they were sent to, these three Messengers (Noah-AS, Moses-AS & Muhammad PBUH) have much in common with each other; they have the gap of 2000 years to each other; note that

the next Surah i.e. KAHF also terms Muhammad PBUH, the last Messenger of Allah, at its first AAYAT as His ABD; these two Surah closely relate to each other as BANI-ISRAEL guides to AKHIRAT explicitly and KAHF tells about the inferior nature of the world except when the person leads his life by the Islamic principles; both Surah start by praising Allah, the true Lord; Surah BANI-ISRAEL mentions the Ten Commandments previously given in Torah in the manner that the Muslims would care for and guides the Muslims that they would fulfill the commands of Allah as the world is the place of examination where Allah has provided all facilities so that they work easily upon Islam; so it relates the event of the creation of Adam and asks to remain firm on the teachings of the Quran without giving any space to any of doubts; every person would answer for his doings at AKHIRAT and he would remain conscious to this at all times of his life; the Surah at the very beginning provides the destructive historical events to the Bani-Israel so that the Muslims reflect upon it and avoid all such doings that might lead to such destruction that came upon that people due to their challenge to the commands of Allah; Al-Hamdu Lillah; AAYAAT-4 to 8 relate about the history of the Bani-Israel that "and We had decreed the command for the children of Israel in the Book that most certainly you will make mischief in the land twice, and most certainly you will behave insolently with great insolence; so when the promise for the first of the two came, We sent over you Our servants, of mighty prowess, so they went to and fro among the houses, and it was a promise to be accomplished; then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band; if you do good, you will do good for your own souls, and if you do evil, it shall be for them; so when the

second promise came (then We raised another people) that they may bring you to grief and that they may enter the mosque as they entered it the first time, and that they might destroy whatever they gained ascendancy over with utter destruction; it may be that your Lord will have mercy on you, and if you again return (to disobedience) We too will return (to punishment), and We have made hell prison for the disbelievers" Al-Hamdu Lillah; note here that Allah mentions even the infidels that attacked Jerusalem as His slaves/servants because the will of Allah binds each and every person so it binds even the persons that are satanic in character; whatever happens certainly happens by the will of Allah; Al-Hamdu Lillah; Allah takes His work even from the wrong persons as He is leading all the creation at the heavens and at the earth and between them, though that does not mean that they get safety from the hell-fire as that only would come to them when they work with all heart to get the pleasure of Allah; Al-Hamdu Lillah; note the significant things that these AAYAAT provide to our study that are (1)-Allah had decreed about the Bani-Israel beforehand that they would make highest of mischief at the holy land of Jerusalem two times and at each of them, Allah would punish them most severely through such formidable enemy to them whom Allah would bring towards them; (2)-Allah had decreed their destruction at some written material (that most probably is the book of destiny that is with Allah and He might have told them about it or might have not) because the term the Book is among the words that mean at places the Quran and even Torah and even the LOHE-MAHFUZ i.e. the book of Allah that have all things written in it including the matters of destiny; it also means the commands of Allah and even the Surah in which the word is placed (and in AAYAT-13 & 14 of this Surah BANI-

ISRAEL, it denotes the account of deeds) so this tells that the context for it and for other such significant words is most important in getting the meaning of the word; (3)-Allah punished them the first time through the forces of Babylonia that had extreme wild nature when Nebuchadnezzar attacked them (and that happened about 800 years after Moses-AS and about 600 years before the advent of Jesus Christ-AS) and spread destruction all over the land by the will of Allah so it was the first of the most destructive event for the Bani-Israel when they had become most extremely disobedient to Allah; (4)-they remained in slavery for decades at Babylonia until when in 538 BC, Cyrus the Persian (who is mentioned as the ZUL-QARNAIN and who had conquered Babylonia the previous year), allowed them to resettle at Jerusalem; we would learn about him more as we read the next Surah insha-Allah; (5)-they regained their authoritative position with high increase in number and got the worldly possessions and the support of male children again in the times ahead; the difference at their circumstances went on while they resided at Jerusalem (where they again declined gradually to the same immoral ways of living ultimately) and it happened that the Romans took over the place (63 BC) few decades before the miraculous birth of Jesus Christ but they allowed the Bani-Israel to live-on there with their own ruler posted upon them at the place yet under the strict Roman supervision; -6-it happened that when Jesus-AS appeared in them as the Messenger of Allah, they completely rejected his status and asked their ruler that Romans had appointed for them at the place (i.e. Pontius Pilate who was under the Roman emperor Tiberius) to give him the capital punishment; -7-it happened that they were unable to put any trouble on Jesus (as Allah took him up to Himself; see NISAA-



158) yet due to their rejection of that great man who was among the most esteemed Messengers of Allah, they were punished most severely the second time within few decades of his departure from the world (i.e. his ascension to heavens); -8-Allah, the true Lord, punished them most severely by the hands of the Romans and though seemingly that came about because they had rebelled against the Romans yet it came as their second most severe punishment after about forty years of his departure, that Allah had written upon them due to their extreme disrespect to one of the most esteemed Messengers of Allah; -9-Allah, the true Lord, permitted the formidable forces of the Romans to enter the place of the mosque and they did destroy the whole place around in such destructive manner by His will that drove the Bani-Israel away from there decisively for many centuries; this is what the AAYAT implies when it says, "(We raised another people i.e. Romans) that they may bring you to grief and that they may enter the mosque as they (the Babylonians) entered it the first time, and that they might destroy whatever they gained ascendancy over with utter destruction"; -10-Allah, the true Lord, tells them that there still is the chance for them to save their spiritual integrity now by the acceptance of the Quran but He warns them explicitly that if they do not take its teachings into practice, He would punish them again most severely; it is history now that they did not accept the last Prophet Muhammad PBUH but challenged him on his call towards Islam, because he was among the descendants of Ishmael-AS and not of Isaac-AS; Allah then deposed them of their status of the chosen people to spread the message for the Islamic teachings and He raised the true Muslims to that position as we have studied at the eleventh Ruku of BAQARAH; Al-Hamdu Lillah; interestingly, the Muslims had also faced two most difficult

times at their history after Muhammad PBUH and the first among them was the period when the eastern wild forces of Chenghez Khan destroyed the vast area under the control of the Muslims when they killed extremely huge number of Muslims and reached Baghdad at 1258 AD where they mercilessly killed the last Caliph of Abbasid administration; however, their descendants came to Islam afterwards as they were extremely fierce warriors yet lacked the manner to run the vast administration that they had received by the wars against the Muslims while the Muslims did not endorse their wild manner of living in practice; the second was the period when the western imperial forces colonized the areas of Muslims but ultimately due to wars amongst their-selves had to retreat from all such areas but after much loss to the vast resources of the Muslims and after the adverse set-up of geographical areas among them that might cause strife amongst them rather than seeing to peace amongst them and all peoples of the world; so it still has its impact upon the world even after its end and the only manner to answer that impact is to keep away from such peoples that caused it as much as possible after providing them the message of Islam; this is more of necessity as of now as it has tried to weave a system of collective living by taking different views of their thinkers and this system of living is much adverse to the Islamic teachings as it has all inclination to secularism to keep the good moral teachings away from the working of administration (to cause all injustice to the fellow beings) and it has all inclination to the concept that the Man is but an animal (to cause all the shameful behavior among the masses); Allah certainly is the true Lord Who eliminates all injustice and all the shameful behavior when the Muslims remain most attentive to Him keeping firm to the Quran so He would certainly end all the

adversities that the wrongs of imperialism has caused to the world as of now; the Muslims need to take the assistance of SABR (which means to stop from all wrongs by efforts having all trust in Allah and denotes the attitude of patience on troubles that develops to discard the interest towards the worldly possessions except for what is necessary for subsistence) and SALAH (which means to read the prayers to Allah that leads to the total attention to Allah so that they get His pleasure and achieve the true success at AKHIRAT); these both SABR and SALAH that respectively keep away from all base desires and strengthen the attention towards Allah to get His pleasure, are easy to take for those only who understand well that they have to answer for their belief and their deeds at AKHIRAT (the eternal life ahead of this life at the world); see comments on AAYAAT-45 & 46 of Surah BAQARAH; Al-Hamdu Lillah; the last couple of AAYAAT introduce the Quran with words that "surely this Quran guides to that which is most upright (i.e. the right path for all peoples of the world) and gives good news to the believers who do good that they shall have a great reward; and that those who do not believe in the hereafter, We have prepared for them a painful chastisement"; so these AAYAAT explicitly tell the Bani-Israel to accept the teachings of the Quran with all commitment and they also tell all the peoples of the world that now when Allah has provided the Quran to the mankind, it is the only true guidance that assures salvation to them all and they need to accept it with all commitment; Al-Hamdu Lillah; for the Muslims, it tells explicitly that when they have believed in Islam truly then they need to do all good deeds that it asks to put into practice, by HIKMAT (the true wisdom); they would always remember that they would stand at front of Allah at the grounds of HASHR, the first day of

AKHIRAT, and their lives need to show this good belief explicitly; Al-Hamdu Lillah.

*BANI-ISRAEL-The Second Ruku*

11. And the man prays for evil as he ought to pray for good, and man is ever hasty.

12. And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you might know the numbering of years and the reckoning; and We have explained everything with distinctness.

13. And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day such book which he will find wide open:

14. Read your book; your own self is sufficient as the reckoner against you this day.

15. Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray: nor can the bearer of a burden bear the burden of another, nor do We chastise until We raise an apostle.

16. And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.

17. And how many of the generations did We destroy after Noah- and your Lord is sufficient as Knowing and Seeing with regard to His servants' faults.

18. Whoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell-fire; he shall enter it despised, driven away.

19. And whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.

20. All do We aid-- these as well as those-- out of the bounty of your Lord, and the bounty of your Lord is not confined.

21. See how We have made some of them to excel others, and certainly the hereafter is much superior in respect of excellence.

22. Do not associate with Allah any other god, lest you sit down despised, neglected.

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The Ruku starts with the comment on the general psyche of the man that says, "and the man prays for evil as he ought to pray for good, and man is ever hasty"; note that this Ruku guides the mankind that the life at the world is mere examination and it is not such place that the man has obsession for it to gain its success as his worthy goal; the opening AAYAT denotes that he inclines towards such benefits that he might seemingly get early and in this pursuit, there are such persons who ignore the good teachings of Islam; when they take-up such pursuits, they rather bring evil upon them as even if they do get some worldly possessions, they would lose the values that benefit at AKHIRAT, the true life; the AAYAT also implies that the man must be cautious in whatever he says so as not to ask Allah for anything by emotions at spur of the moment that is adverse to Islamic teachings; and he must not ask Allah for anything by extreme anger that brings some trouble to his near ones if Allah accepts

his plea which grieves him afterwards; may Allah save all good persons from asking Allah for anything by ignoring the Islamic teachings that proves evil to them; Al-Hamdu Lillah; the next AAYAT tells about the night and the day that Allah had made them as two signs to the mankind so He makes the night pass away (as darkness ends at the dawn of the day) and brings the day as lighted; this difference is so that the night assures the time of rest for the man that he keeps himself gathered with peace in temperament and that the day assures that he earns for the necessity of his living and keeps the account of the passing years and reckoning of the settlement of issues; Al-Hamdu Lillah; AAYAAT-13, 14 & 15 state about the examination of all men (and all women) at their lives at the world; these AAYAAT read, "and We have made every man's actions to cling to his neck (so those stay with him even to the resurrection day), and We will bring forth to him on the resurrection day such book which he will find wide open (which would have the complete record of his account in it); read your book (so even the persons who committed wrongs at the world, would be unable to ignore it and would have to read it); your own self is sufficient as the reckoner against you this day; whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray: nor can the bearer of a burden bear the burden of another (though if he misguides people, he would get the punishment for that too as that also would be his own wrong-doing), nor do We chastise until We raise an apostle (so that all persons get the message of the fundamentals of Islam and do not plea their innocence on the basis of ignorance; note that their liability is valid at these current times even if the message gets to them by the Quran or/and by the Muslims)"; Al-Hamdu Lillah; these AAYAAT tell explicitly that

the life at the world is an examination for every person, male or female, and they would see their written account of deeds fairly at the Day of Judgment in which there would certainly be no injustice as Allah has provided some beautiful manner to record all deeds of every person that remain attached to that person and he would himself vouch for its authenticity at that day; Al-Hamdu Lillah; note that AAYAT-10 to 16 of Surah INFITAAR read, "there are above you guardians (angels); generous and recording; they know what you do; the righteous verily will be in delight; and the wicked verily will be in the hell-fire; they will burn therein on the Day of Judgment; and will not be absent thence"; and AAYAT-49 of Surah KAHF reads, "and the book shall be placed, then you will see the guilty fearing from what is in it, and they will say- woe to us; what book is this- it does not omit a small one nor a great one, but numbers them (all); and what they had done they shall find present (there); and your Lord does not deal unjustly with anyone"; and AAYAAT-6 to 12 of Surah INSHIQAQ read, "O man- surely you must strive (to attain) to your Lord, a hard striving until you meet Him; then as to him who is given his book in his right hand, he shall be reckoned with by an easy reckoning, and he shall go back to his people joyful; and as to him who is given his book behind his back, he shall call for perdition, and enter into burning fire"; so these AAYAAT elaborate on this place at Surah BANI-ISRAEL as they clearly relate to this place; Al-Hamdu Lillah; the six AAYAAT in this Ruku from AAYAT-16 to AAYAT-21 state, "and when We wish to destroy a town, We send Our commandment (i.e. Allah provides ways to them to disobedience to see how they respond to it) to the people of it who lead easy lives, but they transgress therein; thus the word (of destruction) proves true against it, so We destroy it with utter destruction;

and how many of the generations did We destroy (when they disrespected the Messenger whom Allah had sent to them) after Noah-AS (including the people of HOODH, SALEH, Lot and SHOAIIB; Salaam on all the Messengers)- and your Lord is sufficient as Knowing and Seeing with regard to His servants' faults (so He knows totally well of their wrongs and so He punishes them by the most appropriate punishment that they deserve); whoever desires this present life (of the world), We hasten to him therein what We please for whomsoever We desire (so even for them, Allah decides what to give at the world and how much and to whom), then We assign to him the hell-fire; he shall enter it despised, driven away; and whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted (as Allah accepts all the good deeds done with sincere belief in Him); all do We aid-- these as well as those-- out of the bounty of your Lord (at the world), and the bounty of your Lord (here) is not confined; see how We have made some of them to excel others, and certainly the hereafter is much superior in respect of excellence (so the excellence here over many of persons is not the sign of their higher placement at AKHIRAT which only depends on TAQWA as we would study at KAHF explicitly)"; Al-Hamdu Lillah; note that TAQWA is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope towards Him that He would keep them safe from the Satan at all times and at all places; so every person would care to live as righteous believer in the fundamental teachings of Islam with righteous deeds so that he/she does not lose the opportunity to show



his/her worth for JANNAH at AKHIRAT and so that he/she is not put into the hell-fire as Allah would certainly fulfill His word; Al-Hamdu Lillah; the last AAYAT tells that the actual dwelling for the man is at AKHIRAT as the life at the world is the examination only for the man; He must care to get the best at that life by his good efforts at this life keeping care towards Allah, the true Lord; for this, he certainly needs to care that he does not take anyone equal to Him in authority as this is such evil thing that brings extreme shame to him and at AKHIRAT, he becomes most despised and most neglected as he lands in the hell-fire there; the AAYAT reads, "do not associate with Allah any other god, lest you sit down despised, neglected"; every person needs to remember that the life at the world is an examination for him and he needs to live it in the good manner that ultimately provides him the true success at AKHIRAT by the blessing of Allah, as that only is the true life of the man; Al-Hamdu Lillah.

### *BANI-ISRAEL-The Third Ruku*

23. And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word.

24. And make yourself submissively gentle to them with compassion, and say: O my Lord- have compassion on them, as they brought me up (when I was) little.

25. Your Lord knows best what is in your minds; if you are good, then He is surely Forgiving to those who turn (to Him) frequently.

26. And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.

27. Surely the squanderers are the fellows of SHAYATIN (plural of Satan) and the Satan is ever ungrateful to his Lord.

28. And if you turn away from them to seek mercy from your Lord, which you hope for, speak to them a gentle word.

29. And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth, lest you should (afterwards) sit down blamed, stripped off.

30. Surely your Lord makes plentiful the means of subsistence for him whom He pleases and He limits (those means for him whom he pleases); surely He is ever Aware of, Seeing, His servants.

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This Ruku and the next one provide the commands of Allah to the Muslims that He had given to the Bani-Israel through Moses as the Ten Commandments; however there are few additions to those here for the Muslims while Sabbath is not mentioned here as for Muslims, Friday is most holy among days; Surah AN'AAM had provided these Commandments at its last but one Ruku and I, MSD, would provide translation from there at this place; Al-Hamdu Lillah; AAYAAT-151 & 152 at Surah AN'AAM read, "say O Prophet PBUH- come I will recite what your Lord has forbidden to you- (remember) that you do not associate anything with Him (this covers the First, Second and the Third Commandments) and show EHSAAAN (kindness) to your parents (the Fifth Commandment) and do not slay your children for (fear of) poverty, We provide for you and for them (the Sixth Commandment in part) and do not draw nigh to indecencies, those of them which are apparent and those which are concealed (the Seventh Commandment) and do not kill the soul which Allah has forbidden except for the requirements of justice (the Sixth Commandment), this He has enjoined you with

that you may understand (end of AAYAT 151); and do not approach the property of the orphan except in the best manner until he attains his maturity (the Eighth Commandment in part; this asks to avoid the unjust taking of any property especially of the weaker persons in a given society) and give full measure and weight with justice - We do not impose on any soul a duty except to the extent of its ability (the Eighth Commandment and the Tenth Commandment and note that giving the full measure and weight also means to care about the rights of others that they have on the person including especially his relatives, neighbors and all people in touch in the best possible way according to its Tafsir); and when you speak, then be just though it be (against) a relative (the Ninth Commandment) and fulfill Allah's covenant (these Commandments); this He has enjoined you with that you may be aware (of righteous deeds)- (end of AAYAT 152)"; read also the note at the Nineteenth Ruku of Surah AN'AAM for the elucidation of this Ruku at study; note that the Muslims are bound to obey Allah by the Quran and by the SUNNAH of the Prophet Muhammad PBUH, the last Messenger of Allah, as the Islamic commands have that as basis to them; so we Muslims understand totally well that these Commandments relate directly to us Muslims and we would care to practice them as the Islamic Commands only; Surah BANI-ISRAEL asks the Muslims to give attention to fulfill all these commandments in practice as it asks to care for AKHIRAT; the first three AAYAAT of the Ruku guide to care about TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and keep the attitude of EHSAAAN towards the parents (especially if anyone or both of them become old); they would not say even any such word to them that hurts them because at that

age, the person becomes touchy (and they had cared for him at the time of his infancy when he used to trouble them by this and that); they would ask Allah for mercy for their parents with submissive gentleness with the acknowledgment that their parents did bring them up with all care that was possible for them when they were children; so now they would do for their parents whatever possible for them and if any of them had asked something that is genuinely out of their reach, they would speak with kindness to that parent and Allah would care for their genuine excuse if they really are virtuous; from the next AAYAT to the last AAYAT of the Ruku, the Surah guides to spend upon the near to kin and the needy and the wayfarer (who has lost his savings at the foreign place in crucial situation) as they have all rights on such Muslims who are fully able to help them out; note that the Muslims are like brothers to each other (see Surah HAJJ-10); however, they need to exercise control over their expenditure that it occurs due to necessity of the occasion and that it occurs to the necessity only; note that when the Muslim person spends his amounts at places where he has no necessity to spend then this is squandering of amounts i.e. TABZEER (and the AAYAAT here warn against this attitude in very strict manner as they call them the brothers of all satanic persons, especially when they ignore to spend on genuine necessities which is to provide the worthy amounts to the needy persons, that they have in excess); and if he spends more amounts than what the genuine necessity asks for, then it is extreme wastage of amounts i.e. ISRAAF which also the Quran does not appreciate as Allah provides the ruling at AAYAT-31 of Surah ARAAF, "O Children of Adam- wear your beautiful apparel at every time and place of prayer- eat and drink- But waste not by

excess, for Allah loves not the wasters" (see also AN'AAM-141 and FURQAN-67); Al-Hamdu Lillah; AAYAT-28 tells that if the virtuous Muslim person hopes that Allah, the true Lord, would provide him such good amounts soon that would be in such excess of his necessities that he would be able to assist those who are near to kin and those that are needy and the wayfarer, then it is feasible for him to avoid expenditure on them for the present due to retaining of some amounts for his own necessities ahead but with the kind words to them to wait-on for some period of time ahead; but it is not feasible for him at any time in general to make his hand shackled to the neck (that is not to spend anything for the liability of the near ones and needy and the wayfarer due on him when he is able to do so) or to stretch his hand forth to such limit of providing their needs where he himself incurs deficiency in meeting his own necessities and sits afterwards blamed on his excessive feeling to assist others (and his careless attitude might lead others to fear to help-out the relevant persons as due upon them); the last AAYAT of the Ruku points out that all persons that help each other, they are not the actual source of help amongst them (so they ought to do whatever possible for them without any burden upon them); it is Allah Who provides ease at the life at the world when He provides the means of subsistence for him whom He pleases but He also limits (those means for him whom he pleases); surely He is ever Aware of His servants and sees how they do their deeds (so He takes the examination of all persons as He deems fit); most certainly, He only is the true authority; Al-Hamdu Lillah.

*BANI-ISRAEL - The Fourth Ruku*

31. And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong.

32. And go not nigh to fornication; surely it is an indecency and an evil way.

33. And do not kill any one whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.

34. And draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfill the promise; surely (every) promise shall be questioned about.

35. And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.

36. And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.

37. And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height.

38. All this-- the evil of it-- is hateful in the sight of your Lord.

39. This is of what your Lord has revealed to you of wisdom, and do not associate any other god with Allah lest you should be thrown into hell, blamed, cast away.

40. What- has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.

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This Ruku continues to guide towards the fulfillment of the commandments of Allah with this guidance too that all persons

need to live without arrogance and with compliance to all commands of Allah, the true Lord; the fact to note is that arrogance is certainly the disregard to the hearing and the sight and the heart that Allah has provided to the mankind for attaining the Truth so the ignorance to comply to the commands of Allah is against the asking of wisdom; Allah commands at these AAYAAT not to kill children because of such poverty where the guardians feel unable to provide for their sustenance; Allah tells them that He actually provides for them and even for you people so it is extreme injustice to kill (or intend to kill) any of children; note that this command implies that the current manners of the birth control highly challenge the Islamic manner of living (though there is some tolerance to them if the man only takes-up any such measure on necessity that is other than the total blockade of his matter so as to avoid pregnancy to his wife); Allah asks here not to go near even fornication (and adultery) as that is extreme shameful act that leads to much evil doings; note that even the consent at both sides does not make it valid and it still remains most extremely shameful to both sides; note also that trying to control the birth rate and falling into an extremely shameful act have much connection to each other; Islam asks for highest of purity when it guides to morality that the Quran presents, and so all persons especially the Muslims need to avoid all injustice and all shameful acts to which their nearness even is most blamable; we have studied that Allah had ordered Adam-AS & Eve-AS not to go near even, to the tree that had the prohibited fruit on it and the eating of which led them to lose their clothing in front of each other (see the supplementary note at the second Ruku of AARAAF); Al-Hamdu Lillah; He commands ahead at the Ruku not to kill anyone who is innocent, except for a just cause (i.e. by the

ruling of the Islamic law or at justifiable JEHAD; see also the note on the thirteenth Ruku of Surah NISAA) and not to go near to the property of the orphan except in a goodly way (where the sustenance of his own and of the orphan does ask validly for it) till he attains his maturity; Allah commands to fulfill all pledges that the man has taken and here Allah has specially mentioned such pledges that ask to care for the life, property and honor of the weak persons around; Al-Hamdu Lillah; Allah asks also to give full measure when the person measures things that need taking their measurement, and weigh with true balance when he weighs things that need taking their weight; note that giving the full measure and weight also means to care about the rights of others that they have on the person including especially his relatives, neighbors and all people in touch in the best possible way; Allah forbids all persons ahead to speak anything without any knowledge as that amounts to using the ability of hearing and seeing in erroneous manner which leads to deducing results in the most incorrect manner; this prohibits giving testimony without the firm knowledge about the issue or talking about somebody without worthy information about him; with that it also prohibits to deduce results when the person is not much studious about learning the true guidance for which he needs to ask the good people having the good knowledge about it; we have read at Surah AARAAF-179 about the disbelievers that "they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle, nay, they are in worse errors; these are the heedless ones"; Allah had sent His Messengers to guide towards the fundamental teachings of Islam but many of the disbelievers disbelieved by ignoring their teachings so such disbelieving



persons have such eyes that they do not use to see the Truth and such ears that they do not use to hear about it; that is why their hearts do not attach to it and they live on with such attitudes that denote that they are completely oblivious to it; so they are like the cattle in animals that go on eating their provisions without much care to observe the surroundings that might lead them to understand the dangers that might fall upon them; in fact, they are even more oblivious as the cattle do raise their heads occasionally when they ruminate while these disbelievers go on with their pursuit of the worldly things without any care to see the right path for their true success; this attitude of taking the way by own understanding is mostly because such persons take themselves as most capable of getting to facts (the psyche of I, my, me) and these three AAYAAT that are 36, 37 & 38, strictly guide not to become arrogant; these AAYAAT read, "and follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that; and do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height; all this-- the evil of it-- is hateful in the sight of your Lord"; Al-Hamdu Lillah; these all teachings (that are the commandments of Allah) are the true wisdom as all persons need only that to put into practice and the foremost of this true wisdom is that all persons care that they do not associate any other equal in authority with Allah, the true Lord; that wrong is such extreme wrong that because of that, they certainly would be thrown into hell, blamed and cast away; the last AAYAT of the Ruku states to make the extreme wrong of the disbelievers manifest upon them that for themselves, they prefer sons but for Allah, they take angels as His daughters; so the disbelievers not only take others as associates in authority

with Allah, they disrespect Him even more when they commit this most extreme wrong; may Allah save all Muslims keeping them all into His shelter from the Satan so that they keep totally away from this most extreme wrong by getting the highest of blessing of Allah, the true Lord; Al-Hamdu Lillah.

### *BANI-ISRAEL - The Fifth Ruku*

41. And certainly We have repeated (warnings) in this Quran that they may be mindful, but it does not add save to their aversion.

42. Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord of power.

43. Glory be to Him and exalted be He in high exaltation above what they say.

44. The seven heavens declare His glory and the earth (too), and those who are in them; and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification; surely He is Forbearing, Forgiving.

45. And when you recite the Quran, We place between you and those who do not believe in the hereafter a hidden barrier;

46. And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord alone in the Quran they turn their backs in aversion.

47. We know best what they listen to when they listen to you, and when they take counsel secretly, when the unjust say: You follow only a man deprived of reason.

48. See what they liken you to! So they have gone astray and cannot find the way.

49. And they say: What- when we shall have become bones and decayed particles, shall we then certainly be raised up, being a new creation?

50. Say: Become stones or iron,

51. Or some other creature of those which are too hard (to receive life) in your minds! But they will say: who will return us? Say- He Who created you at first; still they will shake their heads at you and say: When will it be? Say- maybe it has drawn nigh.

52. On the day when He will call you forth, then shall you obey Him, giving Him praise, and you will think that you tarried but a little (while).

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The Ruku starts by the statement that the Quran repeats the issues in its message at different places specially it gives the warnings at many of Surah to the disbelievers that Allah would punish them most severely if they reject the fundamental teachings of Islam; they have settled into their disbelief because of their arrogance instead of taking heed to the warning; they do not see the fact glaring at them that if there had been others equal in authority to Him as they say, they would have challenged Him and this would have upset all the setup of the creation; glory be to Him and exalted be He in high exaltation above what they say; Al-Hamdu Lillah; AAYAT-44 states explicitly that "the seven heavens declare His glory and the earth (too), and those who are in them (so no one challenges Him); and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification (so all of creation praise Him truly though the jinn and the mankind have to praise Him by their efforts and even they are bound to the will of Allah); surely He is Forbearing, Forgiving";

so, even if any of the mankind do not understand how they praise Allah yet all of His creation, even those that seem lifeless, they all do praise Him in their own specific manner; Al-Hamdu Lillah; the punishment of such arrogant disbelievers at the world is that Allah puts hidden barrier between you- O Prophet PBUH- and them who do not believe in AKHIRAT, that remains unseen and He puts covering to their hearts that they do not get the message of the Quran as even what they hear of it, they hear it in the way that they are unable to understand it truly; so whereas everything of His creation praises Him, these disbelievers are such persons whom also Allah has provided the true guidance by the Quran yet they fall into erroneous attitude; when you O Prophet PBUH mention your Lord alone in the Quran they turn their backs in aversion (as they intend to listen about those whom they take as equal to Him in authority); but certainly He only is the true authority; Al-Hamdu Lillah; Allah states plainly that He knows (when these disbelievers act as they are listening to the guidance that you provide- O Prophet PBUH) that they intend to get something on which they can put some blame upon you by their manner of thinking and they intend that the people get the impression that even when these persons listen to all this intently yet they do not see anything worthy to accept; they say amongst them to the persons who do develop any inclination towards the Islamic teachings that they are following such person who has some spell upon him; look at this most disrespectful attitude that they take towards you O Prophet PBUH so they have gone so far away from the true path that now they would never find it ever to gain the true guidance; the last four AAYAAT of the Ruku read, "and they say- what- when we shall have become bones and decayed particles, shall we then certainly be raised up, being a new

creation? - say (that) become stones or iron, or some other creature of those which are too hard (to receive life) in your minds- but they will say- who will return us? - say (that) He Who created you at first; still they will shake their heads at you and say- when will it be? Say (that) maybe it has drawn nigh; on the day when He will call you forth, then shall you obey Him, giving Him praise, and you will think that you tarried but a little (while at the world)"; these AAYAAT tell that the disbelievers are so much ignorant of the spiritual issues that they are totally incapable to perceive how they would rise from the dead when they would seemingly be bones and decayed particles; so Allah answers that whatever seemingly they become even if they are under stones or iron becoming part to them (or even become attachment to some other material), Allah would still raise them up for the final Judgment; He created them the first time and He would return all persons to life again; Al-Hamdu Lillah; even then, they would continue with their objections (shaking their heads in disbelief towards you) that when this would be- so O Prophet PBUH tell them that it might be very near (and only Allah knows its exact time so they need to accept the fundamental teachings of Islam rather than worry about its timing); when Allah calls all persons to the Judgment, they would respond running to the grounds of HASHR (and even praising Allah then) where they would see that this Day of Judgment is very much longer than their lives at the world; that day of HASHR (i.e. the Day of Judgment) would certainly come to all persons of the world as they rise from the dead; certainly, Allah only is the true authority; Al-Hamdu Lillah.

*BANI-ISRAEL-The Sixth Ruku*

53. And say to My servants (that) they speak that which is best; surely the Satan sows dissensions among them; surely the Satan is an open enemy to man.

54. Your Lord knows you best; He will have mercy on you if He pleases, or He will chastise you if He pleases; and We have not sent you as being in charge of them.

55. And your Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to DAWUD We gave a scripture.

56. Say: Call on those whom you assert besides Him, so they shall neither control the removal of distress from you nor (its) transference.

57. Those whom they call upon, themselves seek the means of access to their Lord-- whoever of them is nearest-- and they hope for His mercy and fear His chastisement; surely the chastisement of your Lord is a thing to be cautious of.

58. And there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the Divine ordinance.

59. And nothing could have hindered Us that We should send signs except that the ancients rejected them; and We gave to THAMUD the she-camel-- a manifest sign-- but on her account they did injustice, and We do not send signs but to make (men) fear.

60. And when We said to you: Surely your Lord encompasses men; and We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy.

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The Ruku guides to see the necessary attitudes at different occasions with care that Allah only is the true Lord; Al-Hamdu Lillah; the first couple of AAYAAT ask the Muslims not to lose patience when the disbelievers disrespect them without any care to listen to the true guidance that they provide to them in good manner; this impatience would only give the Satan the chance to make distance between the Muslims and the disbelievers that they would become unable to provide the true guidance to the disbelievers; it is their right upon the Muslims that they learn the true guidance and for this, the Muslims need to show the necessary patience; O Prophet PBUH- you (and all the Muslims) would always remember that they have to provide the message to the disbelievers as that only is their liability and Allah appreciates the intent efforts of all Muslims to bring the disbelievers to Islam yet Allah only would provide acceptance to them to give them mercy if He wills for it or otherwise to punish them if He wills; Al-Hamdu Lillah; the next AAYAT tells that Allah knows well about all that are at the heavens and at the earth so He had appointed the most virtuous men only to provide His message for guidance, who might be or might not be at some distinctive status by the worldly possessions and who might bring many of persons to that guidance by the will of Allah or might not if Allah wills otherwise; He has given preference to some of His Messengers on others of them when the standard to preference relates to the acceptance of the people whom they call towards the fundamental teachings of Islam; Allah had made DAWUD-AS (David) one of the kings among the Bani-Israel and Allah made him His Messenger to Bani-Israel too and Allah gave him ZABUR (the Psalms) too; this statement provides the message that it is the will of Allah whom He brings at forth as His Messenger and what He provides to him

from the worldly assets, yet it also implies that by the will of Allah, Muhammad PBUH, the last Messenger of Allah, would also become the ruler of Arabia soon and the Quran that Allah has given him, would always remain the Guidance to the right path after him; Al-Hamdu Lillah; note that it is disallowed to speak about the preference of any of Messengers over all of them as some have distinction in some manner and some have distinction in other; though the Muslims do give preference to Muhammad PBUH, the last Messenger of Allah, yet that is an overall consideration and he has forbidden explicitly to speak it out as we see at the authentic Ahadith and the Quran has not mentioned this issue in explicit manner; Al-Hamdu Lillah; note also that no one among the Messengers have been unsuccessful in his task as his liability was to provide the message of Allah to his people without any concern whether they take it or not and everyone of them fulfilled his liability well by the blessing of Allah; Al-Hamdu Lillah; AAYAAT-56 & 57 asks the Prophet PBUH to tell the disbelievers that even if they call those whom they take as associates to Allah, they are totally unable to remove any distress from them and they are even unable to change its impression to minimum; in-fact, they (the angels) are so virtuous that they seek nearness to Allah remaining conscious whoever of them gets closer to Him and they hope for all good from Allah for all good persons and fear the chastisement to fall, from Allah to all evil persons; note that these virtuous persons whom the disbelievers called as associates to Allah also included such jinn too who had accepted Islam most sincerely and they were totally attentive to Allah; that extreme chastisement that falls upon the wrong-doers who do not repent on their wrongs, is certainly such thing that all do need to fear it; the next couple of AAYAAT that are 58 & 59 read, "and



there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the divine ordinance; and nothing could have hindered Us that We should send signs except that the ancients rejected them; and We gave to THAMUD the she-camel-- a manifest sign-- but on her account they did injustice, and We do not send signs but to make (men) fear"; Al-Hamdu Lillah; note that the town mentioned here in general terms are all such towns that go into the highest of disobedience of Allah so Allah would punish them all by very severe chastisement even at the world; however, it is most probable that this indicates a town of some specific area but it is not feasible to comment on this here by this assumption and the best of comments at this here certainly is that Allah knows better; Al-Hamdu Lillah; Allah tells explicitly that when Allah sent such sign that manifested as the clearest of miracles from Him, the people who got it showed extreme disrespect to that; due to this, Allah rejected all demands of the disbelievers to provide miracles; note that when the disbelievers did not accept the message of Allah in spite of seeing miracles clearly then Allah punished them with the most severe of chastisements even at the world; one of the clearest examples for this is the she-camel that Allah provided to THAMUD, the people of SALEH-AS, but they disrespected it (and killed her) which led to their utmost disaster; Allah provides such amazing signs only that they cause the necessary fear inside the people who get them and so they comply to the commands of Allah; Al-Hamdu Lillah; in the last AAYAT of the Ruku, Allah tells that the objections of the disbelievers must not worry the Prophet PBUH as Allah has all control of all peoples of the world and He knows totally well how to lead the world to its destiny ahead; note that the disbelievers said that they saw him

weaker in them by the worldly possessions and they said that he must provide them such sign from Allah that they specify to him; Allah tells here that He has shown the Prophet PBUH amazing vision at the MIRAJ that is trial to all men and He has also made the cursed tree i.e. ZAQQUM at the hell-fire as trial that is mentioned in the Quran (see Surah SAFFAAT-62 to 66); if they need signs, these two are signs too that Allah mentions to them so that they accept the Prophet PBUH as the true Messenger of Allah and so that they see that Allah has set the cursed tree i.e. ZAQQUM by His will at the hell-fire so that they fear Him and comply to His commands yet all this good call to Islamic teachings, lead the disbelievers only to highest of impiety; note that the AAYAT uses the word RU'YA (the vision) for whatever that Muhammad PBUH, the last Messenger of Allah, saw at MIRAJ so this word implies that his ascension to heavens (MIRAJ) is certainly the most amazing spiritual issue which is difficult to comment upon yet very real event of his life and certainly, Allah knows better; Al-Hamdu Lillah.

### *BANI-ISRAEL-The Seventh Ruku*

61. And when We said to the angels: Make obeisance to Adam; they made obeisance, but IBLIS (did it not). He said: Shall I make obeisance to him whom Thou hast created of dust?

62. He said: Tell me, is this he whom Thou hast honored above me? If Thou should respite me to the day of resurrection, I will most certainly cause his progeny to perish except a few.

63. He said: Be gone- for whoever of them will follow you then surely hell is your recompense, a full recompense:

64. And beguile whomsoever of them you can with your voice, and collect against them your forces riding and on foot, and share with them in wealth and children, and hold out promises to them; and the Satan makes not promises to them but to deceive:

65. Surely (as for) My servants, you have no authority over them; and your Lord is sufficient as Protector.

66. Your Lord is He Who speeds the ships for you in the sea that you may seek of His grace; surely He is ever Merciful to you.

67. And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn aside; and man is ever ungrateful.

68. What! Do you then feel secure that He will not cause a tract of land to engulf you or send on you a tornado? Then you shall not find a protector for yourselves.

69. Or, do you feel secure that He will (not) take you back into it another time, then send on you a fierce gale and thus drown you on account of your ungratefulness? Then you shall not find any aider against Us in the matter.

70. And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created.

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This Ruku narrates the event of the creation of Adam & Eve for the fourth time here at its five beginning AAYAAT as Surah BANI-ISRAEL asks all the mankind to care for the only true aim of life that is to gain the pleasure of Allah by the true belief and the righteous deeds according to it if they intend to live safe so it asks them to care towards AKHIRAT; it has occurred seven times

in the Quran that are at the fourth Ruku of Surah BAQARAH then at the second Ruku of Surah AARAAF; and the other five places are Surah HIJR-28 onwards, this place i.e. Surah BANI-ISRAEL-61 onwards, Surah KAHF-50, Surah TA-HA-116 onwards and Surah SUAD-71 onwards; note that we have studied it in detail at the supplementary note that I, MSD, provided at the second Ruku of Surah AARAAF (for AAYAT-11) and that suffices here for it quite fine insha-Allah; however, I would add for AAYAT-64 here that Allah told the Satan that if he thinks that he is able to make his adverse impression on some person by his screaming at the top of his voice, he might even take that against him so that he falls into the desires for the worldly status; note that mostly this screaming takes place at occasions where emotions run high that happens at the death of some near-one or at such mixed gatherings (mostly at concerts) where the music plays fast songs with little care to the Islamic moral values; if he gives-in to this adverse impression of the Satan, it would lead him ultimately to lose control over the better usage of his property and the better upbringing of his children; the Satan had said that he would try to take all of the mankind that Allah had created for His worship only, to the hell-fire except for those exceptional persons that are most committed to the commands of Allah; he had plans to lead the mankind to physical pleasures at height so that they give-in to their base desires seeking the worldly status only but Allah told him that it is not that he would take all of them to his satanic manners but the fact of the matter is this that all would remain committed to Allah by ultimately asking Allah for His mercy on their wrongs (as the spirit inside the Man realizes the Truth clearly so most surely, he will not be able to misguide them to deviate truly from the way of Allah) but those who incline by

his continuous pursuance to wrongs and then they deviate willfully to take his way without asking Allah for His mercy, they all will go with him in the hell-fire; Al-Hamdu Lillah; the next four AAYAAT of the Ruku tell about how Allah had cared so much even for the disbelievers among the mankind that they might get their necessary sustenance with total ease so they are able to fulfill the liability to attain the pleasure of Allah; these AAYAAT address the disbelievers that "your Lord is He Who speeds the ships for you in the sea that you may seek of His grace; surely He is ever Merciful to you; and when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn aside; and man is ever ungrateful; what-do you then feel secure that He will not cause a tract of land to engulf you or send on you a tornado?- then you shall not find a protector for yourselves; or do you feel secure that He will (not) take you back into it another time, then send on you a fierce gale and thus drown you on account of your ungratefulness? then you shall not find any aider against Us in the matter"; so these ask them to see their attitudes that even they understand well that Allah only would save them in all troubles that they face, yet they do not even consider to obey Him only as their true Lord unless He puts them into some troublesome trial; He certainly is in full control of matters and He is able to finish off the disbelievers whenever He wills (and no one is able to challenge Him certainly) yet He cares to give them the space to see their issues and come to accepting the fundamental teachings of Islam; so these AAYAAT ask them to observe the plain facts and seek the Truth by that clear observation; Al-Hamdu Lillah; the last AAYAT emphasizes the matter that Allah told at the beginning of the Ruku by the narration of Adam that He had commanded the angels

to make obeisance to Adam and they all made obeisance except for IBLIS (who was among the jinn yet due to His obedience to Allah, He had allowed him to sit among the angels); it reads, "and surely We have honored (among all creation) the children of Adam (that have believed in the Islamic teachings), and We carry them in the land and the sea (so that they would earn their living easily in the righteous manner), and We have given them of the good things (that affect their lives positively and they always live in peace), and We have made them to excel by an appropriate excellence over most of those whom We have created (as they need to put their potential ability to excel i.e. to rise ahead near to Allah)"; note that Allah has created the man at the status between animals and the angels so he would fall even below the level of animals if he takes the wrong ways and lives-on doing the wrongs; but he would rise above many of angels as he takes-up the true belief and lives-on with all virtuous deeds according to that true belief; Al-Hamdu Lillah.

### *BANI-ISRAEL-The Eighth Ruku*

71. (Remember) the day when We will call every people with their Imam; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.

72. And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way.

73. And surely they had tempted to turn you away from that which We have revealed to you, that you should forge against Us other than that, and then they would certainly have taken you for a friend.

74. And had it not been that We had already established you, you would certainly have been near to incline to them a little;

75. In that case We would certainly have made you to taste a double (punishment) in this life and a double (punishment) after death, then you would not have found any helper against Us.

76. And surely they had tempted to unsettle you from the land that they might expel you from it, and in that case they will not tarry behind you but a little.

77. (This is Our) course with regard to those of Our apostles whom We sent before you, and you shall not find a change in Our course.

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This Ruku asks all to pay attention highly towards AKHIRAT that the world is the place of examination and the result to it would come at the day of HASHR (i.e. the first day of AKHIRAT); there, Allah would call all persons according to their results (the account of deeds that the AAYAT mentions as IMAMEHEM which literally means their leader); note that Surah YA-SEEN-12 mentions even some written material as IMAM which is clear from the context there and so it is feasible to take this term here as the written material which means the account of deeds; so those who had lived their lives at the world with care for the commands of Allah, they would be given their written account of deeds in the right hand so they would read that with pleasure and they would see that they have not been dealt unjustly even as little as FATIL (the light fiber that enfolds the seed of a date); they would be given the result in better manner for their good deeds that they did sincerely for Allah as we have seen at places at the Quran so they would receive the good result ten times minimum to each of

them (so Allah would treat them by the manner of EHSAAAN); and those who had lived by evil manners at the world, they would be given their written account of deeds at the left hands at their backs as they would be tied; they would see that they have caused most extreme trouble to themselves and they would ignore it; but Allah would compel them to read it as we have studied at AAYAT-14 of this Surah; they would not have any more of wrongs in it but what they had committed at the world and their result would count each of their wrongs as single one only (so Allah would treat them by the manner of ADL); Al-Hamdu Lillah; the next AAYAT tells that the person who had remained blind at the world, he also would be blind there at the grounds of HASHR and that would be more troublesome to him; his blindness at the world was that he could not see the right path to accept the fundamental teachings of Islam though he got the message of Allah time and again; so there too, he would remain blind as he would not find any way to get safety from the most extreme trouble there in which his wrongs at the world would have put him in; Surah NISAA-173 tells that "then as for those who believe and do good- He will pay them fully their rewards and give them more out of His grace; and as for those who disdain and are proud, He will chastise them with a painful chastisement; and they shall not find for themselves besides Allah a guardian or a helper"; Al-Hamdu Lillah; to understand the expression of AAYAAT-73, 74 & 75, note that when the disbelievers saw that Muhammad PBUH, the last Messenger of Allah, is gradually getting most positive response for his call towards Islam, they offered him that both sides decide what he would say from the Quran and what he would leave and they would tolerate his TABLIGH (the call towards the teachings of Islam) so that they all live at peace; they were even



ready to provide him the status as one of chiefs among them and high amounts of money and the opportunity to marry any woman at Makkah he intends to; it is notable that when Allah takes someone as His Messenger from some people to guide them, He provides him safety from all physical and spiritual adversities that might become such hindrance to him that he becomes unable to provide the message of Allah to his people; so, because of this safety that Allah had provided to him, the Prophet PBUH refused their offer then & there; these AAYAAT address this event that read, "and surely they had tempted to turn you away from that which We have revealed to you, that you should forge against Us other than that, and then they would certainly have taken you for a friend; and had it not been that We had already established you, you would certainly have been near to incline to them a little; in that case We would certainly have made you to taste a double (punishment) in this life and a double (punishment) after death, then you would not have found any helper against Us"; these AAYAAT imply that he did the right thing by the rejection of their offer in clear terms but he has to remember that it was because Allah has provided him the safety as His Messenger as the punishment for any other attitude would have been most severe; Allah states this so that all Muslims understand that even Muhammad PBUH saves himself from adversities by the blessing of Allah on him Who has provided him the safety from all adversities; we have studied at eleventh Ruku of Surah-AARAAF that when the chiefs in the people of SHOAIIB had threatened him that if he does not come back to their way of life, they would turn him away from the land, he had replied, "indeed we shall have forged a lie against Allah if we go back to your religion after Allah has delivered us from it, and it befits us not that we should go

back to it, except if Allah our Lord please - Our Lord comprehends all things in His knowledge; in Allah do we trust: Our Lord - decide between us and our people with truth; and You are the best of deciders"; so he did not say that I am very capable to save myself but he took the shelter of Allah only with the recognition that He only is the true Lord; note also that we have studied at AAYAT-65 at the previous Ruku where Allah tells the Satan that "surely (as for) My servants, you have no authority over them; and your Lord is sufficient as Protector"; Al-Hamdu Lillah; the last couple of AAYAAT of the Ruku tell that they had devised the plan to your exile from Makkah and if they do get it, Allah would not let them remain at Makkah for much time so He would punish them most severely; this is the set ruling of Allah that if the people of His Messenger reject him or cause him to leave the land, they are punished most severely even at the world; we see this at different places in the Quran where it provides the events of the five significant Messengers (Noah, SALEH, HOODH, Lot; SHOAIIB; Salaam on all of them); and we have read the Pharaoh and his forces were given extreme chastisement even at the world as the Pharaoh intended to disrespect Moses-AS and to keep the Bani-Israel to most humiliating slavery at the land (see the first four AAYAAT of the last Ruku of this Surah) and the Bani-Israel themselves were severely punished at 70 AD after they had rejected and had tried to humiliate Jesus-AS (in which they were unsuccessful) after about forty years of his ascension alive to heavens; Al-Hamdu Lillah; note that the disbelievers at Makkah caused such trouble for Muslims that led to Hijrah (their migration from Makkah to Madinah) and Allah spared their lives only because they did not force the Prophet PBUH (and even the Muslims) upon this migration as he had made it on the direction of

Allah; so at the ninth year of Hijrah, the Quran asked the disbelievers to accept Islam or if they did not intend to accept Islam, then to leave Arabia and go away to anywhere else in the four months at progress from the days of HAJJ at that year (see the note at the first Ruku of Surah TAUBAH); Al-Hamdu Lillah.

### *BANI-ISRAEL - The Ninth Ruku*

78. Keep up prayer from the declining of the sun till the darkness of the night and the morning recitation; surely the morning recitation is witnessed.

79. And during a part of the night, pray TAHAJJUD beyond what is incumbent on you; maybe your Lord will raise you to the position of great glory.

80. And say: O My Lord- make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee power to assist (me).

81. And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).

82. And We reveal of the Quran that which is healing and mercy to the believers, and it adds only to perdition of the unjust.

83. And when We bestow favor on man, he turns aside and behaves proudly, and when evil afflicts him, he is despairing.

84. Say: Everyone acts according to his manner; but your Lord best knows who is the best guided in the path.

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The Ruku starts with the guidance that the Muslims read SALAH that they would offer from the declination of the sun from the mid-heaven to the darkness of the night so this includes ZUHR &

ASR (that are the SALAH at afternoon and the late afternoon respectively) and MAGHRIB & ISHA (that are the SALAH just after the sunset and at late night when the light is no more at the horizon respectively); Al-Hamdu Lillah; the AAYAT mentions FAJR (the SALAH at the early morning before the sunrise) separately as it is the most important among the five SALAH; note that AAYAT-238 of BAQARAH also stresses the reading of the SALAH of FAJR and the AAYAT here states that it surely is the time when the morning recitation in the SALAH is highly witnessed (by the angels going up to the heavens ending their duty at the earth and by the angels coming down from the heavens there to fulfill their duty ahead); Al-Hamdu Lillah; AAYAT-79 asks the Prophet PBUH that he would also read TAHAJJUD (that is the SALAH late after the midnight which the Muslim person says after rising from sleep) as the sixth obligatory SALAH as that would provide him the merit to get the position of great glory (MAQAM-MEHMUD) that is his glorious status to recommend the sinful Muslims to JANNAH that had risen as Muslims by belief at the day of resurrection; Al-Hamdu Lillah; AAYAAT-80 asks Muhammad PBUH, the last Messenger of Allah, to ask Allah for the easy entrance at Madinah and for the easy departure from Makkah and to ask Allah to grant him highest of assistance by this Hijrah; note that this plea actually tells that the Prophet PBUH needs to ask Allah for all convenience in his migration at this moment of time when the disbelievers are making most high mischief at Makkah, that they do not become able to affect his decision for leaving to Madinah adversely by their dictation and he follows the direction of Allah only; the last part gives the good tidings that Allah would provide him the beautiful status of command under His direction even at the world (and he received

that good status as he entered Madinah); Al-Hamdu Lillah; AAYAT-81 provides another good tidings that Allah would lead the situation in such manner after the Hijrah to Madinah that the Truth would manifest openly among the masses and the falsehood would vanish totally so the Prophet PBUH needs to recite this at the Quran; note that at the conquest of Makkah at the 8<sup>th</sup> year of Hijrah in the holy month of Ramadan, the Prophet PBUH entered the KA'BAH and destroyed all the idols there; he was reciting this AAYAT there all the time; Al-Hamdu Lillah; the last three AAYAAT of the Ruku read, "and We reveal of the Quran that which is healing (of the badness of previous deeds by its guidance) and mercy (forgiveness from Allah) to the believers (as they recognize the value of this beautiful favor of Allah to the mankind), and it adds only to perdition of the unjust (as they ignore its good teachings); and when We bestow favor on man (who thinks that he is most able to do his will), he turns aside and behaves proudly (as his attitude to the Quran shows clearly as if he is not in any need of the true spiritual guidance), and when evil afflicts him (due to such sinful ignorance), he is despairing; say-everyone acts (i.e. has attitudes) according to his manner (SHAKILA; as everyone does such deeds, that might be good or that might be evil, where he finds convenience for himself); but your Lord best knows who is the best guided in the path (as He keeps those, who ask His shelter from the Satan, always to the right path)"; He certainly is the true authority; Al-Hamdu Lillah; note that the AAYAT states that every person works in accordance to his SHAKILA (i.e. the rule of conduct; the space he has for practice according to his own abilities; the individual ability to manage the affairs of his belief and his deeds); so Allah

would judge everyone at the Day of Judgment according to his own individual SHAKILA; Al-Hamdu Lillah;

*BANI-ISRAEL-The Tenth Ruku*

85. And they ask you about the Spirit. Say: The Spirit is one of the commands of my Lord, and you are not given aught of knowledge but a little.

86. And if We please, We should certainly take away that which We have revealed to you, then you would not find for it any protector against Us.

87. But on account of mercy from your Lord-- surely His grace to you is abundant.

88. Say: If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others.

89. And certainly We have explained for men in this Quran every kind of similitude, but most men do not consent to anything but denying.

90. And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us.

91. Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out.

92. Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us).

93. Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book which we may read. Say: Glory be to my Lord; am I aught but a mortal apostle?

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The Ruku starts by the AAYAT that tells about the Spirit that the human mind is unable to perceive it; the AAYAT takes-up the issue of the Spirit as the Jews at Madinah had asked the chiefs at Makkah to ask the Prophet PBUH about it; note that there are two of worlds that are AALAM-e-AMR (the world of Command) and AALAM-e-KHALQ (the world of creation); note also that WAHI (the revelation from Allah especially the Quran), Angels and the Human Spirit are related to AALAM-e-AMR; the human-physique is related to the earth and its food in essence comes from the earth but the human-spirit has come from AALAM-e-AMR and so it needs commitment to WAHI to satisfy it truly; when a pure human-spirit got acceptance at the court of Allah when Messengers were still coming to the world, Allah sent WAHI to such pure human-spirit directly at heart (as with Jesus Christ-AS and this includes dreams too as with Abraham-AS) or talked to him from behind some veil not coming at fore (as with Moses-AS) or by sending an angel to him that addressed his spirit (as with Muhammad PBUH); see Surah SHURA-51 and note here that after the Last Prophet Muhammad PBUH, there is no Messenger to come and as such, the WAHI has ceased to come after him; the pure spirit recognized WAHI well when it got that and even an Angel when it saw that, as they all belong to the same sphere of life that is AALAM-e-AMR; note that even the human-spirit, though it is His command, is the creation of Allah, the true Lord; Al-Hamdu Lillah; the next four AAYAAT relate more about the Quran that if Allah had willed, He would have taken all that He has provided to you O Muhammad PBUH in the Quran and then you would have become unable to get anyone to plead to Allah in this matter; AAYAT-87 adds that whatever you get as the revelation from

Allah, is His blessing to you as the care Allah has for you is certainly great (and He has shown His care to all the mankind by providing you the Holy Book Quran); this tells that those disbelievers who intend to make divisions in the Quran as they tell you to take some of it and leave the other, Allah would not let them get their way; Al-Hamdu Lillah; you tell all peoples of the world that even if all of the mankind and all of the jinn gather to challenge the Quran to produce something like it, they would totally remain unable to do it though they might work against it together; Allah has provided all peoples by the Holy Book Quran all the good tidings for all the righteous persons and all the warnings to all the wrong-doers yet the majority of them remains disobedient; note that the Quran challenges those who reject the Quran (as they take it as something that Muhammad PBUH has presented by his own self) to produce something like it even by taking the assistance of their close allies in this task; that certainly is not possible as the Quran comprises not only of meanings but also of words; though there is no way that anyone might imitate the meaning of the Quran keeping integrity in all that he presents yet this challenge also relates to the words of the Quran; Allah has set these words in such ways at its text that no one is able to imitate that in any way; for instance, note that the Quran tells us about Jesus Christ-AS that "the likeness of Jesus in the sight of Allah is as the likeness of Adam; He created him of dust then He said unto him - Be - and he is" (Surah AALE-IMRAN-59); this not only is correct by the meaning as Allah gave life to both of them by the direct command of KUN (BE) but it also is valid in the sense that the Holy Book Quran presents the names of both 25 times each at its text; Al-Hamdu Lillah; this set-up that Allah has provided for it, certainly has its own



presentation and the most notable point here is that this challenge relates to both its words and its meanings and both of them are totally inimitable in any man-made work; Al-Hamdu Lillah; the last four AAYAAT of the Ruku tell that the disbelievers present the conditions which they think is the requisite to the call towards Islam; note that they asked for these conditions as if they are ready to believe in Islam if the Prophet PBUH fulfills these conditions which they would take as the signs to his claim that he has received the true guidance from Allah; these AAYAAT read, "and they say- we will by no means believe in you until you cause a fountain to gush forth from the earth for us (as they thought that the Messenger of Allah would provide the worldly benefits to them); or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out (as they thought he would necessarily be one of rich persons); or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (as they thought that if they reject him, they would get immediate punishment or the Day of Judgment would come upon them instantly due to their rejection of Islam); or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book which we may read (as they thought that not only would he be well-off at the world but he also would be able to visit Allah whenever he will); say- glory be to my Lord; am I aught but a mortal apostle? - (so this was the simple answer given to them on their demand which means that the very basis for such demand is erroneous as these certainly are not the requisite to his claim)"; Al-Hamdu Lillah.

BANI-ISRAEL-The Eleventh Ruku

94. And nothing prevented people from believing when the guidance came to them except that they said- What- has Allah raised up a mortal to be an apostle?

95. Say: Had there been in the earth angels walking about as carefree settlers, We would certainly have sent down to them from the heaven an angel as an apostle.

96. Say: Allah suffices as a witness between me and you; surely He is Aware of His servants- Seeing.

97. And whomsoever Allah guides, he is the follower of the right way, and whomsoever He causes to err, you shall not find for him guardians besides Him; and We will gather them together on the day of resurrection on their faces, blind and dumb and deaf; their abode is hell; whenever it becomes allayed We will add to their burning.

98. This is their retribution because they disbelieved in Our AAYAAT and said- What- when we shall have become bones and decayed particles, shall we then indeed be raised up into a new creation?

99. Do they not consider that Allah, Who created the heavens and the earth, is able to create their like, and He has appointed for them a doom about which there is no doubt? But the unjust do not consent to aught but denying.

100. Say: If you control the treasures of the mercy of my Lord, then you would withhold (them) from fear of spending, and man is niggardly.

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The first AAYAT of this Ruku indicates that the disbelievers not only presented their erroneous demand so that they take Muhammad PBUH as the Messenger of Allah but many of them also had the false notion at the back of their minds that the Messenger ought to be an angel among them to guide the mankind; the next AAYAT refutes that in the most clear terms by asking the Prophet PBUH to tell them that if there had been angels living upon the earth carefree to the commands of Allah, He would certainly have sent an angel to them for their guidance; note that this statement is mere supposition about angels to denote the error of the disbelievers because the angels do not disobey Allah in any of His commands and this statement actually implies that the mankind needed the most virtuous man as His Messenger to guide them; Al-Hamdu Lillah; at AAYAT-96, Allah asks the Prophet PBUH, "say (as the conclusion to this discussion) that Allah suffices as a witness between me and you (because he has provided the best of men as His Messenger for guidance); surely He is Aware of His servants (that they need the guidance)- Seeing (the best of manners for their Guidance to the right path)"; Al-Hamdu Lillah; the next couple of AAYAAT relate that the actual task to do for the man is to learn sincerely about the commands of Allah as whomsoever Allah guides to the right path, he only is the follower of the right path, and whomsoever He causes to err, no one shall find for him any guardians besides Him, the true Lord; those who have fallen into the most erroneous notions taking them into their lives, Allah would punish them most severely as He would gather them together on the day of resurrection on their faces, blind and dumb and deaf; their abode is the hell-fire where Allah would provide more of heat to them (by the change of their skins) as it comes to fade little; we have studied at the eighth Ruku of

NISAA that those who reject the signs of Allah that He had provided to them (and those signs are the book, the HIKMAT and the good authority to practice them), Allah would soon enter them into the hell-fire and as their skins are thoroughly consumed, He would change them to other skins so they taste on the torment; note that the feelings relate to the skin and if that turns senseless, the torment would not be felt as the message for the pain to the brain is disrupted; they would see this torment because they denied the Day of Judgment even though the Messengers told them about it explicitly but they responded by saying when they shall have become bones and decayed particles, how shall they be raised up then into a new creation?; AAYAT-99 answers their doubt about the resurrection that they need to see that Allah has created the heavens and the earth because even their observation to that also is worthy to tell them that He certainly is able to create their like and He certainly has appointed for them the set timing to account for all their deeds; but the unjust do not consent to anything but denying of facts; the last AAYAT of the Ruku implies that Allah has given ample space to the Man to see his attitudes and come to the fundamental teachings of Islam; He provides sustenance even to the disbelievers so that they see to their physical needs and so that they get His message to accept and save themselves from the torment at AKHIRAT; He has no fear of the exhaustion of His resources as the men have so if they get some say to provide the true guidance, they would not have given any of that to anyone thinking by their idiocy that it would finish by that good usage (and would bring some other persons to stand at their status); so undoubtedly, such man is most niggardly; the AAYAT reads, "say (O Prophet PBUH)- that if you (disbelievers) control the treasures

of the mercy of my Lord (that enable people to live by all commands of Allah to save themselves), then you would withhold (them even, though it does not reduce by usage) from fear of spending, and (such) man is (most) niggardly"; certainly Allah only is the true authority; Al-Hamdu Lillah.

### *BANI-ISRAEL-The Last Ruku*

101. And certainly We gave Musa nine clear signs; so ask the children of Israel. When he came to them, Pharaoh said to him: Most surely I deem you, O Musa, to be a man deprived of reason.

102. He said: Truly you know that none but the Lord of the heavens and the earth has sent down these as clear proof and most surely I believe you, O Pharaoh, to be given over to perdition.

103. So he desired to destroy them out of the earth, but We drowned him and those with him all together;

104. And We said to the Israelites after him: Dwell in the land; but when the second of the warnings came to pass, We gathered you together in a mingled crowd.

105. And with truth have We revealed it, and with truth did it come; and We have not sent you but as the giver of good news and as the warner.

106. And it is Quran which We have revealed in portions so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions.

107. Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their faces, making obeisance when it is recited to them.

108. And they say- Glory be to our Lord- most surely the promise of our Lord was to be fulfilled.

109. And they fall down on their faces weeping, and it adds to their humility.

110. Say: Call Him (by His name) Allah or call Him (by His name) RAHMAN (the Beneficent); by whichever you call Him, He has the best names; and do not utter your prayer with very raised voice nor be silent with regard to it, and seek the way between these.

111. And say: (All) praise is due to Allah, Who has not taken anyone as son and Who has no partner in the kingdom, and Who needs no helper to save Him from any disgrace; and proclaim His greatness magnifying (Him).

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The last Ruku of BANI-ISRAEL starts by the statement that Allah had sent Moses-AS to the Pharaoh with nine of signs that were the proof to him that Moses is providing him the message of Allah (see the supplementary note at the fifteenth Ruku of Surah AARAAF); but he did not pay heed to the warning to him and so Allah drowned him and his forces; afterwards, He chose Bani-Israel for the task to remain committed to and to spread the fundamental teachings of Islam and they had that significant status for about two thousand years ahead when He deposed them and provided that significance to the Muslims; Al-Hamdu Lillah; note that this Surah tells all of the mankind to prepare themselves for AKHIRAT as that is the true life and to see that they do not ignore the commands of Allah at the world as Allah would punish them most severely at such disrespect to His commands when they have received it clearly, even at the world so the narration of this event at its last Ruku indicates this matter explicitly; Al-Hamdu Lillah; note that at the last part of AAYAT-104, Allah states that He had told the Bani-Israel that He would

bring them together at the land when the second of the warnings came to pass and we have studied this at the first Ruku of this Surah (for AAYAT-7); Allah punished the Bani-Israel through Romans due to their rejection of that great man Jesus-AS who was among the most esteemed Messengers of Allah; note that AAYAT-8 tells them for their future that if they again return (to His disobedience), He will return (to their punishment) too; Al-Hamdu Lillah; the five AAYAAT ahead tell about the Quran that it is the only book now that guides to the right path which He has provided by Muhammad PBUH, His last Messenger, to all peoples of the world; Allah sent it to him with full protection that it does reach him with the true guidance that it has and even after this time, it would always remain the true guidance to all of the mankind (and even all of the jinn) in the protection of Allah; certainly, the Messenger PBUH has done his task well as the giver of the good news (to all the true Muslims that they remain committed to Islam) and as the warner (to all the disbelievers that they accept Islam before their deaths); AAYAT-106 states, "and it is Quran which We have revealed in portions so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions"; so Allah has made it easy to read (by division of Surah) that you O Prophet PBUH (and in your following, all Muslims) find feasible to present its message clearly to all peoples of the world and for that benefit, He has even descended it (i.e. all its Surah) to you by space in time; Al-Hamdu Lillah; AAYAT-107 asks the Prophet PBUH to tell the disbelievers that now when they have received the Islamic teachings by the Quran, it is their choice whether they accept it or not and that choice would decide their status at the true life at AKHIRAT; the AAYAAT here tell about the sincere persons that had the

knowledge of Torah that these sincere persons are surely those who are given such knowledge which asks them to accept the teachings of the Quran and make obeisance towards Allah when it is recited to them; they show all respect to Allah as they know well that He only is their true Lord and they also acknowledge that He has fulfilled His promise; AAYAT-109 reads, "and they fall down on their faces in weeping, and it adds to their humility"; note that Allah has mentioned at Deuteronomy that "I will raise-up from them a Prophet, from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him" (Deuteronomy; chapter-18, verse-18); Muhammad PBUH, the last Messenger of Allah, clearly is the most worthy match to this verse; Al-Hamdu Lillah; AAYAT-110 tells that when the Muslim person calls Allah, he may call Him by any of His names; note that there are ninety nine names of Allah but the Muslims need to care not to call Him by any such name that tells about His anger except where he pleads Allah to put His wrath upon the extreme unjust wrong-doers; the AAYAT also tells to recite the Quran moderately in SALAH i.e. neither with much loudness in voice nor with such low voice that is near to silence; the reciter of the Quran would also see that no one is troubled by his recitation especially at such occasions where the people have gathering to fulfill other of their needs; the last AAYAT of the Surah presents TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); Al-Hamdu Lillah; it reads, "and say that all praise is due to Allah, Who has not taken anyone as son and Who has no partner in the kingdom, and Who needs no helper to save Him from any disgrace (as there is no way that any disgrace comes to Him); and proclaim His greatness magnifying (Him)"; Allah



certainly is pure of all such relations and He certainly is the only true authority; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada

*Here our study of BANI-ISRAEL ends; Al-Hamdu Lillah*

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Surah KAHF

(Consists of 12 Ruku; MK-9)

*KAHF-The First Ruku*

1. (All) praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness;
2. Rightly directing, that he might give warning of severe punishment (BAASAN-SHADEEDA) from Him and give good news to the believers who do good that they shall have a goodly reward,
3. Staying in it for ever;
4. And warn those who say: Allah has taken a son;
5. They have no knowledge of it, nor had their fathers; a grievous word it is that comes out of their mouths; they speak nothing but a lie;
6. Then maybe you will kill yourself with grief, sorrowing after them ('ALA-AASAREHIM), if they do not believe in this announcement (i.e. the message of the Quran).

7. Surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in works;

8. And most surely We will make what is on it bare ground without herbage.

9. Or, do you think that the Fellows of the Cave and the Inscription were of Our wonderful signs?

10. When the youths sought refuge in the cave, they said: Our Lord- grant us mercy from Thee, and provide for us a right course in our affair.

11. So We struck silence on their ears in the Cave for a number of years.

12. Then We raised them up that We might know which of the two parties was best able to count the time for which they remained.

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This Surah guides specially to the fact that the Muslims need to see that the life at the world of all persons is for his/her examination to which the result would come at AKHIRAT; note that I, MSD, had written the TAFSIR of Surah KAHF about 10 years back that I had completed at 19th of Ramadan 1431 (August 30, 2010); it was because of its significance at the present times where the people have related much of their lives to seeking the worldly benefits, even though there are great number of TAFSIR that are indeed great in quality too, that ULAMA have written for Surah KAHF specifically; that was the first of my significant writings on the Islamic teachings in these current times and so its TAFSIR here is the revision to that work; Surah KAHF, the Eighteenth Surah, is located physically at the center of the Holy Book Quran and in grave ills that we Muslims face today it is the

medicine that is able to return us our lost spiritual strength to fight all evil at this last period of the world; the Holy Prophet Muhammad PBUH told us to recite it every Friday so that we Muslims remain safe from the great FITNAH (trial & trouble) of DAJJAL (Antichrist) that would surface at the last period of the world's life; note that there is silent consensus among most of the ULAMA that this period in the world's life is its last as all minor signs of the HOUR have taken place and many of the major ones have also come to pass; the Quran in AHZAAB-33 gives an indication that the period in which Allah has selected Muhammad PBUH as His last Prophet is the period of first JAHILIYAT (ignorance of the true spiritual guidance) and as this term FIRST is relative, there has to be another JAHILIYAT and undoubtedly, this current period is that; the Prophet PBUH was able to change it to the shining period of the mankind by the permission of Allah as he brought the teachings of the Quran in practice at the environment in which Surah KAHF relates most highly to the defense from DAJJAL; certainly, the Quran only would change this second JAHILIYAT to the shining period too that would present all good morality insha-Allah; this is the matter of our study and I would presently apply myself to it; may Allah help us all to understand the Quran with wisdom and help me most in my good effort to guide towards it; Al-Hamdu-Lillah; the Surah narrates four interesting events and each of them gives the message in its own way that the life at the world must not be given such attention that it becomes a barrier to remembering AKHIRAT, the true life after this life; but before taking them up, we must note some general points relating to its placement; the first to note is that it relates to its previous Surah BANI-ISRAEL as that Surah tells the story of past about how the

children of Israel disobeyed Allah and so how the wrath of Allah fell on them, while Surah KAHF, guides towards the future though Allah provided it near the time of HIJRAT (i.e. the migration to Medina so most probably it descended in the ninth year after Muhammad PBUH became the last of His Messengers); also, at the end of both, Allah the Most High, has commanded to keep away from SHERK (that is to take anyone equal to Him in authority) and this command to avoid SHERK in every way, manifests in the Holy Book Quran many times at all places as it is the biggest sin in all sins; for the closeness of the Holy Prophet PBUH to Allah the Most High, Allah has used the term "ABD" (the true servant of Allah) and though he is mentioned as "ABD" at other places too yet there are only two places besides this that ABD is used for him in the first AAYAT of the Surah; one is the previous Surah BANI-ISRAEL, where in the first AAYAT the Quran has narrated the travel of Muhammad PBUH to Masjid-e-Aqsa in just one night and the other is Surah FURQAN; note that MAULANA MANAZIR AHSAN GAILANI in his book DAJJALI-FITNAH (troubles due to Antichrist) which he wrote at the middle of the previous century in Urdu, has reasoned from the beginning six AAYAAT of KAHF that as the believers in Christianity took Jesus Christ (Salaam on him) as the son to the true Lord Allah believing in trinity, it then started a chain of events that would lead to terrible war in the coming time; so according to his writing, this chain of events started two thousand years ago and now it has come to show its final effect; he remarks that the present-day Christianity is not based on the teachings of Jesus Christ-AS but it is based on the directions of Paul so his analysis leads to the view that the West would be responsible for an amazingly great war because the belief about trinity with the belief that to have faith in Jesus

Christ is quite enough for salvation without any practical application of that faith, led in history to absolute authority of their religious personnel as there was much absence of some clear sketch of the religious society and its demands in Christianity; they used their authority harshly as history tells us providing for revolt against them and even against religion; their adamant negative attitude led to the total rejection of religious adherence by many of the people at the west; he concludes that this has provided grounds for the moral deterioration and as scientific development goes on with arrival of technical devices and control over force of matter in different ways with man in this situation of illusion about his power, it would lead to that great war which the Surah points out by the terms BAASAN-SHADEEDA (the terrible war as the severe punishment to their erroneous speech about Allah) & 'ALA-AASAREHIM (their markings that means the results that were and would be caused by assigning a son to Allah); note that this coming deadly war can still be stopped at this moment of time as the Holy Book Quran points out here by the word "IF" at AAYAT-6; so if the Muslims ask on together all peoples the attention towards the message of the Quran and they do accept its most basic teachings en-masse by the blessing of Allah, it would eliminate the probability of the coming deadly war insha Allah (if Allah wills); the most basic teachings of the Holy Book Quran are three that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); note that the people that were before Muhammad PBUH, if they believed

the Messenger sent to them as their true guide whom Allah had sent for their righteous direction, they did fulfill their liability about RISALAT insha-Allah; note also that to believe in one of the Messengers of Allah is to believe in all of them and to reject one of them is to reject all of them as all provided the same guidance in essence; Al-Hamdu Lillah; the second general point to note about this Surah is that though any Surah in the Holy Book Quran that have high number of AAYAAT deals with different events, commands, future matters (though always with a sequence and an integrity), yet this Surah that has 110 AAYAAT with 12 Ruku is focused on a single matter (that is the futility of the life at the world and the consistency of the life in the coming world) and provides different events related to that very matter and as such has the beautiful integrity of its own; it has told us four interesting events to convey its message well that have interesting similarities on which I, MSD, would comment insha-Allah (if Allah wills) in this writing at appropriate places; as we study Surah KAHF repeatedly, we find that it asks us emphatically to note that whatever the eyes see might not be the whole truth; Al-Hamdu Lillah; the third general point to note is that it informs clearly that if a person is weak in worldly status yet he has total trust in Allah that He would better his worldly matters and that person goes on to fulfill His commands as much as possible even at the expense of his worldly possessions, he would surely find ease in his physical & material requirements; though the four interesting events narrated in the Surah inform about this well even individually, yet the placement of the event of the persons of KAHF (Cave) first in the Surah that had literally nothing with them when they left for the intended cave and the event of ZUL-QARNAIN, the great just ruler with so much worldly resources at

his control, in the last, also conveys the same message by sequence of narration, though by historical perspective, ZUL-QARNAIN precedes the persons of KAHF; the fourth general point to note is that it is located at the center of the Holy Quran though it is the eighteenth Surah in sequence and the Holy Quran has 114 Surah in total, yet the ninety six that are after it, have many Surah that have few AAYAAT only so by the count of letters, it has the word that is at the center of the Holy Book Quran; it is interesting to note that this middle word that comes at this Surah is WAL-YATALATTAFA (and he should be gentle; courteous; considerate); this was asked of the one from those seven sleepers of the cave, that was being sent to bring some edibles from the city at the time when all seven had awoke, and probably their ferocious dog too, from a sleep of many years not knowing how much time they had slept and were feeling extremely hungry; he was told to be gentle in conversation and attitude as not to ask attention of anyone so the identity of the seven does remain concealed and they are not forced to leave their belief on what they had found out to be the Truth; now, the point to note is that the word points out to everyone to be gentle in attitude when the time is of FITNAH (test & trial) and the life of the great man & messenger Muhammad PBUH gives the same message as he was amazingly tolerant at Mecca when he was chosen as the Prophet of Allah and when he had to face a fierce opposition by the chiefs of Mecca as there, he was spreading the teachings of Islam when he was weaker in physical force though at Medina, he was commanded to take up weapons for defense and even for attack when and where necessary; this is the attitude that we have to develop and adhere to, at the times of DAJJALI-FITNAH as we have to see to "Safety First", before we proceed to terminate the FITNAH; let

us now examine the events that comprise the Surah and that provide the teaching that has the total ability to eliminate the impression of DAJJAL (the Antichrist); Al-Hamdu-Lillah; after telling about the consequence of assigning a son to Allah the Most High, Allah tells in two AAYAAT about the earth; the first one tells about its present position that whatever is upon it has been created to give it a beauty & attraction so as to see who becomes obsessed by its charm and who understands that this is for his trial in the world so he must avoid getting involved in it except for his basic human needs that he has to attain, only caring about his spiritual beauty; the second one tells about its future status when the Judgment occurs, that Allah would make it a barren land and would stretch it to become a plain ground and then on that, all the human beings would have to answer for their belief and for their doings in front of Allah, individually; this is the subject that the Surah focuses on indicating that the right concept for the life is keeping this world at necessity and keeping the most high attention to the coming world as that corrects the attitude of the person when he truly believes in Allah the Most High; this is not only the message of Surah KAHF but it indeed is the message given by all of the Holy Book Quran, from the beginning to the end; just after these two AAYAAT, the event of sleepers of KAHF (Cave) is narrated; AAYAT-9 to AAYAT-12 give a brief introduction to them that they were few young men who took shelter at a specific cave (because the emperor had decreed to kill them if they do not leave the basic Islamic teachings and come back to their wrong belief); these AAYAAT inform that these were few young men (seven; as the learned commentators on the Holy Book Quran, tell us) who intended to take refuge in the specific cave and they had asked Allah's Mercy and Guidance for



the action that they should take at that crucial moment of time; note that they also are named as ASHABUR-RAQIM (the fellows of inscription) and that probably is because their names were inscribed at their cave after they woke from their sleep; accepting their plea for safety, Allah put them to sleep for many years (SINEENA-ADADA) in that cave and then awoke them to see if they realize that it is now many years since the time they went to sleep and that Allah had heard their plea to Him by this amazing way for their safety; Al-Hamdu Lillah; please note here that on the basis of ABJAD (the rule that tells about numbers that are assigned to the Arabic Letters), I, MSD, was able to make an interesting observation here in Surah KAHF by the blessing of Allah, about the term "SINEENA-ADADA" (many of years that is historically mentioned as 195 years by the lunar calendar) that occurs at this place in Surah KAHF; the Arabic letters that comprise this term are SEEN the number of which is 60, NOON the number of which is 50, YA the number of which is 10, AIN the number of which is 70, DAAL the number of which is 4 and ALEPH the number of which is 1; now the significant thing is that if we total these numbers, the sum is 195 and seeing the translation of AAYAT-11 that reads "We struck silence on their ears in the Cave for SINEENA-ADADA", it is totally clear that the Holy Book Quran did point out their period of sleep though veiled, in this AAYAT as it has denoted (again in a concealed way) their total being seven with their dog as eighth, in AAYAT-22; the sleepers being seven in number, is well detected by the MUFASSSIREEN (the good commentators on the Quran) by the blessing of Allah, yet they still need to get the term "SINEENA-ADADA" better; in the last AAYAT of the Ruku, Allah tells us that "then We raised them up that We might know which of the

two parties was best able to COUNT the time for which they remained"; Al-Hamdu Lillah.

### KAHF-The Second Ruku

13. We relate to you their story with the truth; surely they were youths who believed in their Lord and We increased them in guidance.

14. And We strengthened their hearts with patience, when they stood up and said- our Lord is the Lord of the heavens and the earth; we will by no means call upon any god besides Him, for then indeed we should have said an extravagant thing.

15. These our people have taken gods besides Him; why do they not produce any clear authority in their support? Who is then more unjust than he who forges a lie against Allah?

16. And when you forsake them and what they worship save Allah, betake yourselves for refuge to the cave; your Lord will extend to you largely of His mercy and provide for you a profitable course in your affair.

17. And you might see the sun when it rose, decline from their cave towards the right hand, and when it set, leave them behind on the left while they were in a wide space thereof. This is of the signs of Allah; whomsoever Allah guides, he is the rightly guided one, and whomsoever He causes to err, you shall not find for him any friend to lead (him) aright.

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The Ruku relates about these seven young men in some detail who had believed the Truth and Allah had provided them the true guidance; Allah gave them the strength to assist each other in

their true belief with sincerity; they all declared that whatever comes, they would remain firm upon the true belief to which Allah has guided them because to believe anyone as equal to Him in authority is extreme enormity; they all saw clearly that their people have taken gods other than Him to worship but they are totally unable to bring forward any clear authority for that (as Allah has asked the mankind to believe in TAUHID only) so that is ample proof that their people are most wrong in their belief as they invent falsehood against Allah; they decided to take shelter at some specific cave that some of them knew well so that they remain safe from the persecution from their people; note that whatever historical record is available now about these seven, it tells us that they belonged to Ephesus (or AFSOS in Urdu, that is located at the present-day Turkey close to its present-day major city Izmir, near to the Aegean Sea) and that they slept for a bit more than 195 years by the Lunar calendar (i.e. from around 250 AD to 440 AD) from the times of the Roman Emperor Decius (249-251 AD; i.e. DAQIANOS in Urdu), who was notorious for relentless persecution of the true Christians who believed in the One True Lord, and that they awoke at the time of Emperor Theodosius the Younger (408-450 AD) after a sleep of 195 years and that comes to about 135 years (by the Lunar calendar) before the birth of the Last Prophet Muhammad PBUH (birth 572 AD); the cave was located in such manner that as the Sun rose, the sunlight kept to the right of it and as it set, the sunlight kept to their left and they were in its hall inside; Allah provided this to them so that they might sleep in total relaxation and this was the authority of Allah that He saves His believers even in such amazing way; Al-Hamdu Lillah.

### KAHF-The Third Ruku

18. And you might think them awake while they were asleep and We turned them about to the right and to the left, while their dog (lay) outstretching its paws at the entrance; if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them.

19. And thus did We rouse them that they might question each other. A speaker among them said: How long have you tarried? They said: We have tarried for a day or a part of a day. (Others) said: Your Lord knows best how long you have tarried. Now send one of you with this silver (coin) of yours to the city, then let him see which of them has purest food, so let him bring you provision from it, and let him behave with gentleness, and by no means make your case known to any one:

20. For surely if they prevail against you they would stone you to death or force you back to their religion, and then you will never succeed.

21. And thus did We make (men) to get knowledge of them that they might know that Allah's promise is true and that as for the hour there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them-- their Lord best knows them. Those who prevailed in their affair said: We will certainly raise a masjid over them.

22. (Some) say: (They are) three, the fourth of them being their dog; and (others) say: Five, the sixth of them being their dog, making conjectures at what is unknown; and (others yet) say: Seven, and the eighth of them is their dog. Say: My Lord best knows their number, none knows them but a few; therefore

contend not in the matter of them but with an outward contention, and do not question concerning them any of them.

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The Ruku starts by the statement to the effect that if anyone would have seen them in their sleep, he would have thought that they are awake; Allah made them twirl & twist while they slept so that they do not get sores and their vicious dog slept near the entrance as if on guard so if anybody peeked on the scene, he was sure to run away in fear so in this way, their physical safety was ensured from inside and from outside; then Allah awoke them and one of them asked naturally how much time they had slept and at this three of them (the word used is QALU that is used for more than two persons by Arabic grammar) answered a day or just a part of it while the other three said that Allah knows better about their stay (again the word used is QALU); then they asked one of them to bring some good edibles (allowed & pure) giving him some of the money they had and asking him to be gentle so as not to ask attention of anyone lest they are found and put to death or made to accept the evil by cruel force; here we see that they had taken some necessary amount of money with them and this clarifies that it is not against TAWAKKUL (trust on Allah) to provide necessary resources for basic human needs but the heart must know that the true Provider for all things is only Allah the Most High; also, another important point to note here is that the word at the center of the Holy Book Quran occurs here and that is WAL-YATALATTAF (and let him remain gentle); but due to his strange outfit and alien manners that were about two centuries old, he got high attention of the people and so they did find the persons at the cave; however, the attitude of the people had

changed as Theodosius, who was at reign at that time, was not hostile to their belief (in-fact, it is mentioned that he was pleased by this strange event as the differences about life after death that were at height at that time ended when everyone saw this strange event plainly) and these seven persons related to the cave were given the most high respect; it is mentioned that they did not live for long then and all of them died soon, remaining in the cave, near to which the people at the administration made a place to worship Allah; note that Allah does not give any positive or negative remark after telling this act of theirs about making that place there yet many ULAMA have clarified according to Ahadith (the sayings, deeds and guidance given by the Holy Prophet Muhammad PBUH) that this act of theirs was not appreciable and in fact it indicates that those people revered their pious persons wrongly; going ahead, AAYAT-22 tells about their dispute on their number and indirectly points out that they were seven and eighth was their dog, as Allah does not contradict this statement but states that "say- my Lord best knows their number; none knows them but a few"; He calls their other two statements as "making conjectures at what is unknown" which respectively said that they were three, their dog is the fourth and that they were five, their dog is the sixth; certainly Allah only is truly Knowing of all matters and He truly is the Most Wise; Al-Hamdu Lillah.

### KAHF- The Fourth Ruku

23. And do not say of anything: Surely I will do it tomorrow,  
24. Unless Allah pleases; and you remember your Lord when you forget and say: Maybe my Lord will guide me to nearer course to the right than this.

25. And they remained in their cave three hundred years and (some) add (another) nine.

26. Say: Allah knows best how long they remained; to Him are (known) the unseen things of the heavens and the earth; how clear His sight and how clear His hearing! There is none to be a guardian for them besides Him, and He does not make any one His associate in His Judgment.

27. And recite what has been revealed to you of the Book of your Lord, there is none who can alter His words; and you shall not find any refuge besides Him.

28. And withhold yourself with those who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world's life; and do not follow him whose heart We have made unmindful to Our remembrance, and he follows his low desires and his case is one in which due bounds are exceeded.

29. And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place.

30. Surely (as for) those who believe and do good, We do not waste the reward of him who does a good work.

31. These it is for whom are gardens of perpetuity beneath which rivers flow, ornaments shall be given to them therein of bracelets of gold, and they shall wear green robes of fine silk and thick silk brocade interwoven with gold, reclining therein on raised couches; excellent the recompense and goodly the resting place.

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The Ruku begins by asking Muhammad PBUH, the last of Messengers of Allah, not to say that he would do such & such thing tomorrow except with the phrase "if Allah wills" and to remember Allah when he forgets and he must say that "maybe my Lord will guide me to nearer course to the right than this;" Allah issued this command as the Prophet PBUH had answered plainly when he was questioned for three things by the chiefs of Mecca that I would answer tomorrow without saying "insha-Allah" (if Allah wills) and so the WAHI (revelation) giving the answer came after 15 days that gave some period to the chiefs to mock and that asked him to be cautious in his speech in the future; the three questions that the Prophet PBUH was asked, were about ROOH (Spirit; Surah Bani Israel-85 gave the brief answer that "it is by Allah's Command and you have been given its knowledge but little"), who were the people of KAHF and what do you have to say about ZUL-QARNAIN (these two questions were answered in this Surah KAHF that we are studying); now, the AAYAAT 25 & 26 continue with the narration of ASHABE-KAHF (the persons of cave) and the translation of them is "and they stayed in their cave for three hundred years, and added nine; say- Allah knows best how long they stayed; with Him is (the knowledge of) the unseen of the heavens and of the earth; how clearly He sees and hears; they have no helper other than Him, and He makes none to share in His decision and His rule;" note that before Allah issued the command for the Prophet PBUH to be cautious in speech, the Surah was dealing with the statements that were in prevalence about ASHABE-KAHF at that time and the thread goes on after the command so this was another of statements that was running then about the period of their sleep, and this is not the period



endorsed by Allah as that is apparently given before, by the term SINEENA-ADADA; note that IBNE-ABBAS, one of the foremost commentators on the Quran, has commented here explicitly that this is one of the statements that prevailed about them at that time so it is the narration of their speech here; note also that those who stated this period added nine years more to three hundred to express it by solar calculation as each of century by solar calculation is about three years larger than by the lunar calculation; with this, the narration of first event ends; Al-Hamdu-Lillah; and so our study would take up the second event presently but first let us see the last five AAYAAT, from 27 to 31, at the fourth Ruku that come before the commencement of the narration for the second event; in these AAYAAT, Allah commands the Prophet PBUH to recite the Holy Book Quran; and that whatever occurs ahead, it has been decided as the final decision by Allah that is called TAQDIRE-MUBRAM so it would surely take place as no one is able to change what He decides; there is other TAQDIR which is MUALLAQ (the suspended decision) as it is written as conditional that if a certain event happens then in its effect, this event would take place; the adverse matters at MUALLAQ do change by plea to Allah and also, the dreams might give some idea about them yet MUBRAM is totally hidden that only Allah knows and that is His final decision; we have studied at AAYAAT 38 to 41 of Surah RA'AD about these both kinds of TAQDIR according to the direction of IBNE-ABBAS beautifully; AAYAT-28 asks the Holy Prophet PBUH to take the company of those who always remember Allah at all times and at all places just for the pleasure of Allah, without considering whether they are wealthy in worldly possessions or not; this guidance was given to the Holy Prophet PBUH as the

wealthy chiefs of Mecca were reluctant to sit with his poor companions like RUMI, BILAL, KHABBAB Ibn ARAT etc; due to their piety, they remained close to the Prophet PBUH and Allah clearly ordered here that there must be no compromise for any benefits whatsoever and he must not abandon their company even for a short span of time so that it does not seem that there is some inclination on the part of the Holy Prophet PBUH towards gaining the favor of rich people for Islam even if it is to instruct the chiefs and for no other reason whatsoever; if they want to listen to the message of Allah, they must sit in the present good company around the Prophet PBUH as it is their requirement, not of Islam so there remains not even a small chance that he has brushed aside the poor for the sake of the rich; the AAYAT gives an indication that these chiefs are not worthy of attention with the set of morals they profess; the term WASBIR-NAFSAK (and withhold yourself) indicates that the Prophet PBUH would identify himself with the good company he has with him presently (SABR means here to attach his honorable self with high effort to his good company even if it seemingly falls against worldly benefits) and he would avoid the company of chiefs; note that the event ahead gives the same message that poverty is of no consequence if a person is attentive to Allah to get His mercy and blessing; of course, to remember Allah with great amounts of wealth is also highly appreciable yet when one has to make a preference due to the clash of a corrupt rich person and a pious poor person, his preference shall remain for the poor; the AAYAAT here go on to tell that the Truth is already evident as Allah has given it plainly in the Quran and they hear it time & again and if they intend any clarification and detail, they need to visit the Prophet PBUH not on their terms but humbly so as to learn and accept; if they don't

accept the Truth, they would be put in a place that is surrounded by the fire (of hell) specially prepared for the rejecters of the Truth where they would be always at trouble physically and where on request, they would only have most filthy water to drink so it is most highly unpleasant place to enter; it is very clear from this information that the AAYAT provides here about their ability to request, that this fire of hell would not be burning them totally fast yet the temperature there would be so much high as to cause them to remain in the highest of physical agony and as to cause extreme harm to skin; we have studied that Allah would give them new skins once their skins are affected bad due to the heat of the fire (see Surah NISAA-56 and Surah BANI-ISRAEL-97); however, those who accept the Truth sincerely, they all would certainly get the honor without any distinction whether they were rich or poor at the world, with clean pure water pleasant to see and drink and with high-class garments to wear and extreme leisure so that place is most pleasant to enter; let us now proceed to the second event narrated here in the Surah pointing out clearly that though an abundance of worldly possessions does provide a better chance to gain honor in the court of Allah when the wealthy does remember Him sincerely (by his care to the needy from what Allah has provided to him) yet in themselves, these are not the criterion for success; on the other hand, these possessions at the world can prove a terrible curse if the wealthy person does not acknowledge that Allah only is the true Lord of all things; Al-Hamdu-Lillah.

*KAHF-The Fifth Ruku*

32. And set forth to them a parable of two men; for one of them We made two gardens of grape vines, and We surrounded them both with palms, and in the midst of them We made cornfields.

33. Both these gardens yielded their fruits, and failed not aught thereof, and We caused a river to gush forth in their midst,

34. And he possessed much wealth; so he said to his companion, while he disputed with him: I have greater wealth than you, and am mightier in followers.

35. And he entered his garden while he was unjust to himself. He said: I do not think that this will ever perish

36. And I do not think the hour will come, and even if I am returned to my Lord I will most certainly find a returning place better than this.

37. His companion said to him while disputing with him: Do you disbelieve in Him Who created you from dust, then from a small seed then He made you a perfect man?

38. But as for me, He, Allah, is my Lord, and I do not associate anyone with my Lord.

39. And wherefore did you not say when you entered your garden: It is as Allah has pleased, there is no power save in Allah? If you consider me to be inferior to you in wealth and children,

40. Then maybe my Lord will give me what is better than your garden, and send on it a thunderbolt from heaven so that it shall become even ground without plant,

41. Or its waters should sink down into the ground so that you are unable to find it.

42. And his wealth was destroyed; so he began to wring his hands for what he had spent on it, while it lay, having fallen down upon its roofs, and he said: Ah me- would that I had not associated anyone with my Lord.

43. And he had no host to help him besides Allah nor could he defend himself.

44. Here is protection only Allah's, the True One; He is best in (the giving of) reward and best in requiting.

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The whole of this Ruku narrates the event that comprises of such conversation that took place between two persons (most probably they were brothers); one was rich but bad in character and the other was poor but good in character; he was thankful to Allah for whatever he had and that was enough for his necessities and for the necessities of those who were dependent on him; note that the wealth in itself is not bad but when it is taken as personal right and not as blessing of Allah to provide ease by it to the fellow-beings according to the command of Allah, it becomes a veil to the Truth and that is bad; the first and the most important point to note here is that the words of the rich man were considered as SHERK that is the biggest of sins which means to challenge the true authority of Allah by taking any of His creation as having part in creating any of His creation with Him or by taking any of His creation as similar in some attribute to Him though all His attributes are QADEEM, ASL & LA-MEHDUD or by taking any of His creation as authorized to change any of His commands that He has explicitly issued by His authority to firmly obey; Allah asks all to believe in TAUHID that means that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord so all must fulfill His commands that He has explicitly issued by His authority without taking any of His creation as equal in authority to Him in any way; Al-Hamdu Lillah; so when a person considers his resources enough

to get results that he intends and ignores the will of Allah not because he forgets it but intentionally, as he thinks that with everything necessary available to give results, he would get it undoubtedly, he is actually performing *SHERK*; with all said & done, the man shall have his actual trust only upon Allah the Most High, as He has given power to the resources to provide the intended results (it is the matter of belief that the water does not quench thirst but by the will of Allah and the food does not end hunger but by the will of Allah); He has displayed many times that He only has assigned the properties of things by His Command and He has the authority to cause different effects from them than usual if He wills; the water of flood rose to drown even the mountains at the time of Noah-AS though normally it does not; fire burns but it did not burn Abraham-AS when he was thrown into it (and note that he got Ishmael and Isaac by the will of Allah at extreme old age); sea-water drowns yet it gave way to Moses-AS and the Bani-Israel and then drowned Pharaoh and his army; Marium (Mary, the mother of Jesus Christ, Salaam on both) had fruits with her at times that were out of season; Zechariah-AS had a child (YAHYA i.e. John-AS) at extreme old age from his barren wife who became better; Jesus Christ-AS was born without a father; and the last Messenger Muhammad PBUH was born with beautiful purity of heart in a nation that had an evil manner of living and then he was able by the blessing of Allah (that was the Quran He provided to him) to lead that very nation to such high spiritual development that surprised all the world; Allah showed His authority in all these matters and this is how He does His works as He provides a chance now & then for all peoples to see that He actually is behind all what is going on; that is what the last AAYAT (KAHF-44) of the Ruku tells us; the second point

to note is that the rich man ought to have said the words of gratitude pointing to the authority of Allah, at all worldly possessions he had with him to denote his humbleness just as guided by his good companion; note that the Surah starts with the praise for Allah and then at one place, it commands the Prophet PBUH to say "if Allah wills" as he had genuinely forgotten to say it; so the words of the Muslim person would manifest the true belief that he has that Allah, the true Lord, is the only true Provider of all things; note also that the companions of the KAHF too, said verbally to conform their true belief and the trust that they had in Allah pointing out that when they had accepted the Truth, Allah would surely give them His blessing and He would provide the ease in their matter (KAHF-16); the third point to note here is that abundance of material possessions affects the psyche of many people who have little of spiritual sense only, in such manner that they consider if they are honored here in the world, they surely are chosen to live in all easiness and so in the coming world (that they doubt might occur or not), they would be honored in the same way; this tells about a flaw in their character that they don't think that the true belief and the righteous deeds can provide salvation but they consider that the status of a person at the world is totally able to provide for it as Allah has chosen them for salvation; this mistake has been committed many times in history like when people took adherence to some spiritual persons (sometimes making their statues to worship) as enough for salvation taking them as their advocates in front of Allah and like when they took their wealth as the product of their own ability rather than the will of Allah, considering it as the sign of His approval to them; the Islamic teachings tell us that there is difference between Allah's will (MASHIAT) and Allah's Blessing

(RADHA); what goes on and what Allah provides from the material resources to people is His will but His blessing is with those who have the true belief and they do the righteous deeds; Al-Hamdu-Lillah; seeing this narration, note that the rich person had two beautiful gardens that brought ample fruits with splendid river flowing between them and it provided both of them with clean water; so he had all these fruits at trees then and the word THAMAR (i.e. fruits) in AAYAT 34, also tells that he had a lot of male children as his offspring that were taken as an honorable award in those days; his extreme delight on the possession of these beautiful gardens (and this possession he took as his right without taking into account that Allah is the true Provider of all things) caused him to compare his status to the status of his companion; he said to him that he is better in material possessions than his companion and also better in honor due to the number of persons (his male children) as his backing; he entered the garden making such statements of comparison being unjust to his person, adding that he did not think that his possessions would ever expire and in fact he was so confident that everything has to be in his favor, he blurted out ungratefully that he did not think that the Judgment would ever occur and even if it did, he would be honored even more; thus, he took the abundance of worldly assets as the sign of success even at AKHIRAT (the life after this life) thinking that this success proves that Allah is pleased with him confusing the will of Allah with the pleasure of Allah; the term "being unjust to his person" in AAYAT 35, gives an indication that his companion was his close relative as the word NAFS (person or personality) is also used as near ones in the Holy Book Quran and most probably he was his brother; this companion answered him targeting his psyche directly that what he is saying is against the



gratitude that he must have for Allah while he was and is nothing in front of His authority; he only is the manifestation of dust as Allah created Adam, the father of all of us, from dust and then He created him by NUTHFA (the sticky drop of water) and then He raised him to becoming a man of balanced physique with nothing short, so how come he dares to challenge his Creator, the true Lord; the companion added that "but as for me, He, Allah, is my Lord, and I do not associate anyone with my Lord; and wherefore did you not say when you entered your garden- it is as Allah has willed (by which you have such temporary superiority), there is no power save in Allah- if you consider me to be inferior to you in wealth and children (so the man needs to guide his efforts to get the true belief and to do the good deeds to attain His pleasure at AKHIRAT as that only is the true aim of life)"; AAYAAT-40 & 41 narrate DUA (plea to Allah) of the companion against the rich person and, though it is not appreciable to ask Allah for someone's ruin, this seems to be the natural reaction of the companion for the spiritual hurting he experienced by the words of the rich person who also was his close relative; his DUA asks Allah to destroy the fruits of the gardens or/and to cause the water to become useless for the gardens by getting deep into earth so the result again would be the destruction of the fruits; note that it happened just as the companion had pleaded to Allah (and this shows that a person needs to be very careful about what he says to such virtuous persons who are totally attentive to Allah without any care about accumulating the worldly possessions) and the fruits of the rich man were destroyed by a fierce wind (windstorm or tornado) that surrounded the gardens and neither his children he had boasted about, could do anything for compensation nor he himself was able to take any revenge from

Allah, the true Lord; it is notable that when he saw this destruction, he was not interested in asking Allah's mercy but his worry was the loss of funds that he had spent on the gardens to raise them to give such ample fruits; only as an add-on, he remarked that how good it would have been if he had not assigned partners to Allah and he had made that remark due to the material loss he had faced; the last AAYAT at the Ruku ends the narration and tells us that in the last, it becomes clear that all things actually belong to Allah for He is the true Possessor of all things; He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord so all must fulfill His commands that He has explicitly issued by His authority without taking any of His creation as equal in authority to Him in any way; Al-Hamdu Lillah.

### KAHF-The Sixth Ruku

45. And set forth to them parable of the life of this world: like water which We send down from the cloud so the herbage of the earth becomes tangled on account of it, then it becomes dry broken into pieces which the winds scatter; and Allah is the holder of power over all things.

46. Wealth and children are an adornment of the life of this world; and the ever-abiding, the good works, are better with your Lord in reward and better in expectation.

47. And the day on which We will remove away the mountains and you will see the earth a leveled plain and We will gather them and leave not any one of them behind.

48. And they shall be brought before your Lord, standing in ranks: Now certainly you have come to Us as We created you at first.

Nay, you thought that We had not appointed to you a time of the fulfillment of the promise.

49. And the Book shall be placed, then you will see the guilty fearing from what is in it, and they will say: Ah- woe to us- what a book is this- it does not omit a small one nor a great one, but numbers them (all); and what they had done they shall find present (there); and your Lord does not deal unjustly with anyone.

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After the narration of the second event, there are 15 AAYAAT (from 45 to 59) that do have comments on this narration too with other guidance before the commencement of the narration of the third event that starts from AAYAT-60; these fifteen AAYAAT come at three Ruku that are sixth (five AAYAAT), seventh (four AAYAAT) and eighth (six AAYAAT) and we will insha-Allah study each of them presently; the first couple of AAYAAT at the sixth Ruku continue the message that whatever a person has in the world's life is bound to end while the impression of the true belief and of the good deeds never ends as they have value at the court of Allah; the monetary status at the life at the world is like the cultivation (indicates money earned by efforts) of a land (i.e. the man himself as the Holy Book Quran has mentioned the man like a land in comparison) that comes forth by a rain from heavens- (this indicates the will of Allah); but if that cultivated crops are left to their own (means if the money earned is not spent in the way of Allah), it disintegrates turning to pieces and winds spread it (means that at the death of a person, others have his wealth by distribution that the law of the land makes); so Allah truly has the power over all things for sure while no person owns these things and no person would ever, unless he spends them to attain His

pleasure so then this would give him the lasting benefits; the rich man showed idiocy to consider wealth and sons as criterion for superiority here and in the coming life (these might give a better chance to achieve success in AKHIRAT yet in themselves, they are naught) as wealth and sons are adornment of this world's temporary life only and what endures are the good deeds that the man does by the true belief as that value at the Day of Judgment; note that "BAQIAAT-SALIHAAT" is a feminine term meaning "the feminine remaining things" (BAQIAAT) that are "pious" (SALIHAAT) and though generally they are taken to mean good deeds that remain with the person even after his death yet there is another meaning that is feasible for this term; by that meaning, it tells that though the rich man valued wealth & sons yet the pious daughters truly have value that the righteous person leaves behind as when they would pray for him to Allah that He shows mercy to him and provide him JANNAH (the Paradise), He would hopefully answer their prayers (if He wills) by showering His blessing on him (even if that person is sinful but has died believing firmly in the Islamic teachings); so the pious daughters are much better than those sons that are assistance to the life at the world only; both the meanings go well with the context and most probably, both are valid to understand the issue; Al-Hamdu-Lillah; the next three AAYAAT tell about the last day of the world and also about the Day of Judgment that on the former day, Allah would throw away the mountains to fly becoming dust (like the wool as mentioned at Surah QARI'AH and at MA'ARIJ) and the earth would become plain and He would bring each & every living person that ever lived here again to life; note that the Quran relates together both of these days at places and it might be that the first trumpet for the occurrence of the last day of the world

starts-up by the will of Allah, the setting for the second of these days that is the Day of Judgment which would take place by the second trumpet by the will of Allah; Surah NAZI'AAT-6 to 9 mention them as if they both come in sequence one after another as they read that "on the day when the first trumpet resounds; and the second follows it; on that (second) day hearts beat painfully; while eyes are downcast"; so this tells that the time in-between is so very insignificant for the mankind (as they all would be dead between these two of trumpets) that Allah mentions them as if the first one ends and the second begins; however, it is notable that the day of HASHR equals normally one thousand years of the life at the world; and certainly Allah knows better; Al-Hamdu Lillah; by these AAYAAT, it seems that the whole of earth would be the ground for the Judgment and here, each & every person would be brought in front of Allah for judgment being in rows and though many of them thought this would never happen, they would see this happening then that all have risen again to life the same way they were born in the world, naked & weak though advance in age at this time, and only the pious persons would receive some cover to their body then and no other; however, many of these most pious persons would immediately receive their good clothing according to one of Ahadith that has words to the effect that Abraham-AS would get his covering immediately; there would be that book which would have the account for each and every person and that would be put there for everyone to see his/her status and it would be so perfect that there would be such guilty persons who would exclaim in fear from its contents for them that it has not left out anything, minor or major; everyone would be given his/her specific record of deeds from that book and so everyone would see his/her true status

then & there and there would be no injustice to anyone; the true success is the success of that day and the true failure is the failure of that day and the Quran has clearly pointed this out for everyone as it is the commendation for all good persons and it is the warning for all those persons that are totally bad; Al-Hamdu-Lillah.

### KAHF-The Seventh Ruku

50. And when We said to the angels: Make obeisance to Adam; they made obeisance but IBLIS (did it not). He was of the jinn, so he transgressed the commandment of his Lord. What- would you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is (this) change for the unjust.

51. I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own souls; nor could I take those who lead (others) astray for aiders.

52. And on the day when He shall say: Call on those whom you considered to be My associates. So they shall call on them, but they shall not answer them, and We will cause a separation between them.

53. And the guilty shall see the fire then they shall know that they are going to fall into it, and they shall not find a place to which to turn away from it.

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In this RUKU that consists of four AAYAAT (KAHF-50 to 53), Allah presents the event of Adam and continues relating the Judgment Day in the last couple of them; in the first couple of AAYAAT, we see that when Allah ordered the angels to prostrate

to Adam, the Satan refused to prostrate, comparing himself to Adam and considering himself superior to Adam as he was stronger physically (but not spiritually) than him; the narration of this event occurs at six more places yet this place is unique in this matter that it tells clearly that Satan was a jinn (who was allowed to accompany angels due to his high compliance to the commands of Allah); he had the free-will and because of it, he refused to comply to the command of Allah and the notable thing here about angels is that they never disobey Allah, the true Lord; note that like the human beings, jinn also have IKHTIAR (free-will) so they also are answerable at the Day of Judgment for their belief and their deeds; Allah says in Surah ZAARIAAT, "And I have not created Jinn & Human but only for my worship" (ZAARIAAT-56) and this is the ONLY aim of life; note that all of the creation worships Allah as that is the only way that Allah has provided to them to fulfill their tasks; AARAAF-54 tells, "surely His is the creation and the command; blessed is Allah, the Lord of the worlds"; He has created everything so He only is the Creator of all and He has assigned the specific tasks to everything; He is the true Lord Whom all the creation worships and Whom even the jinn and the mankind have to worship by their free-will; Al-Hamdu Lillah; as other of creation do not have any other choice so Allah does not address them at this AAYAT but jinn and INSAAN (human beings) have the free-will so they have to believe in Him and fulfill His commands by their free will and thus, they both are answerable; note here about animals (and even birds) that at the Day of Judgment, they would come forth in groups but ultimately they all would become dust except for those whom Allah has mentioned in the Quran positively such as the ram slaughtered instead of Prophet Ishmael-AS and such as the camel which was

the miracle for Prophet SALEH-AS and such as the ferocious dog that remained with the sleepers at KAHF; however, the person would have to account for whatever wrong he does to any animal (or any living being) at the world as one of the authentic Ahadith points out clearly that a woman was punished because she bound a cat till it died; she neither gave her food nor let her search for it by itself (reported in SAHIH-BUKHARI); it is wrong even to cage birds as that does not go well with the teachings of Islam and shows much harshness in character; may Allah forgive the wrongs of Muslims and give them TOFIQ to better themselves; note that AN'AAM-38 reads, "there is not an animal on the earth, nor a being that flies on its wings, but forms communities like you; nothing have We omitted from the Book, and they shall be gathered to their Lord"; however, as the Quran does not provide any detail to this and Ahadith also present the matter in general terms so this brief touch about it suffices well; Al-Hamdu Lillah; the life at the world is an examination for both jinn and INSAAN and the reason to narrate this event here is to guide attention towards the evil of considering oneself deserving the highest of status just because of the physical respect one has achieved and the vice of comparing oneself to others in physical matters; note that the rich man fell into the trap of Satan due to this view of superiority that was because of his worldly status and due to comparing himself with his close relative on material basis; Allah questions such people who have the character as the rich man asking why do they take Satan and his offspring as friends leaving the friendship of Allah, when they actually are their enemy; Allah also informs that He did not take the assistance of Satan and his offspring in creating the heavens & the earth and certainly He did not make any of them even witness to this creation and even to



the creation of their own selves when He created them; and He would not give any value to them even on the Day of Judgment when He would command the disbelievers to call those whom they used to consider their protectors taking them equal to Allah in authority; these people would call them but they would not answer and Allah would make some place of affliction between both; and these most guilty persons would see the fire of JAHANNUM (the hell-fire) and they would understand well that they would certainly enter there because they do not have the power to save themselves and those whom they took as their protectors, they also do not have that power so it is the life at the world where they need to keep their belief righteous and their deeds most virtuous to save themselves from the hell-fire; most certainly, Allah only is the true authority; Al-Hamdu-Lillah.

### KAHF-The Eighth Ruku

54. And certainly We have explained in this Quran every kind of example, and man is most of all given to contention.

55. And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, except that what happened to the ancients should overtake them, or that the chastisement should come face to face with them.

56. And We do not send apostles but as givers of good news and warning, and those who disbelieve make a false contention that they may render null thereby the truth, and they take My AAYAAT and that with which they are warned for a mockery.

57. And who is more unjust than he who is reminded of the AAYAAT of his Lord then he turns away from them and forgets what his two hands have sent before? Surely We have placed veils

over their hearts lest they should understand it and a heaviness in their ears; and if you call them to the guidance, they will not ever follow the right course in that case.

58. And your Lord is Forgiving, the Lord of Mercy; were He to punish them for what they earn, He would certainly have hastened the chastisement for them; but for them there is an appointed time from which they shall not find a refuge.

59. And (as for) these towns, We destroyed them when they acted unjustly, and We had appointed time for their destruction.

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This eighth Ruku has 6 AAYAAT (KAHF-54 to 59) and these AAYAAT guide people to ask mercy of Allah on wrong doings before any adverse event takes place causing them to become helpless or their death occurs; just after this, the Surah narrates the third significant event; these AAYAAT tell about such traits among some of them that they raise useless doubts and ask about much of worthless detail, perhaps just to boast about the vastness of their information and their problem is the same old one that relates to I, my & me; the contention of such people is to raise doubts as to how a simple human being has got the true guidance from Allah (just as in the past, this same objection was raised) as to them, he should have been an angel or at least, an amazingly wealthy and influential person; this attitude of raising useless doubts often leads to such ignorance of the true guidance with such a waste of time that the appointed time for punishment set by Allah approaches and like the ancient people who denied that guidance by raising similar unworthy objections, these people also get the wrath of Allah; or it happens that the death of such persons comes and they are still in the state of denial of the true

guidance, thus they meet their punishment face to face; note that some form of punishment for the wrong-doings, starts just after death (for the period that Allah knows for each of wrong-doers) though the actual judgment would be at the Judgment Day; note also that it happens that the occupation with worldly matters makes many persons so oblivious to the true aim of life that the whole of their lives comes to an end and they die ignorant of the Truth leading themselves to a terrible agony in the coming life; Allah tells that He sent His apostles so that they give the good tidings to the righteous persons and warn the wrong-doers who want to eliminate the Truth by their fake philosophy based on the human limited thought; as that elimination is impossible so they try to make mockery of the message of the Quran and especially of the warning in it that they would have to account for whatever they had done in the life at the world; AAYAT-57 asks who would be such unjust as the person who gets the message of the Quran yet he ignores that and forgets what deeds he is sending ahead to face his account in AKHIRAT, the coming life; so Allah has put such covering on the understanding of such wrongful persons due to their continuous rejection of the Truth that they have become unable to understand it now and their hearing has become so oblivious to recitation of the Quran that even if you O Prophet PBUH (and the Muslims) call them towards it with reasoning, they would never ever take the true guidance; Allah tells in the AAYAT ahead that He is Caring even for such wrong people as He gives them ample of time to repent and does not put His wrath on them early though their deeds do demand such quickness; Allah has set a time for their punishment due to His Care to the mankind that they find the space to take the true guidance; mostly it happens that many of the disbelieving persons waste time engaging in

useless theoretical contentions against the true guidance leading themselves to their severe punishment; but there is His appointed time for them and when it would come, He would put His wrath then & there to them so they would never find any shelter against that punishment; the last AAYAT of this Ruku informs the people that the towns that they find destroyed around their dwellings, those were destroyed when they committed injustice and He had indeed assigned an appointed time for their destruction too so just as the time came, that fell upon them then & there; Al-Hamdu-Lillah.

### KAHF- The Ninth Ruku

60. And when Musa said to his servant: I will not cease until I reach the junction of the two rivers or I will go on for years.

61. So when they had reached the junction of the two (rivers) they forgot their fish, and it took its way into the sea, going away.

62. But when they had gone farther, he said to his servant: Bring to us our morning-meal; certainly we have met with fatigue from this our journey.

63. He said: Did you see when we took refuge on the rock then I forgot the fish, and nothing made me forget to speak of it but the Satan, and it took its way into the river; what a wonder!

64. He said: This is what we sought for; so they returned retracing their footsteps.

65. Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.

66. Musa said to him: Shall I follow you on condition that you should teach me right knowledge of what you have been taught?

67. He said: Surely you cannot have patience with me

68. And how can you have patience in that of which you have not got a comprehensive knowledge?

69. He said: If Allah pleases, you will find me patient and I shall not disobey you in any matter.

70. He said: If you would follow me, then do not question me about any thing until I myself speak to you about it

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Allah relates the third event in two Ruku ahead from AAYAT-60 to AAYAT-82 and this event tells about the meeting of Moses with KHIDHR (also termed as KHADHIR), an exceptional individual whom Allah had given the knowledge of some future events and an authority to take action by keeping those events in view by the command of Allah; note that Ahadith mention his name though the Quran does not provide that; it is an interesting event to study and Allah brings it here to tell that what eyes see might not be the whole truth; certainly the world seems to be the most beautiful place when some person has huge resources to take its advantage yet it actually is only the place of examination for the mankind and nothing more; this Ruku comprises of eleven AAYAAT and the next one that completes the narration of this event comprises of twelve AAYAAT; note that the most authentic Ahadith tell us that this all happened when Moses-AS, was asked during a sermon who was the most knowledgeable in all people presently and he replied with ease that he is; this matter took place at Sinai where whole of the Bani Israel were stranded after their departure from Egypt as they had refused to attack the land which they were commanded to take by their forceful effort; now in a way, this answer was not wrong as Moses was one of the

Messengers of Allah at the time and he was receiving guidance from Allah; but he did not say then that this he finds true to the best of his knowledge and "Allah knows better"; we have seen in this very Surah that when the Holy Prophet Muhammad PBUH forgot to say "if Allah wills", the WAHI did not come for 15 days; one of the messages of Surah KAHF is that caution in speech is most necessary for those persons who are at high spiritual status and Moses was one of the most prominent Messengers of Allah; so Allah told Moses to travel to certain place where he would find a person who has such knowledge by which he even would learn some good things; Moses took his servant, the young man YOSHA bin Noon who also was to become one of the Messengers of Allah later, and traveled towards that indicated place meaning to travel on for ages if necessary, until he finds that person; there were two indications given as signs to recognize the place where they would find him, one that two rivers meet at that place and the other, the fish that they had kept with them, would move out to the sea at that place; when they reached such a place (that might have been some area of land where the Red Sea appeared in two branches, as this even would fulfill the statement that the Quran gives here), that fish conveniently moved to the water of the sea nearby, digging the land making its passageway as it moved; Moses-AS did not have any attention towards it and YOSHA-AS forgot to mention its escape to him at that indicated place; so they both forgot it in their own way and YOSHA remembered only when Moses mentioned that he needed to take his breakfast as he was feeling weary now and would rest for a bit; it seems that they had kept the fish making some accommodation to carry it within water with them in addition to their edibles so YOSHA remembered it as Moses mentioned the edibles but only after

moving considerable space ahead of the indicated place; on learning from the young man that the fish went away in a strange way to the sea and he had forgotten to inform him due to the trickery of Satan about its strange escape, Moses at once stood up to retrace their footpath saying that this was the place they were looking for; note that he did not give any harsh remark to the young man though he did have a fiery nature and this shows that the good person must remain lenient on the follies of his subordinates specially about forgetting some work genuinely, and also that the good person has to remain patient if he intends to study some knowledge; YOSHA blamed the Satan for his forgetting about the fish so the notable point is that the Satan affects by whispering adverse things into hearts yet he is neither able to force any person to anything nor he can work from inside of the man as the inside of the man conforms only to the FITHRAT (the sense of righteousness inside); Al-Hamdu Lillah; so as they reached the intended place, they did find a person there as they had expected and Moses just after a brief introduction, asked the man respectfully to let him accompany him so that he might attain some prominent guidance by the splendid knowledge that Allah has provided to him; note that he did not mention that he has been traveling to meet him and had taken troubles for it so this tells that the good person has to remain very patient in the pursuit of the high level of knowledge; KHIDHR (which means the man related to greenery) was reluctant about it; note that this highly intelligent person KHIDHR was among the Prophets of Allah (as AAYAT-65 tells that he had been given REHMAT i.e. blessing from Allah) and he had such knowledge that Allah had provided to him most directly or in other words, it was not an acquired knowledge; he was able to see the future at times by the

permission of Allah and on that basis, Allah even permitted him to take actions that seemed contrary to justice; MUFASSIRIN (the good Muslim commentators on the Quran) have been so baffled by this narration (specially where it relates the killing of a young boy) that some have taken KHIDHR as an angel who had to do whatever Allah commands and some have taken him as having the status of an angel though human, so that he fulfills TAKWEENI Commands of Allah (that relate to the will of Allah); the significant point to note here is that KHIDHR was among the mankind yet he knew the actions to take in the matters related here by Islamic reasoning as Allah directed him and so he was not only fulfilling the will of Allah but he was also taking care to get the pleasure of Allah; please note well that as a man (though he also was the Prophet of Allah), he certainly died as he completed the total span of his life at the world; Al-Hamdu Lillah; this event clearly tells us that what the eyes see is not the whole truth and there might be much more to it; but he knew that Allah has given him an amazing gift as he could see future events at some matters by the permission of Allah; note that MUBRAM means those events that are certain to happen; on the contrary when people come to know of some future event by dreams or by some spiritual experience by the will of Allah, it is MUALLAQ i.e. it might happen or might change; that is why no one is allowed to base actions on dreams or his/her spiritual experience, no matter how pious they are, so KHIDHR was clearly an exception that he came to know the MUALLAQ and changed the situation by his effort by the permission of Allah; due to this gift of seeing the future at times by the blessing of Allah and making that knowledge the basis of his actions by His blessing, he was hesitant to keep the company of Moses as according to the knowledge of Moses, he was sure to object being



a Messenger of Allah, to the amazing attitude of KHIDHR towards the matters at hand that would seem to him against the Islamic view; he clearly told Moses that how he would keep patience in matters about which he has no knowledge but Moses was very eager to accompany him and that is why he told KHIDHR that he would find him a very patient man and he would not disobey him; so by acceptance of the condition that Moses would not ask clarification of what action he takes on any matter until he himself clarifies, they moved on together; probably YOUSHA stayed behind at their meeting place waiting for Moses to return; it certainly was the most strange travel that Moses-AS and KHIDHR-AS made ahead together where Moses saw three most strange matters taking place and he could not resist to object on them most explicitly; the next Ruku continues the narration ahead; Al-Hamdu Lillah.

### KAHF-The Tenth Ruku

71. So they went (their way) until when they embarked in the boat he made a hole in it. Musa said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing.

72. He said: Did I not say that you will not be able to have patience with me?

73. He said: Blame me not for what I forgot, and do not constrain me to a difficult thing in my affair.

74. So they went on until, when they met a boy, he slew him. Musa said: Have you slain an innocent person otherwise than for manslaughter? Certainly you have done an evil thing.

75. He said: Did I not say to you that you will not be able to have patience with me?

76. He said: If I ask you about anything after this, keep me not in your company; indeed you shall have (then) found an excuse in my case.

77. So they went on until when they came to the people of a town, they asked them for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state. Musa said: If you had pleased, you might certainly have taken a recompense for it.

78. He said: This shall be separation between me and you; now I will inform you of the significance of that with which you could not have patience.

79. As for the boat, it belonged to (some) poor men who worked on the river and I wished that I should damage it, and there was behind them a king who seized every boat by force.

80. And as for the boy, his parents were believers and we feared lest he should make disobedience and ingratitude to come upon them:

81. So we desired that their Lord might give them in his place one better than him in purity and nearer to having compassion.

82. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure, a mercy from your Lord, and I did not do it of my own accord. This is the significance of that with which you could not have patience.

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The Ruku continues the narration of the event that they both came by a boat to cross the waters there; they embarked and KHIDHR took one of the planks silently from it making a hole

there, damaging the boat; Moses saw this and could not stop from telling him that he has done a very wrong thing, for this might cause the drowning of people in the boat; KHIDHR reminded him about the condition he accepted that he would not ask clarification of tasks until KHIDHR himself clarified; Moses asked forgiveness as he had forgotten this agreement between them and told him to be lenient; so they moved on until they met a young boy and seeing an opportunity, KHIDHR killed the boy then & there; Moses was taken aback by this act and could not stop from telling him that this act was such an evil that needs highest of objections as he has killed an innocent person who had not killed anyone that might ask for his death; KHIDHR again patiently reminded him about the agreement between them and this time, as the objection was intentional, Moses clearly told him that if he objects any more on any of his acts, he accepts his right to ask the end of their meeting then & there; so they moved ahead and came to a town where they asked for some food; it was the custom of the day that travelers coming to a town or a village, got foods & lodging there becoming guests there yet the people there refused any hospitality to them; now, they found a wall there that was about to fall and KHIDHR worked on it and straightened it; this caused Moses, who was already facing gloom at the most unfriendly attitude of the people there, to speak out that he could at least have charged these people for this service and that was it; KHIDHR told him that now they would part and he told him that he would give the explanation of the actions he took, on which Moses could not resist speaking out; this tells that the good person would clarify his position where some misunderstanding takes place about him among his good company so he told him that he would clarify that there was nothing wrong in whatever he did;

Al-Hamdu Lillah; about the first incident of damaging the boat, he told Moses that the boat belonged to some poor workers at sea and he knew that somewhere ahead there was a king taking all boats by force so he intended to damage it that he does not take it and these MASAKIN (very poor people) do not suffer hard; the plank would be repaired in due time yet once taken by force, the boat's return might take time if returned ever, putting undue hardship to these poor workers that need to work daily to provide for the necessities of life; as for the second incident of killing the boy, he told Moses that we feared that the boy would cause his parents to go towards disobedience and much ingratitude to Allah while they both were true believers and so we intended that they get a better child instead of this one, better in purity and nearer to compassion (some of MUFASSIRIN have mentioned that they had a wonderful daughter afterwards who was very pious and very kind to her parents); as for the third incident, he told Moses that the wall belonged to two orphan boys and there was a treasure buried beneath it for them and their father was righteous person so Allah, the true Lord, intended that they become strong adults and dig out their treasure so that nobody of these immoral people becomes able to challenge them to take away their property; if it had fallen now, these people with little sense of morals as we have seen by their denial to provide us with some foods, would certainly have taken away their property due to their weakness now, committing injustice to these orphan boys and so Allah commanded to repair it; all this that Moses had seen, he had strictly done this all by the command of Allah so this is the fact of matter that Moses did not see and he certainly has never committed injustice in any of these matters; Al-Hamdu Lillah; note that there are four common points in all these three events (and might even be more

if we ponder on the subject) that are worthy of consideration; first, all three are related to children or boys as even workers on the boat do not seem to be much old as can be deduced by the term MASAKIN; this is interesting as it implies that Allah cares for the descendants of the virtuous persons by some particular care; note also that even the boy killed might get the favor of Allah at Judgment due to the piety of his parents as he did not come to that age where he could commit the evil acts that were to take place by him; an individual is not responsible for his deeds until he reaches such adulthood that provides him the recognition of the right & the wrong and then he commits evil acts by intention so it is highly probable that the boy was fortunate to die before such age and before such practice; the second common point to note is that Allah saved the children by the virtues of their parents (and even if one of them was virtuous, that was good for their safety) and though the second and third events are clear on this yet even the first event has a clue for the involvement of the piety of at least one of the parents; note that MASAKIN denotes those persons who work hard to provide the basic necessities of life for themselves and for those who are dependent on them and still whatever they get is lesser than what they need for their necessities; I, MSD, reason that it also tells about the pious character of their mother who might be one of the dependent ones and that asked Allah for their special help; so it also is in-line with the coming two events that tell about the pious character of both the parents and the pious character of the father respectively; note that we have studied at the previous Surah i.e. BANI-ISRAEL that Allah commands to respect the parents, especially if any one of them has come to an old age becoming weak, where he or she is dependent on their children

whom they had brought up with love & care when those children were weak and they were strong; the third common point is that everyone must respect the other especially about three things, not to do any wrong to him; these are his property, his life and his honor and here interestingly, we find these all three challenged respectively by KHIDHR in these three events keeping to what the eyes see; note that he was actually saving the property when it seemed that he was damaging the boat, he was actually saving the boy from the grave agony of AKHIRAT when he killed the boy and he was actually saving the honor of the orphan children and their dead pious father plus their property when it seemed as if he has no self-respect doing a favor to those who are unworthy of any favor; certainly he did all these things by the permission of Allah, the true Lord; Al-Hamdu Lillah; the fourth common point of course, is that each & every event tells clearly that what the eyes see might not be the whole truth and so the believer needs to keep in mind that when he is totally attentive to Allah, he must understand to take anything that comes to him as blessing of Allah and must not worry about dividing the events of his life as this happened good to me and this happened bad, so he would never have any incorrect pride for whatever worldly benefits he has achieved and no erroneous grief on whatever he has lost, making the life free of any tension whatsoever, by the blessing of Allah; Al-Hamdu-Lillah.

### KAHF- The Eleventh Ruku

83. And they ask you about ZULQARNAIN. Say: I will recite to you an account of him.

84. Surely We established him in the land and granted him means of access to every thing.

85. So he followed a course.

86. Until when he reached the place where the sun set, he found it going down into a black sea, and found by it a people. We said: O ZULQARNAIN- either give them a chastisement or do them a benefit.

87. He said: As to him who is unjust, we will chastise him, then shall he be returned to his Lord, and He will chastise him with an exemplary chastisement:

88. And as for him who believes and does good deeds, he shall have goodly reward, and We will speak to him an easy word of Our command.

89. Then he followed (another) course.

90. Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had given no shelter from it;

91. Even so! and We had a full knowledge of what he had.

92. Then he followed (another) course.

93. Until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word.

94. They said: O ZULQARNAIN- surely Gog & Magog make mischief in the land. Shall we then pay you a tribute on condition that you should raise a barrier between us and them;

95. He said: That in which my Lord has established me is better, therefore you only help me with workers; I will make a fortified barrier between you and them;

96. Bring me blocks of iron; until when he had filled up the space between the two mountain sides, he said: Blow, until when he had

made it (as) fire, he said: Bring me molten brass which I may pour over it.

97. So they were not able to scale it nor could they make a hole in it.

98. He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will make it level with the ground, and the promise of my Lord is ever true.

99. And on that day We will leave a part of them in conflict with another part, and the trumpet will be blown, so We will gather them all together;

100. And We will bring forth hell, exposed to view, on that day before the disbelievers.

101. They whose eyes were under a cover from My reminder and they could not even hear.

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This eleventh Ruku introduces ZUL-QARNAIN (the person having two horns) as the just king of ancient times who believed in the fundamental teachings of Islam; note that the Holy Book Quran speaks about the prominent persons that were not much known to Arabs at that time, mostly because they were not from the area of Arabia or the areas they generally used to travel to, with some special feature related to them; that is why we find the term ASHAB-e-KAHF (the persons of cave) to identify the seven sleepers in this very Surah that takes its name from this event, then ZUL-KIFL (i.e. who is related to KIFL) is mentioned in Surah AMBIA-85 (and also in Surah Suad-48) and this is most probably BUDDHA as that prince was born at KIPL (or KAPL) WAV in Nepal; as there is no sound of "P" in Arabic so either "B" or either "F" is substituted for it and here ZUL-KIFL identifies him as the one



who was born in KIPL; in this case (and this strongly seems to be the case), it seems then that his teachings have been tampered with and he was not only a true believer but also a true spiritual guide at that place at that time; if he is the person that is mentioned here then he is one of the Messengers of Allah as many of commentators have taken ZUL-KIFL to be that; now, keeping this style of speech in mind, ZUL-QARNAIN is someone outside of the Arab land yet such a prominent character even at that time that he is known far & wide by his specific title; about a century ago, MAULANA ABUL-KALAM AZAD wrote a commentary on the Holy Book Quran and from that, the commentary of Surah KAHF was published separately as a booklet due to its popular appeal among the masses; he indicated forcefully in it that Cyrus, the King of Persia around 550 BC (couple of centuries before the rise of Alexander the Greek and just a decade after the death of Nebuchadnezzar), was the person who is mentioned at this place; though he was not a messenger of Allah yet one of the most virtuous persons of the time who truly believed in Allah the Most High and in AKHIRAT, and he was truly wise in seeing to matters around having a lenient touch to his character; this makes sense because Cyrus had vast territory that he ruled and he is known to be the most just ruler in history; he had all resources necessary to rule and he was specially fortunate as Allah the Most High made the path easy for his amazing rise to the throne (though he belonged to the royal family yet it is mentioned that some of his own family members tried to kill him at his birth and his childhood was spent at some village area or some wilderness where nobody knew about his background and Allah knows better); he set the most noble example, at the time when "Might is Right" was the only way to rule, of an amazingly just treatment to all people

whether among his subject or whether among the enemy; he permitted the Bani-Israel at that time, to return to Jerusalem and build the temple again, when he conquered Babylon defeating its army decisively around 540 BC, after the times of Nebuchadnezzar; as for his title ZUL-QARNAIN, most of the MUFASSIRIN have commented that this was due to his unification of both the lands of Persia at those times that were divided, just at the beginning of his reign and whatever historical record is available for him, he is depicted due to this unification as having two horns at the helmet that he wears; his reign tells that he had to face a grave challenge from the western side that was called Lydia, having a Greek influence then, at the onset of his reign (and it is today the region of Turkey), so he went towards it fast and made a surprise attack rather than wait for defense and he conquered the land; he reached at the bank of waters of the Aegean Sea not much far from the place where the sleepers at cave were to sleep for many years in the coming time (that was to be around 800 years after his arrival at this place) and standing by the dark waters at the sunset, he saw the sun going down in them; of-course, the sun does not go into waters but it seems so when a person views it at the sunset standing at the shore and that is why the narration says that "he found the sun going down"; there he saw some population of people whom he treated fairly giving a chance to them to accept the true belief and be at peace, or to reject it (that would be their challenge to ZUL-QARNAIN) so they would taste such punishment that would cause much frustration in their lives; Allah the Most High had allowed him to accept their apology or punish them severely and he took the just course not putting any undue hardship on anyone at all; it is mentioned that they did accept the true belief and there was no

combat between them and his forces; AAYAT-89 tells that after some time of the first one, he prepared for another expedition and this time it was towards the east; he reached as far as was possible for him at those days with convenience, towards the east (probably to the farthest eastern side of the territory he ruled then, and it might have been much difficult to go any far eastward then, due to the huge mountains that stood in the way) until he came to a place where he saw the sun rising from the east; it seems that it was the vast plain somewhere in or about MAKRAN where he reached at dawn and stood at some high place there to see the rising of the sun; note that it has a population much lower in comparison to the land area available (as perhaps in those days too), and it is the land that now belongs to my country Pakistan where there are such people even today, who live a nomadic life that has ancient manner to live by today's standard; there as he viewed the sunrise, he saw a population that had no shelter whatsoever from the sun and due to this beautiful view from the place he stood, it seemed to the good viewer as if the sun was rising on the people just ahead of his placement on that beautiful early morning in 536 BC or near that time; by the word KAZALIK (just like that), we get that as happened near the Aegean Sea where ZUL-QARNAIN had an authority to treat the people severely to show the great power he had, as was the custom of the day, or to treat them leniently, he chose again to give these people too some relief asking them to accept the true belief and refrain from all evil; most probably they too complied gladly to the guidance of the just king accepting the true belief then though there is an opinion that he had gone towards them due to the challenge they were posing for him at that time; after seeing to the matter in the best manner, he returned to his place i.e.

HAMADAN (which is in Iran now); AAYAT-92 tells that after some time, he took a third expedition and this time towards the north, though the direction of this one is not mentioned as for the expeditions made before; it does seem by historic information available that he was at his last age going towards the north towards the war that he intended to fight there and from it he never returned as he was killed there; note that for the first expedition, the narration has the word "so" while for both the other ones it has the word "then", indicating that there might be much time between each of these expeditions though the first one he might have taken just after his ascension to the throne and Allah the Most High knows better; Al-Hamdu-Lillah; this third expedition is noteworthy as during this one, he made a wall between an opening at two huge mountains on the request of a primitive population living there; according to MAULANA AZAD, he had reached a mountainous region at a place that is named DURBUND (The Closed Door) now in the Caucasian area (KAFQAZ or KOH-QAAF in Urdu), between the Caspian Sea and the Black Sea; he marched on with his army at inside of this area to the Caucasian mountainous region, where he came to the opening between two huge mountains where the area is called the pass of DARYAL, and there he found those primitive people who complained, getting their message through somehow that they are much troubled by YAJUJ & MAJUJ (Gog & Magog) who live beyond the opening in those mountains and attack them looting & plundering all the time; note that the Quran tells about these people who asked assistance from the king, that they did not even come near to understanding a sentence; that might be due to their very strange language that only they spoke & understood, so to make them understand something was very hard; ZUL-QARNAIN

assured them, probably by the channel of some better understanding person among them with good ability to read gestures, that he would take care of their safety as was his obligation being their administrator and told them to help in making a wall between the mountains to fill the gap that would render YAJUJ & MAJUJ incapable of attacking them; they were ready to pay some tax for the work yet he declined that offer saying that what Allah has provided him with, is much better; he asked them only for the manual labor from their side as he might have men less in number with him for the task or not fully capable to do this work neatly; this clarifies that when at the head of people, a person must try to put as less a liability on his people as possible as that makes a true leader who is really near to the heart of his people; he made a very strong wall with iron putting molten copper over it there at the opening between the two mountains that YAJUJ & MAJUJ could neither climb nor put a hole through, restricting them to the other side with mountains surrounding the area and with Caspian Sea blocking the eastern route and the Black Sea blocking the western side; when the wall was completed (and it was known as the wall at KOH-QAAF), he observed that though this wall is amazingly strong by the blessing of my Lord yet when the word of my Lord (meaning the last day of the world i.e. QAYAMAT) approaches, that would level it to the ground and the promise of my Lord is certain to happen; Al-Hamdu Lillah; note that there was another wall located just at the city DURBUND as the history informs, and being in this very place of Caucasian area and also being called with the similar names of the wall of KOH-QAAF and BAB-UL-ABWAB, it made a confusion that perhaps this one is the wall of ZUL-QARNAIN; however, with the present information available, it does not fit the description that

the Quran presents about it as that was an iron-wall and this one was not; this wall at DURBUND is mentioned to be made centuries after the times of ZUL-QARNAIN and as the wall of China too was finished after his time, he is notable pioneer in using the technique to restrict and keep the enemy away; so by all good reasons, the wall at DARYAL is the wall mentioned in the Quran with the remark that the opening there is undoubtedly clear now as the geography in current times has provided to see whole of the world beautifully; the word of Allah has certainly approached near and the wall is now leveled to the ground; Al-Hamdu-Lillah; I, MSD, would insha-Allah see to the matter of YAJUJ & MAJUJ ahead at the supplementary note at KAHF after the note at this eleventh Ruku where I, MSD, would also take-up the general matters about the events that Surah KAHF relates; Al-Hamdu Lillah; the last three AAYAAT of the Ruku read, "and on that day We will leave a part of them (YAJUJ & MAJUJ) in conflict with another part, and (just after the end of their lives at the world) the trumpet will be blown (that would be the last day of the world), so We will gather them all together (after the second trumpet, at the Day of Judgment); and We will bring forth hell-fire, exposed to view (because of their disbelief), on that day (the Day of Judgment) before the disbelievers; they whose eyes were under a cover from My reminder (at the world) and they could not even hear (the true message for guidance at the world)"; these AAYAAT tell about their conflicts among themselves at the world so because of them and their extreme disbelief, they would get the most extreme punishment at AKHIRAT; insha-Allah we will study about some of the signs of QAYAMAT (the last day of the world) at the supplementary note ahead; Al-Hamdu Lillah.

### Supplementary note on AAYAT-99 of KAHF

According to Ahadith, YAJUJ & MAJUJ are one of the major signs of QAYAMAT, the end of the world; the problem is that much of fiction has become related to this matter as have become for a few other major signs too and that causes hindrance in understanding this matter clearly; but with whatever information we have by history, we can safely conclude that YAJUJ & MAJUJ were just ordinary human beings though they had lived as wild and uncivilized tribes but they were descendants of Japheth, one of the sons of Noah, inhabiting the lands of Central Asia behind the Caucasus Mountains; it seems that all those who inhabited that land were named as YAJUJ & MAJUJ as it is said that 21 out of 22 sections of them were restricted to the other side by the iron wall of DARYAL; note that there are ten major signs of QAYAMAT and they are related in a HADITH that is reported by HUDHAIFA ibn USAID; the Prophet Muhammad PBUH said that "the last hour i.e. QAYAMAT will not arrive till you have seen ten signs; he then mentioned the Smoke, DAJJAL, the Beast, rising of the Sun from the place of it's setting, the descent of Jesus Christ, YAJUJ & MAJUJ, three Landslides; one in the east, one in the west and one in the Arabian Peninsula; and after that a fire would spread from Yemen and drive the people to their place of gathering" (reported in Muslim); there are other major signs for QAYAMAT too that are reported in Ahadith and as four of those are much important for the comment here, our study would mention them presently; the first of them according to Ahadith is the rise of such man that would be MAHDI (the righteous one and it is also said in Ahadith that he would rise at the time when Muslims would be facing intense FITNAH i.e. extreme trial), the second of them is that the river Euphrates (that flows through

Syria and Iraq and finally opens in the Gulf) will disclose a mountain of gold over which people will fight and die in high number, the third is that Muslims would fight against the Jews (that would be very trying war) and the fourth & last of these is that the Hour will not take place until the name of Allah is no longer recited on earth; these Ahadith have been recorded in the authentic books of Ahadith and "Muslim" is one of them and I would comment on these four presently insha-Allah; however, from the ten signs stated before, I would comment here on DAJJAL and YAJUJ & MAJUJ only insha Allah as these two are related to this Surah directly; Ahadith telling us about DAJJAL (the Imposter and he is called the Antichrist in the West) clearly denote that this would be some specific man from among the Jews as Ahadith indicate who would rise to power near QAYAMAT and in spite of his ugly face that would match his ugly character, he would attract people to him and many of loose women would particularly find some attraction towards this filthy character; he would be blind in one eye that would be ugly in looks and even the other one, by which he would be able to see, would be horrible; there are many learned people nowadays who take DAJJAL as a system to live rather than a person yet by seeing Ahadith, it is obvious that this is not the whole truth; DAJJAL is clearly some filthy person though Ahadith sometimes point out the evil system of life too that he would present; before studying comments on Ahadith, note that Prophet Muhammad PBUH has informed at different occasions that I don't know when would the Hour (QAYAMAT) come though I understand that it is very close now as I and QAYAMAT are just this apart (he showed his two fingers making the sign of "V" to show how near it was) and I can only tell the Muslims about its signs; by this information that the Holy



Prophet PBUH gave us, we can understand whatever he has told us about the signs of QAYAMAT, that needs some interpretation, though the interpreters must necessarily be those who are well-versed in the Holy Book Quran and the authentic Ahadith and when they interpret, their interpretation must strictly be for these signs of the Hour only and not for any other guidance as that must be taken as said because the Holy Prophet PBUH has specified his limitation on this very matter only; we know that he thought IBNE SAYYAD, a boy at his times, might be that one-eyed DAJJAL yet the boy became Muslim afterwards so it was an IJTEHADI mistake that is possible from the Messenger and that is no sin; note that whatever is told in the Quran, that strictly means the same as the terms of it convey and that is why the translation of the Quran is never taken to be the Quran itself while the translation of Ahadith would be termed as Ahadith if that is done with care as meanings are important there; the point to note is that though the learned persons can interpret signs of QAYAMAT in Ahadith pondering on the meanings rather than words only yet for other fields, they must not interpret the words even in Ahadith but take them as they mean in the common usage; the fact is that Allah has concealed the time of the Hour (the last day of the world) strictly so Ahadith can give us only an idea of its closeness by providing its signs only and that also with some reservation; as an example, note that DAJJAL is said to be one-eyed in Ahadith and this has been taken by many prominent ULEMA to mean that he would ask attention to worldly life only trying to make everyone forget the AKHIRAT and it is said that "KUFR" (ungrateful to Allah) would be written on his forehead that every true Muslim would be able to read even if that Muslim is not literate and this has been taken to mean that his actions

would be clearly against humanity and there could remain no doubt for any true believing person by his activities that he is totally ungrateful to Allah; note that the system of life DAJJAL would try to implement would ask for attention towards calling the laws by which Allah has created everything as the natural laws not mentioning the True Creator; it would ask for attention towards caring about the life at the world trying to avoid even the mention of AKHIRAT; it would ask for attention towards maintaining the physical health never taking up even a petty discussion over the necessity of the spiritual health as Islam clarifies; this is the trial from DAJJAL and the stage is totally set today for such a person to rise who (by the scientific technology) would do feats that ISA-AS (i.e. Jesus-AS) did by the permission of Allah; in fact, he could be anyone of the Jewish leaders who have great attraction to his people as he does not need magic to do an extraordinary show of power; this imposter would show by the scientific advancement in medicine & surgery that a man dying without any hope of life can come to life; a man with a cut in the chest even with his heart out of his body can come to life; a man dying suddenly can be put to test and it is possible to see what he had eaten or drunk before his death with accuracy; a man afflicted with leprosy and even with other deadly infectious diseases can become well and even the barren land can provide amazing amount of harvest by the use of modern methods and artificial rain; but these things have an obvious source behind them while Jesus Christ showed his amazing feats as miracles performed by the permission of Allah; this difference would be clear to every good Muslim as the characters of those who go by the way of DAJJAL would tell clearly that DAJJAL and his people are far away from righteousness; it is yet to be seen how he rises and presents the

tasks but he would not be without challenge insha-Allah; Al-Hamdu Lillah; such words that relate to war like swords, horses etc. does not necessarily mean that there would be an old style war; likewise, old method of communication wherever mentioned at Ahadith, do not imply that warriors would abandon the modern methods for communication but this is just a manner to express the events to come, according to that time when the Prophet PBUH mentioned the signs of QAYAMAT; note that the ultimate meanings are most significant at such Ahadith that relate to the signs of the Hour; the problem in understanding Ahadith mentioning signs of QAYAMAT arises when there is a strict inelastic adherence to the said matter without consideration of its inherent meaning; also, Ahadith do not provide the times for these signs to occur specifically and they might have quite a space of time between them while it is taken for granted that these all signs are related to very short period of time just before the Hour; note that the arrival of the Holy Prophet Muhammad PBUH was himself one of the significant signs of QAYAMAT and so the other signs that he mentioned might be anywhere after his time to the QAYAMAT itself though evidently, DAJJALI-FITNAH (the extreme trial that arise from DAJJAL) is related to the time extremely close to it; as the ULAMA of the past, with a very few exceptions only, had taken these Ahadith at face without considering any interpretation in this specific matter of signs of the Hour whatsoever, it set a trend for the present ULAMA to do the same as they strictly honor their past ULAMA in all matters; it is quite appropriate to clarify on them that the interpretation of these specific set of Ahadith for their meanings, does not mean to dishonor the past ULAMA as avoiding their misunderstanding here if any, does not affect the belief

adversely; moreover, they had a little chance if any, to face the times of the extreme trial by DAJJAL that is mentioned in these specific Ahadith while we are at the total confrontation with such times so we need to understand these signs better for sure; keeping this clarification about Ahadith related to the signs of the Hour, let us continue with our study of the signs mentioned to understand the Surah better; Al-Hamdu-Lillah; taking the four signs of QAYAMAT (i.e. the Hour), I would comment on MAHDI that it literally means the GUIDED PERSON and not one who guides; note that the sequence of events at these current times, shows well that the QAYAMAT is much near and as such, many of these (though not all of these), signs were given for the couple of past centuries or so, and so they are of utmost importance to us all who are living in these current times; now, the literal meaning of MAHDI clarifies that this person would be on the right path even when generally people would be at loss how to practice many of the Islamic teachings (especially those that relate to running the administration); there are Ahadith that give much detail to this virtuous person yet as they are not much authentic (i.e. there are doubts that they do not truly relate to the Prophet PBUH) so it is better to omit such detail and take the general things about him that prevail as acceptable among the ULAMA; note that if someone claims to be MAHDI, he is surely not that man, no matter how pious he might seem at face; MAHDI is the man who would provide the Islamic teachings to all peoples and Allah would bless his effort as that would make them easy to practice at vast area of the world without his claiming of any significant status for himself; note that whosoever does it by the blessing of Allah, he is the man and claims would only prove that he is an imposter not acceptable for guidance thus the ultimate practical result in favor

of Islam by the will of Allah, would indicate MAHDI and there is no other proof for his identity; note also that whoever claims to be Jesus descended from the heavens, he also is an imposter (please read the supplementary note after the note at the last Ruku of Surah MA'EDAH); so the genuine practice of Islam generally by the will of Allah would prove the worth and not the claims even if those come from persons that seemingly are most pious of the lot at hand; those who would not accept Islam at that time, would live with insignificance at the world and the Muslims would insha-Allah leave them on their own and Allah knows better; Al-Hamdu Lillah; the second of Ahadith mentions the sign of Euphrates disclosing gold and this is clear as it means the Black Gold "OIL" that has made people amazingly rich at that location; as for fighting and dying in huge number for it, that needs no comments as matters stand today; the third of these Ahadith tells about a trying war between Muslims & Jews and this is in progress even now since much long time as extreme injustice to Muslims without any fault of Muslims; Ahadith have such words for this that imply that ultimately, their support would withdraw with disgrace to itself and as the matters stand, even this sign does not need any comment; the fourth sign is that the name of Allah would not be recited on Earth and mostly this is taken literally to occur just at the end of the world that QAYAMAT would come on the most evil of the people of the world; this is the clearest example of taking a strict view of the sign mentioned which seems related to the forced forbiddance to practice Islam in the recent past in and near to those areas where YAJUJ & MAJUJ had their influence basically; even the recitation of the name of Allah was something near to a crime in that area at that time so taking the sign in the appropriate context, it has come to

pass in the previous century; note that Ahadith tell us that Hajj & UMRAH would continue even after the advent of YAJUJ & MAJUJ and they also tell us that JEHAD (and the spread of teachings of Islam also is an aspect of JEHAD) would continue till QAYAMAT so there could be no time as such when the name of Allah is not recited; note the fact that when Allah puts His wrath, even some good persons with the bad persons get the taste of it but this happens when the good persons have stopped from spreading the good teachings of Islam; this Hadith also implies that QAYAMAT would not take place up-to the time the Muslim persons go on repenting on their wrong-doings asking for mercy from Allah and asking for His blessing; Al-Hamdu-Lillah; let us now take the matter of identifying YAJUJ & MAJUJ and after them, getting to the identity of DAJJAL (the Antichrist); note that whatever information we have by history, we can safely conclude by that that YAJUJ & MAJUJ were just ordinary human beings; by their account given in the Quran, we can safely assume that all these people inhabiting the area that was closed by ZUL-QARNAIN by the iron wall, were truly YAJUJ & MAJUJ; according to MAULANA AZAD, Armenian traditions carry the name "Iron Door" for this place but we know for sure that now these deadly people are at large; it is very difficult to indicate clearly what route these people took after they broke out of the place they were confined to and where they progressed to; we do not know the time of their release even and when the wall gave way completely; they might even have found some other route towards the west, iron wall remaining intact at that time; but without speculating, let us see the available facts keeping the information of the Quran in view; AAYAT-98 of Surah KAHF tells that a time would come sooner or later that this wall would

become leveled to the ground (and that would be near to QAYAMAT being one of its signs) and that has happened somewhere back in history though it occurred certainly after the times of the last Prophet Muhammad PBUH; AAYAT-99 informs that Allah would leave them to surge some of them on others on that day and then the Trumpet would be blown; this is important as the word "AND" coming twice in the AAYAT, does clearly seem to convey an elapse of some period of time at both the places; so it means that when they come out of their confinement, Allah would leave them on their own as before, without giving any guidance to them (except for what they had received at the ancient times being the descendants of Japheth) and this denotes the anger of Allah on these people due to their heinous character and due to the terrible agony that character had caused to all people around in the ancient history; second, by the word "YAMUJ" we get that when they come out of their confinement, they would intermingle with each other and even with other people of the place where they settle in and this same word "YAMUJ" also conveys that some of their factions would be friendly among them and the other of their factions would be hostile among them; keeping their wild character in mind, they would set a stage for wars with each other with assistance of the respective peoples they settle in, some of them at one side and some at other; third, after their wars (or even during them), the end of the world would come and the Trumpet would be blown (to announce the end of the world); so they would be gathered, all of them with all persons of the world after the second Trumpet for the Day of Judgment; note that after the information of the first Trumpet, the word "SO" is used to tell about their gathering at HASHR by the second Trumpet as there is not much space of time between the

two while "AND" is used to convey the period of time that might even be few centuries, between "YAMUJ" and the first Trumpet; so the sequence of events is clear that YAJUJ & MAJUJ would break out of their confinement and would take no guidance towards the Truth whatsoever and due to their wild character that does need blood to survive, they would become rivals to each other, each side of them getting support from some of other people, and would fight on that would ultimately lead, by the will of Allah, towards the end-time of the world that is named as QAYAMAT; there is another place too in the Holy Book Quran that mentions YAJUJ & MAJUJ which is Surah AMBIA, the 21st Surah; the translation of AAYAAT-94, 95, 96 & 97 of Surah AMBIA is "so whoever shall do of good deeds and he is a believer, there shall be no denying of his effort, and surely We are writing down for him; and it is binding on a town which We destroy that they shall not return; until when Gog and Magog are let loose and they shall break forth from every elevated place; and the true promise shall draw nigh, then the eyes of those who disbelieved shall be fixedly open- O woe to us! surely we were in a state of heedlessness as to this; nay, we were unjust" (AMBIA-94 to 97); though we do not know when YAJUJ & MAJUJ were allowed liberty, we can see clearly from the events that took place in the previous century that presented deadly wars among the peoples in the west (in whom they had intermingled after their freedom) that they are playing an active part in the worldly matters now; it is safe to assume that these captives at DARYAL did find a path towards the west after the fall of the wall and intermingled with the people there yet retaining their savage character displaying it now & then and as such, they are among the peoples of Europe; those people took a keen interest in colonization of many countries



in the near past; at both places, the true word of Allah (WAADUL-HAQ at Ambia-97 and WAADU-RABBI at KAHF-98) is mentioned and at both places, it refers to QAYAMAT; we get from both the places that the end of the world is very near and the example for this is that at KAHF, it implies "when the word (or promise) of my Lord APPROACHES" and so it tells that it would be very near to QAYAMAT that the wall would fall level to ground (perhaps just few centuries back from it) and that certainly makes its fall and YAJUJ & MAJUJ, the signs of QAYAMAT; Al-Hamdu Lillah; as for DAJJAL (the Antichrist), there are some persons that include even ULAMA, who take this sign both as relating to a person and relating to a period of FITNAH (utmost trial); note that Dr. ASRAR AHMED, who was one of the foremost commentators on the Holy Book Quran of this time and the pioneer in making the set-up with assistance of his worthy students in Pakistan to explain the Holy Quran after TARAVEEH (the special night-prayers in the Holy Month of Ramadan), has given beautiful lectures on the subject asking all people to avoid attachment to worldly pleasures as much as possible and his writings show that he had inclination that though DAJJAL is the specific satanic person who would come at fore at the world at the times of extreme FITNAH yet that time also tells about the stage for his rise; the writing of MAULANA GILANI also pointed out the same in its own way that was written at the middle of the previous century; DAJJAL would oppose the basic teachings of Islam that ask us Muslims to believe in Allah, the true Lord, as He must be believed and to believe in AKHIRAT (the true life after this life) where everyone would be given the result of his doings at the worldly life and to believe that the Messengers of Allah gave humane teachings that lead to the true

contentment of self; the extreme trial from DAJJAL would challenge these three basic teachings of Islam and so the challenge to these three comprises DAJJALI-FITNAH; that person DAJJAL might be anyone among the leadership of Jews who would be strict adherent to challenging the teachings of Islam (and who would come at fore near to QAYAMAT by the support of his corrupt disciples mostly at some authority); so now we get the answer why & how Surah KAHF saves us from DAJJAL as it clarifies the true concepts for us by relating all these four events that we all have just studied and I would point those concepts presently insha-Allah; for this, let us see the common points in events though for the sake of brevity, I would only point out the common features among them leaving the detail therein; first, note that all the four events guide attention to the fact that there are limitation to human efforts and the virtuous person must leave his matters to Allah with total trust once he has done his best about whatever problem he faces; ASHAABE-KAHF went to a remote cave finding no other option to save their True Belief and their lives leaving the matter of their safety to Allah; the companion of the rich man feeling hurt by the speech of his close relative i.e. the rich man - left his matter to Allah clarifying that he has the good hope of the good result for himself here and in the hereafter too; the pious parents had left the matter of the betterment of their children to Allah after the best they could have done as focused in the event of KHIDHR & Moses and ZUL-QARNAIN was totally grateful to Allah at his conquests and at the construction of the amazing iron wall asking good returns from Allah only without asking for any material gains whatsoever; doing whatever we can is upon us but the positive result only occurs by the will of Allah, if we do care in our belief & deeds for His

pleasure only; by this TAWAKKUL (i.e. the total trust upon Allah), we can counter the attack of DAJJAL who wants us to think that his power is invincible as he has the support of the wicked people at authority so no one ought to challenge him; so then Allah would destroy him by Himself once we call Allah with true belief after all said & done; second, note that the words in speech like "all praise is for Allah" and "if Allah wills" and "there is no one truly powerful but Allah" must be necessary part of our speech as this would make us free of any adverse effect that satanic people want upon our psyche and in fact, we would be able to answer these people by calmly telling them the truth of their own-selves; these words and others in praise of Allah are present in all four events and we must care for them in our ordinary daily life; third, note that what the eyes see is not the whole truth as the sleepers at KAHF were asleep yet seemed awake to eyes even if a sober observant person saw them, worldly gains of the rich man was not the guarantee to success at AKHIRAT and his seemingly safe gardens were not so safe after all when a calamity hit them, actions of KHIDHR were an apparent deviation from the commands of Allah yet they were manifestation of not only the will of Allah by which everything takes place but there was also the pleasure of Allah in those, ZUL-QARNAIN found the Sun setting in water yet it was just deception of eyes that does not happen actually; fourth is that all the four events ask to care for the True Belief whether a person is well-off or in a difficult situation in life; the sleepers at KAHF were in a situation where to keep the True Belief meant a threat to life but they managed the situation with whatever they thought best and did not leave it (and Allah accepted their call and they were saved by their own idea), the companion of the rich person was challenged in a way

where an ordinary person might have fallen into some complex yet that believer saving his True Belief countered the speech of rich man in such way by his words that the rich man might have felt a complex, Moses & Joshua & KHIDHR (Salaam on all three) were the chosen persons by Allah who always kept to what they understood to be Allah's commands and of-course ZUL-QARNAIN too was among the very good persons who was challenged by the temptation to show his authority on weak people yet who always cared for the moral values (though he had all worldly resources at hand that often lead persons to forget moral values) accepting with heart that in truth, all power belongs to Allah and thus saving his True Belief; Al-Hamdu-Lillah; fifth, note that in all these four events a travel of some sort with good companions, is present for the sake of betterment (the event regarding dialogue between the rich man and his companion, the true believer, also denotes some travel as the gardens were certainly at some distance from their living place and the companion might have accompanied the rich man considering him a good man spiritually rather than having a physical motive for his travel with him); this seems to point out that for the spiritual development, a travel with good company is very helpful and Allah blesses such company with His grand blessing; sixth, note that leaving the physical comforts for the sake of spiritual development is the great defense against DAJJALI-FITNAH as this totally depends upon worldly technical items (specially the electronic items), that the development in the understanding of Physical Laws have brought about; the message of Ramadan is also the same that control to usage of the physical comforts would insha Allah bring the spiritual development that would guide the believing person near to Allah and it is noteworthy that the Holy Book Quran, the gift of Allah to the mankind,

descended in Ramadan; note that at the creation of Adam, the angels wanted to know why was he being created as they knew that they do not go against the commands of Allah and this one (his descendants) is sure to challenge his own self and fight viciously even on petty matters as by his creation it seems that this one has got a desire to become high among all; what Allah told them is a sign of His trust on the mankind; He said "I know what you don't" and then He gave Adam the knowledge of all names and this means that He gave the power to Adam to understand the principles of all things around which He asked to the mankind to use with care to His commands strictly; He commanded angels to prostrate for Adam when He had blown His spirit unto him; so now at the end of the world, the time has come to show that we do understand that by our technical development, we have to care for the weak and the needy as ZUL-QARNAIN understood at his time and not to destroy our own; it is the time to prove our worth giving regards to the Trust of Allah upon us and if we don't prove it now, it would be very shameful; please see also Surah BAQARAH-30 to 39; now, demands to get this and that and asking for facilities by technical items (and include the desire to keep status here in the list too) have put men into an unworthy effort to remain obsessed with worldly affairs disregarding the true aim of life that is to worship Allah; they have to remember always that all have to account for their belief & deeds and to fulfill His commands as told by Messengers, the chosen men of Allah; Dr. Asrar Ahmed had clarified how DAJJAL would use different technical items to show treacherously that he is capable to perform the amazing feats that the Messengers used to perform; he would display things like growing crops at barren lands, providing an artificial environment for rains, communicating voice & figure to distant

places and to perform amazing surgical operations so as to impress people deceitfully as if he is bringing dead to life; this all would be to degrade the high position of the chosen men of Allah and to affect people that times have changed so there is nothing to challenge the power of man; what an illusion and how sad this situation is; note that DAJL means treachery of very high nature that is done in the most deceitful way and as such DAJJAL means such most deceitful person who deceives with all available resources at hand in most cunning ways; may Allah save all the righteous persons from the professional treachery of DAJJAL; Al-Hamdu-Lillah.

### KAHF-The Last Ruku

102. What- do then those who disbelieve think that they can take My servants to be guardians besides Me? Surely We have prepared hell for the entertainment of the disbelievers.

103. Say: Shall We inform you of the greatest losers in (their) deeds?

104. (These are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands.

105. These are they who disbelieve in the AAYAAT of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance for them on the day of resurrection.

106. Thus it is that their recompense is hell, because they disbelieved and held My AAYAAT and My apostles in mockery.

107. Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of paradise,

108. Abiding therein; they shall not desire removal from them.

109. Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add.

110. Say: I am only a mortal like you; it is revealed to me that your god is one that is Allah, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord.

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The last Ruku sums-up the message of the Surah beautifully as Allah tells here explicitly that the true success would only come when the person does not give undue value to the life of the world but totally adheres to the three fundamental teachings of Islam; the AAYAAT inform that those who take some good persons near to Allah (like Jesus Christ-AS) as if they are able to provide protection from the wrath of Allah, they are in grave error as it is the true belief and the good deeds that can save a person from it and not just the claim of attachment to someone virtuous without following the guidance he provided to them when he was in the world; they thought erroneously that they are doing much good deeds by having great love for someone near to the true Lord without actually following him; "ZALLA-SAAYUHUM" means their labor is lost (AAYAT-104) and this can be in number of ways as when a person cares only for the life at the world without caring about AKHIRAT due to total lack of the true belief upon the true Lord - as when a person takes a wrong deed as right and does that with the notion in mind that he is doing good or takes a right deed as wrong and refrains from it strictly without asking any guidance from the true Lord - as when a person takes the love of some good person who is near to Allah, the true Lord, as enough to provide

him salvation at AKHIRAT whatever he does - as when a person knows the Truth yet knowingly follows the wrong to get material benefits at the world or to get the worldly status assuring himself that he would certainly find all that is good in AKHIRAT if he gets the material success in the world and so cares but little for any good deed; these are the persons whose labor is lost and as they die, all that they had taken as good deeds would leave them then & there; these persons actually did not have any worry that they would stand in front of Allah, the true Lord, and would have to account for whatever they had been doing in the world; they never tried to understand the teachings of Allah that He provided to them by His Messengers and this attitude was mockery of the AAYAAT that Allah had sent and of His Messengers; but those who really believed in the Truth and did all their deeds according to that belief, they would receive gardens of Paradise and would remain ever so happy there that they would never ask any change from it; in the world, a person does get fed-up even with highly gratifying situation but at JANNAAT (the beautiful gardens of Paradise), he would never want any change as there are so much of blessings of Allah there that he would never feel that he has seen all of them; AAYAT-109 tells that the words of Allah would never end even if all the seas become ink to the pen He writes with; note that efforts of human beings are always limited but the Attributes of Allah are unlimited; He is QADEEM (from always to always), ASL (His good Attributes are His Own, not achieved from anyone) and LA-MEHDUD (His good Attributes are unlimited); Al-Hamdu Lillah; as for us human beings, even if some are highly refined persons like the Messengers specially the last of them i.e. Muhammad PBUH, we all are created - whatever we possess, physically or spiritually, has been provided to us by Allah, the true



Lord - and our traits are limited that change with time & place; Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu-Lillah; the last AAYAT tells that no-one is equal to him in authority and even the highly refined person like Muhammad PBUH is but a man who is chosen by Allah to provide the true guidance to all peoples of the world; so whoever understands that he has to meet Allah and answer for his belief & his deeds, he must never take anyone as equal to Allah, keeping always in mind the three things about Allah (QADEEM, ASL and LA-MEHDUD) with care that He only is the true Lord; we Muslims need to recite Surah KAHF again & again (especially at Fridays) and we all must ponder upon it too as it certainly is great defense against DAJJAL, the evil person who would come at forth near to QAYAMAT as an adherent of satanic concepts; no doubt, the HOUR (QAYAMAT) is near and we Muslims must see in consideration to AKHIRAT what status we are in, making ourselves better as much as, and as soon as possible; Al-Hamdu-Lillah; note that the last AAYAT of Surah BANI-ISRAEL clarified that if Allah befriends anyone, it is not because of any weakness on His side whatsoever; nothing (and no-one) among His creation is able to compel Him to do anything, but His friendship is His blessing upon that person; no one can match even any one of His attributes and this last AAYAT of KAHF also clarifies that whatever care any person takes in remembering Him always, it certainly is His blessing upon him and it does not make him capable to challenge Him in any way; all of the creation is needy for whatever He provides to it and He is not in any need of anything (or anyone); He only is the Creator of all of the creation Who has assigned specific works too, to each of His creation according to His will; this last AAYAT reads, "say (O Prophet

PBUH)- I am only a mortal like you; it is revealed to me that your god is only one that is Allah, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord"; Al-Hamdu-Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada

*Here our study of KAHF ends; Al-Hamdu Lillah*

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Surah MARIAM  
(Consists of 6 Ruku; MK-6)

*MARIAM- The First Ruku*

1. Kaf Ha Ya Ain Suad.
2. A mention of the mercy of your Lord to His servant Zachariah.
3. When he called upon his Lord in a low voice,
4. He said: My Lord- surely my bones are weakened and my head flares with hoariness, and, my Lord- I have never been unsuccessful in my prayer to Thee:
5. And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir,
6. Who should inherit me and inherit from the children of YAQUB (Jacob), and make him, my Lord, one in whom Thou art well pleased.

7. O Zachariah- surely We give you good news of a boy whose name shall be YAHYA (John): We have not made before anyone his equal.

8. He said: O my Lord- when shall I have a son, and my wife is barren, and I myself have reached indeed the extreme degree of old age?

9. He said: So shall it be, your Lord says: It is easy to Me and indeed I created you before, when you were nothing.

10. He said: My Lord- give me a sign. He said: Your sign is that you will not be able to speak to the people three nights while in sound health.

11. So he went forth to his people from his place of worship, then he made known to them that they should glorify Allah morning and evening.

12. O YAHYA- take hold of the Book with strength, and We granted him wisdom while yet a child

13. And tenderness from Us and purity, and he was one who guarded (against evil),

14. And dutiful to his parents, and he was not insolent, disobedient.

15. And peace on him on the day he was born, and on the day he dies, and on the day he is raised to life

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The Surah starts with the letters that are among the MUQATTA'AAT and it is the longest among them without any pause as it has five letters; note that though Surah SHURA has five letters of MUQATTA'AAT too yet they have pause between them as they form the two beginning AAYAAT of it; then the first Ruku mentions about the plea of Zachariah-AS to Allah that

asked Allah to provide him such heir to his task that now when he has grown so very old, he becomes such ally to him who would prove himself worthy of spreading the word of Allah and who would care to lead-on the task to groom all those who are the righteous so they remain committed to the commands of Allah practically; this is how he would prove himself as truly worthy of him and also would prove himself among the true descendants of Jacob-AS; Al-Hamdu Lillah; Allah gave him the good tidings of a son by the name of YAHYA (John) who would take the good task ahead; note that Allah provided the name to YAHYA and note also that Zachariah meant by his plea to Allah that Allah gives him a son to become his heir in his good task but when Allah answered his plea in his favor, he repeated his condition (and of his wife) that he is so very old and his wife is barren so he needed total clarity (see also the note at the fourth Ruku of Surah AALE-IMRAN); he might have forgotten his plea to Allah or he might only have asked for clarity without any doubt that whatever Allah wills, that would certainly come to occur; Al-Hamdu Lillah; we had studied at BAQARAH-260 that Abraham asked Allah to show how He would raise the dead to life and upon his curiosity, Allah asked him if that is due to some lapse in his belief; he replied that he most certainly believes in the resurrection of the dead but he wants only to see how it would happen; Al-Hamdu Lillah; Allah told Zachariah that it would happen as Allah wills for it and it certainly is most easy for Allah and he needs to see that Allah created him when he was nothing; Al-Hamdu Lillah; he asked for such sign that would tell him that his wife has conceived the child and Allah answered that when it happens, he would become unable to speak to people for three nights though he would be well physically; so he knew about that time and when it came, he increased the

remembrance of Allah even more; it is notable that being more virtuous at such time by remembrance of Allah, would make the child most virtuous too; he indicated by his gestures all the good persons around also to remember Allah much more at all times of the day at this period of time; as YAHYA grew in the care of his good parents with the highest of protection from Allah, He provided him the knowledge of Torah at his childhood and told him to adhere to its teachings most fervently; Al-Hamdu Lillah; Allah tells us that He had made him most caring in nature for all people and most pure at heart; he certainly was highly careful in keeping away from all vices as Allah commands and very caring to virtues for his parents and he certainly was never unjust to anyone and never disobedient to Allah; He tells us that He had provided him utmost protection from all vices on the day he was born, on the day he dies and on the day he is raised to life; the translation of the last four verses is, "(Allah told him) O YAHYA- take hold of the Book (Torah) with strength, and We granted him wisdom (how to implement its guidance) while yet a child and tenderness from Us (to care for all virtues) and purity (to avoid all vices), and he was one who guarded (against evil); and dutiful to his parents, and he was not insolent (to any person), disobedient (to Allah); and peace on him on the day he was born, and on the day he dies, and on the day he is raised to life; Al-Hamdu Lillah.

### MARIAM- The Second Ruku

16. And mention Mariam in the Book when she drew aside from her family to an eastern place;

17. So she took a veil (to screen herself) from them; then We sent to her Our spirit, and there appeared to her as a well-made man.

18. She said: Surely I fly for refuge from you to the Beneficent Allah, if you are one guarding (against evil).

19. He said: I am only a messenger of your Lord- that I will give you a pure boy.

20. She said- when shall I have a boy and no mortal has yet touched me, nor have I been unchaste?

21. He said: Even so; your Lord says: It is easy to Me: and that We may make him sign to men and mercy from Us, and it is a matter which has been decreed.

22. So she conceived him; then withdrew herself with him to a remote place.

23. And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten!

24. Then he called out to her from beneath her: Grieve not- surely your Lord has made a stream to flow beneath you;

25. And shake towards you the trunk of the palm-tree, it will drop on you fresh ripe dates:

26. So eat and drink and refresh the eye. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent Allah, so I shall not speak to any man today.

27. And she came to her people with him, carrying him (with her). They said: O Mariam- surely you have done a strange thing.

28. O sister of Aaron- your father was not a bad man, nor, was your mother an unchaste woman.

29. But she pointed to him. They said: How should we speak to one who was a child in the cradle?

30. He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet;

31. And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live;
32. And dutiful to my mother, and He has not made me insolent, unblessed;
33. And peace on me on the day I was born, and on the day I die, and on the day I am raised to life.
34. Such is ISA, son of Marium; (this is) the saying of truth about which they dispute.
35. It beseems not Allah that He should take to Himself a son-glory be to Him; when He has decreed a matter He only says to it "Be," and it is.
36. And surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.
37. But parties from among them disagreed with each other, so woe to those who disbelieve, because of presence on a great day.
38. How clearly shall they hear and how clearly shall they see on the day when they come to Us; but the unjust this day are in manifest error.
39. And warn them of the day of intense regret, when the matter shall have been decided; and they are (now) in negligence and they do not believe.
40. Surely We inherit the earth and all those who are on it, and to Us they shall be returned.

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The Ruku starts by the statement for the Prophet PBUH that he would get some important facts about Marium-AS at this Surah; this Ruku mentions the most significant incident of her life that she withdrew to a chamber at the eastern side to wash herself where she screened herself from all people; at that occasion,

Allah sent towards her His Spirit (i.e. the angel Gabriel) in appearance of a handsome man and due to the fear of the sudden appearance of such man at such occasion, she said to him that she seeks refuge in Beneficent Allah from his wrong intention; her words implied that if he has any fear of Allah, he ought to leave the place to which he assured her that he has no wrong intention as he is an angel whom Allah has sent to give her the glad tidings of the son who would be most pure in all good virtues; she was taken aback by this and told him that she is not yet married so no man has touched her rightly and she is not unchaste so no man has touched her wrongly; the honorable angel replied as AAYAT-21 tells that "even so; your Lord says- it is easy to Me: and that We may make him sign to men and mercy from Us, and it is a matter which has been decreed"; Allah had provided the answer similar to this to Zechariah-AS when he got the glad tidings of YAHYA-AS and showed his surprise as he was extremely old and his wife was barren; certainly Allah only is the true authority; Al-Hamdu Lillah; so when Mariam (which means the worshipper of Allah) conceived the holy child, she went to the remote place (i.e. Bethlehem) and took shelter beneath a dates' tree; the pangs of childbirth compelled her to take the shelter of a dates' tree so that she could sit and stand by holding it tight (and that might even cause the pain to lessen); at that time, when she not only had the physical pain but also the grief upon how she would face her people on this issue, she said words to the effect that it would have been better if she had died before this, and had been something quite forgotten; so at that time, Gabriel-AS called her to soothe her condition for somewhere beneath the place where she was present, that she does not need to grieve- surely her Lord has made a stream to flow beneath her and as she shakes the



trunk of the palm-tree towards her, it will drop fresh ripe dates for her; this is such time that she needs to eat and drink and make herself comfortable (and dates are great at such time so even if she is weak, dates would fall from the tree miraculously just as she shakes its trunk); if she sees any mortal, she just have to say that she has vowed to fast to the Beneficent Allah, so she would not speak to any person today; note that Allah commanded Gabriel to stay at distance from her as she had objected to his presence before when he had come towards her at her seclusion (and this occasion was even more delicate); note also that the fast for Allah required at that time to keep on silence besides refraining from eating and drinking anything in that; Al-Hamdu Lillah; this gave her the courage to carry the holy child to her people where they immediately needed the explanation about him; note here that they did not give any space to her that she might have some reasonable explanation but assumed right away that she had been a part of something bad; there are always some people who do not even care for the most chaste women at such times and though most strange, they did not spare even Mariam-AS; they demanded the explanation to this wrong of Mariam according to their notion, and guided her attention that she is among the descendants of Aaron-AS (who certainly was one of the most esteemed Messenger of Allah) and neither her father was a bad man nor her mother was an unchaste woman; she told them by gestures that she would not speak at this time and within these gestures, she gestured towards the child; they were most amazed at this and told her how they would communicate to the child who is yet in cradle of the mother's hands; the holy child Jesus-AS started the speech by himself to them that he is the slave of Allah; AAYAAT-30 to 33 state that he said, "Allah has given me

the Book (the understanding of Torah) and made me a prophet (His Messenger to the Bani-Israel) and He has made me blessed wherever I may be (that because of me, Allah would make all matters better for the people around who comply on my call towards Allah) and He has enjoined on me prayer (so that I remain attentive to Him by all care to AKHIRAT) and poor-rate (that I denote by this action that I have no attachment to the life at the world except for taking it as an examination by Allah) so long as I live; and (He has made me) dutiful to my mother, and He has not made me insolent, unblessed; and peace on me on the day I was born, and on the day I die, and on the day I am raised to life (so my whole life is blessing of Allah to myself and to all people who accept my call by the practice of the commands of Allah)"; Al-Hamdu Lillah; such is ISA (Jesus), the son of Mariam, and this actually is the fact about him that they need to accept in their dispute about him; he is among the mankind yet he was born as an exception without any father just by the command of Allah (i.e. He said "Be" and he came to existence); Al-Hamdu Lillah; AAYAAT-35 & 36 read, "it beseems not Allah that He should take to Himself a son- glory be to Him; when He has decreed a matter He only says to it "Be," and it is; and (O Prophet PBUH- tell all peoples that) surely Allah is my Lord and your Lord, therefore serve Him; this is the right path"; Al-Hamdu Lillah; Allah provided this clarity about Jesus yet there were such people among them who disagreed with each other about this (at that time and at this) and those who disbelieve in this clarity that now Allah has totally provided at the Quran that he certainly was among the mankind, these unjust persons would see the most extreme trouble when that day (the Day of Judgment) arrives; then they would hear most clearly and see most clearly when they come to

Allah just as He has told about him; but their manifest error now would lead them to the most extreme trouble then; Allah asks the Prophet PBUH to warn them of that day of intense regret, when the matter shall have been decided as that is the Day of Judgment where they would not get any space to better themselves; today is the time if they really intend to better themselves but they are in negligence at this time and not prepared to believe the fact that Allah has clearly provided to them; every person would return to Allah to see how he/she believed at the world and to see the account of his/her deeds that he/she sent ahead; so the last AAYAT of the Ruku gives the final touch to the matter that explicitly tells, "surely We inherit the earth and all those who are on it, and to Us they shall be returned"; Al-Hamdu Lillah.

### MARIAM-The Third Ruku

41. And mention Ibrahim in the Book; surely he was a truthful man, a prophet.

42. When he said to his father; O my father- why do you worship that which neither hears nor sees, nor does it avail you in the least:

43. O my father- truly the knowledge has come to me that has not come to you, therefore follow me, I will guide you on the right path:

44. O my father- serve not the Satan, surely the Satan is disobedient to the Beneficent Allah:

45. O my father- surely I fear that a punishment from the Beneficent Allah should afflict you so that you remain friend of the Satan.

46. He said: Do you dislike my gods, O Ibrahim? If you do not desist I will certainly revile you, and leave me for (all) time.

47. He said- peace be on you- I will pray to my Lord to forgive you; surely He is ever Affectionate to me:

48. And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; may be I shall not remain unblessed in calling upon my Lord.

49. So when he withdrew from them and what they worshipped besides Allah, We gave to him Isaac and Yaqoub (Jacob), and each one of them We made a prophet.

50. And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.

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The Ruku mentions some important aspects relating to Ibrahim-AS that he was most truthful person and one of the most esteemed Prophets of Allah; the notable point here is that many of Messengers came in the lineage of Ibrahim-AS from his second son Isaac-AS (who also was the Messenger of Allah) except for Muhammad PBUH (the last of them) who was the descendant of Ishmael-AS, the elder son of Ibrahim (who also was the Messenger of Allah); Muhammad PBUH was the only Messenger of Allah that came from the lineage of Ishmael and there is a gap of nearly 2500 years between them; note also that Ibrahim-AS is mentioned as a very truthful person and as one of the Prophets of Allah and this same thing is said about IDRIS-AS at the next Ruku at AAYAT-56; it seems by the observation of the history of the Man that the five most prominent Messengers were born at regular intervals to each other (that are Noah, Ibrahim, Moses, Jesus and Muhammad PBUH; see AHZAAB-7 that mentions them

together; Salaam on all of them) so there is the space of time of about two thousand years between the birth of Noah and of Moses and about the same space is between the birth of Moses and of Muhammad (these three Messengers led their respective people to safety though all of them had to put much high efforts to present the message of Allah to their respective people); there is the same gap of 2000 years between IDRIS-AS and Ibrahim-AS while the gap between him and Jesus-AS is the same i.e. 2000 years- Salaam on all these Messengers of Allah; these three were calm persons by nature and they clarified the teachings that Allah had already presented to the Messengers of Allah before them; especially notable in this matter is the times of Jesus Christ that was such when the people had generally taken-up to practice what they felt easy for them, sometimes with change even in that practice, and left what they felt difficult; we do not have much knowledge about IDRIS-AS (he might have lived after about 1500 years of the advent of Adam to the world) yet it is often mentioned that Allah had provided him most wonderful knowledge of reading the signs that enabled him to know and affect the people around positively (that is something that related to the study of Psychology) and this was also the significant trait of Ibrahim-AS and Jesus-AS; this interesting phenomenon asks us to reflect that there is the same space of two thousand years now at this period of time since the ascent of Jesus Christ-AS, the great man and the Messenger of Allah, to the heavens; so as Jesus Christ emphasized for the Bani-Israel to guide total attention towards Allah and to practice His commands genuinely as provided by Torah after near to fifteen hundred years of Moses-AS, it is most probable that the prominent good-natured wise Muslims (who are most sincere to Islam) rise to guide the Muslims in the

present era to practice Islam genuinely as there is the gap of about 1450 years (by the lunar calendar) as of now since when the last of Messengers Muhammad PBUH made Hijrah to Madinah; as Allah has set laws for Astronomy, Chemistry, Elementary Physics and other of subjects that govern their issues by the will of Allah, so He certainly has also set the laws for History and they do govern its issues by the will of Allah; please note this well that after Muhammad PBUH, who was the last of Messengers of Allah and the last of His Prophets, there is no Messenger (and no Prophet) of Allah (see Surah AHZAAB-40); we Muslims need to plead to Allah for His mercy for us at these current times and if He accepts our plea to forgive us and to provide His mercy to us then there is nothing to stop us Muslims to rise to heights without disturbing any of peoples of the world; we need to live away from all such peoples who have little care to morals as the Quran has defined those good morals, even if this seclusion seems much strange at these current times; but that certainly needs sacrifice of base desires from our side for which we Muslims must prepare ourselves totally without any undue reservation; Al-Hamdu Lillah; the Ruku tells that Ibrahim asked his father to leave the worship of idols completely who do not hear anything and do not see anything and have no authority to provide any ease in matters; Al-Hamdu Lillah; AAYAAT-42 to 45 read, "When he (Ibrahim-AS) said to his father; O my father- why do you worship that (i.e. idols) which neither hears nor sees, nor does it avail you in the least; O my father- truly the knowledge (of the Truth) has come to me that has not come to you, therefore follow me, I will guide you on the right path; O my father- serve not the Satan (as he would misguide that you go far into wrongs), surely the Satan is disobedient to the Beneficent Allah; O my father- surely I fear

that a punishment from the Beneficent Allah should afflict you (at the world) so that you remain friend of the Satan (as who live-on with wrongs, they lose all space to accept the Truth and live to end the life at the world by a satanic manner)"; this tells how a good person should call his elders to the fundamental teachings of Islam; Al-Hamdu Lillah; note that the Surah is relating how the good sons would become blessings to their parents if they have no issue in learning from them; YAHYA-AS certainly was highly careful in keeping away from all vices as Allah commands and very caring to virtues for his parents; Jesus-AS defended his virtuous mother at most difficult times to her and he was always good in attitude towards her; Abraham also tried to guide his father to virtues and even when he rejected his call towards Islam, he told his father that he would ask Allah to have mercy towards him; but as he learnt that he would not come to the right path, he refrained from asking mercy from Allah for him as it is disallowed to ask Allah to have mercy for those who die as disbelievers (see TAUBAH-84); AAYAAT-46 to 49 tell explicitly that his father was most angry upon Ibrahim when Ibrahim asked him to leave totally the worship of idols and told him that if he goes on professing such teachings he would revile him; he asked Ibrahim to leave him and go somewhere else and he accepted that and left his father with good terms from his side and even told him that he would pray to Allah, the true Lord to forgive him (but as mentioned, he abandoned to ask mercy of Allah for his father afterwards; see TAUBAH-114 at its fourteenth Ruku); he told him explicitly that he would withdraw from him and the idols that he called besides Allah, but he would call only upon Allah, the true Lord; so when he withdrew from them and what they worshipped besides Allah, Allah gave to him as blessings to him Isaac (son) and

Jacob (grandson), and each one of them, Allah made His Prophet; Al-Hamdu Lillah; the last AAYAT reads, "and We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them"; so these good persons did receive His mercy and they all were remembered as most blessed persons that were most attentive to Allah; Al-Hamdu Lillah.

### MARIAM- The Fourth Ruku

51. And mention Musa in the Book; surely he was one purified, and he was an apostle, a prophet.

52. And We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion (with Us).

53. And We gave to him out of Our mercy his brother Aaron a prophet.

54. And mention Ishmael in the Book; surely he was truthful in (his) promise, and he was an apostle, a prophet.

55. And he enjoined on his family SALAH (prayer to Allah) and ZAKAH (almsgiving), and was one in whom his Lord was well pleased.

56. And mention IDRIS in the Book; surely he was a truthful man, a prophet,

57. And We raised him high to the elevated place.

58. These are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Noah, and of the seed of Ibrahim and Israel, and of those whom We guided and chose; when the AAYAAT of the Beneficent Allah were recited to them, they fell down making obeisance and weeping.



59. But there came after them an evil generation, who neglected prayers and followed sensual desires, so they will meet perdition,
60. Except such as repent and believe and do the good, these shall enter the garden, and they shall not be dealt with unjustly in any way:
61. The gardens of perpetuity which the Beneficent Allah has promised to His servants while it is unseen; surely His promise shall come to pass.
62. They shall not hear therein any vain discourse, but only- Peace, and they shall have their sustenance therein morning and evening.
63. This is the garden which We cause those of Our servants to inherit who guard (against evil).
64. And we do not descend but by the command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these, and your Lord is not forgetful.
65. The Lord of the heavens and the earth and what is between them so serve Him and be patient in His service. Do you know any one equal to Him?

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The Ruku mentions the significant aspects of Moses-AS that he was purified by Allah so that he remains most attentive towards Him and he was one of the Messengers of Allah and His Prophet; Allah called him from the right side of the mountain TOOR (when He made him His Messenger) and held close spiritual talk with him; Al-Hamdu Lillah; Allah provided his brother Aaron-AS as companion to him whom He also blessed to become His Messenger; then the Ruku mentions about Ishmael-AS that he always remained true to his word (as all Messengers of Allah yet he excelled in this) and he also was one of the Messengers of Allah

and His Prophet; he used to ask members of his household to care most highly about SALAH and ZAKAH as the first would keep the belief in AKHIRAT fast and the second would keep away from the useless attention to the worldly possessions; due to his most beautiful qualities, Allah was most pleased with Ishmael-AS; Al-Hamdu Lillah; AAYAAT-56 & 57 mention IDRIS-AS that read, "And mention IDRIS in the Book; surely he was very truthful and a prophet (AAYAT-41 mentions these two good traits for Ibrahim too), and We raised him high to the elevated place (Allah provided him special protection from the adversities of the people around like He provided to Ibrahim and Jesus so Allah raised him to height in his virtuous status)"; Al-Hamdu Lillah; the next AAYAT honors all Messengers (& Prophets) of Allah as it states that Allah provided His blessings to all of them who all truly were the good descendants of Adam and the good descendants of the best of persons among his lineage; the AAYAT reads, "these are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Noah, and of the seed of Ibrahim and Israel, and of those whom We guided and chose; when the AAYAAT of the Beneficent Allah were recited to them, they fell down making obeisance and weeping"; Al-Hamdu Lillah; AAYAAT-59 to 63 tell about the two groups that emerged ahead after the Messengers of Allah had provided them the message of Allah clearly (especially after Ibrahim, Ishmael and Isaac- Salaam on them); there was such generation who ignored the SALAH that led them to give no attention to the fact that they have to provide for whatever they believe and do at their lives at the world and who followed their sensual desires that led them to become obsessed with gratification at the life at the world so they would meet perdition as the time comes; but those

who repent and believe righteously and do their good deeds in accordance to that belief, they would enter the JANNAH and there would be no injustice to them; these would be the gardens of perpetuity which the Beneficent Allah has promised to His (true) servants while it is unseen; surely His promise (about providing them the JANNAH at AKHIRAT) shall come to pass; they shall not hear therein any vain discourse (as that is hurting and there is no such thing), but only- Peace (so they would remain in true relaxation), and they shall have their (wonderful) sustenance therein morning and evening (and besides that, they would enjoy the good edibles and drinks there when they ask for them by the will of Allah); this is the garden (in return of the virtuous life) which We cause those of Our servants to inherit who guard (against evil)"; Al-Hamdu Lillah; this implies that there would be some manner to tell about the morning and the evening there at JANNAH though the sun would be absent there; note here that it is preferable for the Muslims to take meals at the morning and the evening i.e. at two times set for them, daily; AAYAT-64 tells the statement of the angel Gabriel-AS and it is notable that there are places at the Quran where it leaves getting the significant perspective on the good person who recites it; we have seen at KAHF that the AAYAAT 25 & 26 continue with the narration of ASHABE-KAHF (the persons of cave) as the Surah was dealing with the statements that were in prevalence about ASHABE-KAHF at that time so the thread goes on that joins these AAYAAT to AAYAT-22 after Allah commands the Prophet PBUH about saying "insha-Allah" when he talks about the future; note that the Prophet PBUH had asked Gabriel-AS why he takes time to descend with the Quran to which he had replied as the AAYAT has provided; so AAYAT-64 provides the statement

without the mention of the angel that "and we do not descend but by the command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these (i.e. at anywhere; and He keeps His control at everything), and your Lord is not forgetful (so whatever He intends, He does it at the time He has set for it and to the place He has set for it)"; Al-Hamdu Lillah; the last AAYAT of the Ruku clarifies more that He is the Lord of the heavens and the earth and whatever is between them so (O Prophet PBUH; and O Muslims) serve Him and be most steadfast in His service; there certainly is no one who matches any of His attributes; He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah.

### MARIAM-The Fifth Ruku

66. And says man: What- when I am dead shall I truly be brought forth alive?

67. Does not man remember that We created him before, when he was nothing?

68. So by your Lord! We will most certainly gather them together and the SHAYATIN (the plural of Satan), then shall We certainly cause them to be present round hell on their knees.

69. Then We will most certainly draw forth from every sect of them him who is most exorbitantly rebellious against the Beneficent Allah.

70. Again We do certainly know best those who deserve most to be burned therein.

71. And there is not one of you but shall come to it; this is an unavoidable decree of your Lord.

72. And We will deliver those who guarded (against evil), and We will leave the unjust therein on their knees.

73. And when Our clear AAYAAT are recited to them, those who disbelieve say to those who believe: Which of the two parties is best in abiding and best in assembly?

74. And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

75. Say: As for him who remains in error, the Beneficent Allah will surely prolong his length of days, until they see what they were threatened with, either the punishment or the hour; then they shall know who is in more evil plight and weaker in forces

76. And Allah increases in guidance those who go aright; and ever-abiding good works are with your Lord best in recompense and best in yielding fruit.

77. Have you, then, seen him who disbelieves in Our AAYAAT and says: I shall certainly be given wealth and children?

78. Has he gained knowledge of the unseen, or made a covenant with the Beneficent Allah?

79. By no means! We write down what he says, and We will lengthen to him the length of the chastisement

80. And We will inherit of him what he says, and he shall come to Us alone.

81. And they have taken gods besides Allah, that they should be to them a source of strength;

82. By no means! They shall soon deny their worshipping them, and they shall be adversaries to them.

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The Ruku starts by mentioning such persons that challenged the Islamic teachings that they would never be resurrected as to them, it was not possible; though the people at Arabia generally believed then that they would be resurrected and the Day of Judgment would take place but they took their idols and many of the creation of Allah as their advocates that would save them from torments there so they took many of His creation as equal to Him in authority and they took angels as daughters of Allah; may Allah save all good Muslims from all such wrong notions; Al-Hamdu Lillah; but they had factions in them and there were such people too in them who challenged the resurrection and did not believe in the final Judgment; note that the Truth is one only that appeals to the inside of the Man but there are many colors of disbelief as the Satan tries different manners to misguide the mankind always trying to emphasize the ZAAHIR (appearance) for him; the Satan tries to lead people to care about the worldly pleasures with attention towards the physical health only so as to make them oblivious of AKHIRAT; the proper way for all good persons to save themselves from his whispers at inside is to keep all attention towards Allah, the true Lord, as He certainly is the true authority Who has all control over all matters; Al-Hamdu Lillah; the AAYAAT provide the reasoning in favor of the resurrection that they need to see that when they were nothing then Allah created them; AAYAT-68 says, "so by your Lord! We will most certainly gather them together and the SHAYATIN (the plural of Satan), then shall We certainly cause them to be present round hell on their knees"; note that there are SHAYATIN (i.e. the most sinful among the jinn) around, which try to whisper different adverse things at inside; all persons among the mankind face these SHAYATIN as among them, there is a Satan that especially

targets one of the persons; all such persons who would get the hell-fire as their punishment at the Day of Judgment, their SHAYATIN would also enter that due to their own extreme wrong-doings; note that angels protect the human beings by the command of Allah and they especially care about the good Muslim persons; Al-Hamdu Lillah; Surah QAAF-20, 21 & 22 read, "and the trumpet shall be blown; that is the Day of warning; and every soul shall come, with it a driver (i.e. the Satan that remained with him trying to drive him to wrongs) and a witness (i.e. the angel who kept the record of his doings); certainly you were heedless of it, but now We have removed from you your veil, so your sight today is sharp"; certainly, Allah only is the true authority; Al-Hamdu Lillah; all those who would be taken to the hell-fire would then be gathered round it, many of them upon their knees as their feet would not hold them due to their fear; then Allah would take out from among them those persons who were most disrespectful to Allah as they would enter the hell-fire first in most insulting manner to see for all those who would be present around it; certainly Allah knows all such people who are most liable to enter the hell-fire before all of those who shall enter it; AAYAT-71 notes that Allah has decided that all persons among the mankind would pass over the hell-fire as the bridge named "the SIRAT-bridge" is over it which all persons have to pass which include even the true Muslims; it is such bridge that is wide & strong but it is very dark so the good persons who would have virtuous deeds would pass over it most conveniently in the light of their virtuous deeds but those who are not such good persons (especially the hypocrites) would be stranded there (and fall inside the hell-fire); there are some useless things that have been mentioned as detail for this SIRAT but actually they do not deserve any mention

whatsoever; Surah HADID-12 to 15 read, "on that day you will see the faithful men and the faithful women- their light (of belief) running before them and on their right hand (of good deeds)- good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement; on the day when the hypocritical men and the hypocritical women will say to those who believe- wait for us, that we may have light from your light; it shall be said (by angels)- turn back (to the life at the world if you can) and seek light; then separation would be brought about between them (as the right and the wrong would be totally separated at the Day of Judgment though at the world, all live together), with a wall having a door in it; (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, before it there shall be punishment; they will cry out to them- were we not with you? They shall say- yea- but you caused yourselves to fall into temptation (to get the worldly pleasures), and you waited and doubted, and vain desires deceived you till the threatened punishment of Allah came, while the deceiver deceived you about Allah; so today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort"; AAYAAT from 72 to 76 read, "and We will deliver those (from falling into the hell-fire) who guarded (against evil), and We will leave the unjust therein on their knees; and when Our clear AAYAAT are recited to them (at the world), those who disbelieve say to those who believe- which of the two parties is best in abiding (by status at the world) and best in assembly (that gather around them)?; and how many of the generations have We destroyed before them who were better in respect of goods and outward appearance; say- as for him who remains in error (and does not believe in the fundamental teachings of Islam), the



Beneficent Allah will surely prolong his length of days, until they see what they were threatened with, either the punishment or either the hour; then they shall know who is in more evil plight (so their pride at the status at the world is foolish) and weaker in forces (so the assembly that gathers with them is useless); and Allah increases in guidance those who go aright (as Allah gives the TOFIQ of more good deeds to all of good persons so the good works lead to more of virtues); and ever-abiding good works are with your Lord best in recompense (at the world) and best in yielding fruit (at AKHIRAT)"; Al-Hamdu Lillah; the next four AAYAAT relate to an incident that took place between KHABBAB ibn ARAT-RA, who was among the poor hard-working Muslims, and AAS ibn WA'EL, one of the rich persons of Makkah who had rejected the teachings of the Prophet PBUH; note that KHABBAB was a blacksmith and had his payment due for some work that he had provided to AAS ibn WA'EL but as he went to him to receive it, he told him to leave Islam; KHABBAB refused that plainly and said that when AAS rises at the Day of Resurrection, even then he would be steadfast on Islam; this led him to remark that if he would rise from dead then he would receive the same amounts of wealth as he has now at this life at the world so KHABBAB should come to him at that time and he would then pay his dues; the Quran replies to his mocking manner by these AAYAAT, "have you, then, seen him who disbelieves in Our AAYAAT and says: I shall certainly be given wealth and children?; has he gained knowledge of the unseen, or made a covenant with the Beneficent Allah?; by no means! We write down what he says, and We will lengthen to him the length of the chastisement; and We will inherit of him what he says, and he shall come to Us alone"; this answer is to all such persons who mock the teachings of Islam that they would

certainly pay most heavily for such disregard to Islamic teachings; Allah is keeping the record of such speech and He would provide the due punishment to it; Al-Hamdu Lillah; the last couple of AAYAAT state that there are such people also among them who had taken some of his creation as equal in authority to Him as they have thought that those would bring respect to them (at Judgment); certainly not; in-fact they would deny that these people ever worshipped them and so they would become adverse to them; note that there are many such disbelievers who often take some highly virtuous persons who had left the world by death, as most worthy to save them from all torments at the Day of Judgment if only they speak of their complete attachment to those virtuous persons (even without any care to make their own selves better by believing in the Truth and without any care to do the good deeds that Allah has commanded to them); those highly virtuous persons have gone away from the world and they do not have any awareness of how people have taken them after their deaths; they would certainly keep themselves totally away from all disbelievers at the Day of Judgment; certainly, Allah only has all the true authority; Al-Hamdu Lillah.

### MARIAM- The Last Ruku

83. Do you not see that We have sent the SHAYATIN against the disbelievers, inciting them by incitement?

84. Therefore be not in haste against them, We count to them the number (of their deeds).

85. The day on which We will gather those who guard (against evil) to the Beneficent Allah to receive honors

86. And We will drive the guilty to hell thirsty

87. They shall not control intercession, save he who has made a covenant with the Beneficent Allah.

88. And they say: The Beneficent Allah has taken (to Himself) a son.

89. Certainly you have made an abominable assertion

90. The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces,

91. That they ascribe a son to the Beneficent Allah.

92. And it is not worthy of the Beneficent Allah that He should take (to Himself) a son.

93. There is no one in the heavens and the earth but will come to the Beneficent Allah as a servant.

94. Certainly He has comprehensive knowledge of them and He has numbered them (comprehensive) numbering.

95. And every one of them will come to Him on that day of resurrection alone.

96. Surely (as for) those who believe and do good deeds for them will Allah bring about love.

97. So We have only made it easy in your tongue that you may give good news thereby to those who guard (against evil) and warn thereby a vehemently contentious people.

98. And how many a generation have We destroyed before them! Do you see any one of them or hear a sound of them?

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The Ruku starts by the query whether the Prophet PBUH does not know that the disbelievers that are committed to wrongs, Allah makes SHAYATIN (the plural of Satan) to incite them on more of wrongs and so they mislead them to wrong ways that ultimately take them totally far away from the Truth; so he does not need to

worry about them as Allah is counting all their wrong-doings (especially their adverse speech against the Prophet PBUH and the teachings of Islam); there certainly would come the Day of Judgment when Allah Who is the Most Beneficent, would gather all the virtuous persons to Him with all honor to them; Al-Hamdu Lillah; on that day, He would drive the most guilty persons to the hell-fire thirsty; they have erroneous hopes that those persons whom they take as their intercessors at their resurrection, would provide safety to them at Judgment; they are unable to provide any recommendation for them (and as AAYAT-82 tells clearly, these persons whom they take as their intercessors would become most adverse to them at that time); there nobody would have the power to ask Allah to provide safety to anyone but those only would be able to do that whom Allah permits and that even would only remain for the sinful Muslims; and there are such extreme disbelieving persons among the disbelievers who say that the Beneficent Allah has taken a son; they certainly have made an abominable assertion as such statement is sufficient to ask Allah to destroy the heavens and the earth where even the mountains would fall down in pieces if He wills; but His will is that He has appointed the specific time for its transformation when He would raise all dead to life and He would then provide them their final judgment; Al-Hamdu Lillah; note that "Beneficent" denotes His attribute which tells that the good virtuous persons only need virtues to ask His mercy for them at Judgment and they do not need any intercession other than that insha-Allah (i.e. by the will of Allah); Al-Hamdu Lillah; AYAAT-92 to AAYAT-95 read, "and it is not worthy of the Beneficent Allah that He should take (to Himself) a son; there is no one in the heavens and the earth but will come to the Beneficent Allah as a servant (so all His creation

serve Him and He certainly has no son); certainly He has comprehensive knowledge of them and He has numbered them (comprehensive) numbering (so every person would rise from dead at the Day of Judgment); and every one of them will come to Him on that day of resurrection alone"; the last three AAYAAT of the Ruku mentions the peace with which the good believers live on even at the world as Allah puts affection for them inside all people around them and if any person tries to harm them, these people around show extreme despise for such adverse persons; the division among the mankind is now based on the teachings of the Quran; at one side are the virtuous persons who believe in it whom the Prophet PBUH would give the good tidings of JANNAH and on the other side, are the quarrelsome disbelievers to it whom he would give the warnings of the hell-fire (and extreme punishment even at the world); Allah had destroyed many of such disbelievers previously even, who disbelieved the Truth and now nothing remains of their impression at the world as you O Prophet PBUH express in your teachings quite well; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada

*Here our study of MARIAM ends; Al-Hamdu Lillah*

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Surah TA-HA  
(Consists of 8 Ruku; MK-5)

## TA-HA-The First Ruku

1. Ta Ha.
2. We have not revealed the Quran to you that you may be unsuccessful.
3. Nay, it is a reminder to him who fears:
4. A revelation from Him Who created the earth and the high heavens.
5. The Beneficent Allah is firm in power.
6. His is what is in the heavens and what is in the earth and what is between them two and what is beneath the ground.
7. And if you utter the saying aloud, then surely He knows the secret, and what is yet more hidden.
8. Allah-- there is no god but He; His are the very best names.
9. And has the story of Musa come to you?
10. When he saw fire, he said to his family: Stop, for surely I see a fire, haply I may bring to you there-from a live coal or find guidance at the fire.
11. So when he came to it, a voice was uttered: O Musa:
12. Surely I am your Lord, therefore put off your shoes; surely you are in the sacred valley, TUWA,
13. And I have chosen you, so listen to what is revealed:
14. Surely I am Allah, there is no god but I, therefore serve Me and keep up prayer for My remembrance:
15. Surely the hour is coming- I am about to make it manifest- so that every soul may be rewarded as it strives:
16. Therefore let not him who believes not in it and follows his low desires, turn you away from it so that you should perish;
17. And what is this in your right hand, O Musa!

18. He said: This is my staff: I recline on it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it.

19. He said: Cast it down, O Musa!

20. So he cast it down; and lo- it was a serpent running.

21. He said: Take hold of it and fear not; We will restore it to its former state:

22. And press your hand to your side- it shall come out white without evil: another sign:

23. That We may show you of Our greater signs:

24. Go to Pharaoh- surely he has exceeded all limits.

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Surah TA-HA starts by the MUQATTA'AAT and it has eight Ruku in total; nearly five of them narrate about the events related to Moses-AS and then the three last ones respectively relate to the Quran, to the event of the creation of Adam and to the necessity to care about AKHIRAT by living the life at the world in the virtuous Islamic manner and by providing the Islamic teachings to all; Al-Hamdu Lillah; the eight AAYAAT at the beginning of the first Ruku tell about the blessing of Allah on the mankind; He has provided the Quran to the Prophet PBUH as blessing to all of the mankind and not as to burden him with any such liability that he is unable to fulfill; he has to provide its teachings to all persons yet only those would find the true guidance from it who do have the fear that if they do not comply to the commands of Allah, they would fall in extreme trouble; the Prophet PBUH would not worry about those who do not give attention to the teachings of the Quran but care to refine those by Islamic manners who have accepted Islam; Allah, the Most Beneficent to the mankind, has

provided it as the Guidance to the right path and He has set the world in the most beneficial manner for the mankind so that they live their lives at the world with convenience; if anyone does not see the significance of this beautiful gift to the mankind, Allah would punish him certainly; those who do understand its true worth, they would remain most able to care to the commands of Allah, the true Lord, Who certainly has the total charge of all things; He has not only cared for the spiritual need of the mankind but He also has cared to make the creation in favor to the physical life of the mankind at the earth; He only is the Creator of all the creation and He has made the earth and the high heavens and everything that lies between them and even that which lies at the depths of the earth; He knows whatever a person utters aloud as He knows totally what he speaks in secret even, and what is even more hidden (i.e. he has not yet uttered it but it is at his heart) and He would account for the speech too of all persons at the world; He has all authority with all His good attributes that He has from all times to all times (QADEEM) and that are His very own (ASL) and that are limitless (LA-MEHDUD); certainly, He only is the true authority; Al-Hamdu Lillah; from this Ruku, the Surah takes-up the event of Moses-AS from the times when he had left MADYAN with his family with the intention to reside at some other place; note that Muhammad PBUH, the last of all Messengers of Allah, is very similar to Moses in his task as both had to develop their people by the guidance that Allah had provided them by His books (Torah and the Quran) and had to take them away from the disbelieving people they were in; Al-Hamdu Lillah; the Ruku tells that on the route, he saw some light as fire at the side of the Mount TOOR; those were the cold nights and he told his family that he had seen some fire so they would



wait as he brings some brand of fire that they might be able to get warmth for themselves or some guidance to the way ahead; he did get the true guidance there as when he got near to that place, he heard the voice of Allah, the true Lord, that "O Moses - I am Allah, the true Lord of all the worlds"; Al-Hamdu Lillah; Allah asked him to take-off his shoes in respect to the place he is in that is TUWA and also asked him to remain most attentive to Him in all his worship especially in reading of SALAH (the most important practice for the person that denotes attention towards Him and the inattentive attitude to assets or/and to status at the life at the world), as He only is the true Lord and He has chosen him as His Messenger (to Bani-Israel) so he must give attention to what He explicitly tells him; He told Moses that the Day of Judgment is certain to come and He wants to keep it hidden so that every person might show his worth and gets his results accordingly; he must avoid such person who does not believe in the Day of Judgment and follows his low desires (and this command implies that Allah would protect him from going towards any wrongs); Al-Hamdu Lillah; there he got the two significant signs from Allah that his staff changed to the huge serpent as he put it down and became his staff again as he picked it up and when he put his hand inside his bosom and pulled it out, it lighted without any affliction; note that Allah had asked him about his staff that was in his right hand before he told him to put it down; he could have answered plainly that this is his staff, but after that answer, he went-on to say that he reclines on it and beats the leaves with it to make them fall upon his sheep, and has other uses too for it; this denotes that the good speech has its merits and Allah sees to it; Moses had mentioned that he has other uses too for it so Allah provided it such manner that it became one of the significant

signs of Allah to call towards the Truth; with these signs, Allah sent him to Pharaoh and his people so that they accept Allah as the true Lord and release the Bani-Israel from their slavery; Al-Hamdu Lillah.

### TA-HA-The Second Ruku

25. He said: O my Lord! Expand my breast for me,
26. And make my affair easy to me,
27. And loose the knot from my tongue,
28. (That) they may understand my word;
29. And give to me an aide from my family:
30. Aaron, my brother,
31. Strengthen my back by him,
32. And associate him (with me) in my affair,
33. So that we should glorify Thee much,
34. And remember Thee oft.
35. Surely, Thou art seeing us.
36. He said- you are indeed granted your petition, O Musa
37. And certainly We bestowed on you a favor at another time;
38. When We revealed to your mother what was revealed;
39. Saying- put him into a chest, then cast it down into the river, then the river shall throw him on the shore; there shall take him up one who is an enemy to Me and enemy to him, and I cast down upon you love from Me, and that you might be brought up before My eyes;
40. When your sister went and said- shall I direct you to one who will take charge of him? So We brought you back to your mother, that her eye might be cooled and she should not grieve and you killed a man, then We delivered you from the grief, and We tried

you with (a severe) trying. Then you stayed for years among the people of MADYAN; then you came hither as ordained, O Musa.

41. And I have chosen you for Myself:

42. Go you and your brother with My AAYAAT and be not remiss in remembering Me;

43. Go both to Pharaoh as surely he has become inordinate;

44. Then speak to him a gentle word haply he may mind or fear.

45. Both said: O our Lord! Surely we fear that he may hasten to do evil to us or that he may become inordinate.

46. He said: Fear not, surely I am with you both: I do hear and see.

47. So go you both to him and say: Surely we are two apostles of your Lord; therefore send the children of Israel with us and do not torment them! Indeed we have brought to you AAYAT from your Lord, and peace is on him who follows the guidance;

48. Surely it has been revealed to us that the chastisement will surely come upon him who rejects and turns back.

49. (Pharaoh) said: And who is your Lord, O Musa?

50. He said: Our Lord is He Who gave to everything its creation then guided it (to its goal).

51. He said: Then what is the state of the former generations?

52. He said: The knowledge thereof is with my Lord in a book, my Lord errs not, nor does He forget;

53. Who made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby We have brought forth many species of various herbs.

54. Eat and pasture your cattle; most surely there are signs in this for those endowed with understanding.

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The Ruku starts with the significant DUA (plea to Allah) of Moses that He grants him the acceptance of the task that Allah has assigned to him and makes it easy for him and provides ease in his speech so that people may understand it; he also pleaded that Allah makes his brother Aaron too His Messenger and provides him as assistant to Moses so that they both glorify Allah much and remember Him most; Al-Hamdu Lillah; this is very important DUA for all those who have the task to provide the teachings of Islam to all people around; certainly, Allah would care to the safety of all such persons in all ways; Allah told him that He accepts his plea and He also told him that He had cared for him once before too; note that at the time of the birth of Moses-AS, the Bani-Israel were facing the most high trial as the Pharaoh Thutmose- II, the weak Pharaoh, had ordered to kill all the male children born that year at Bani-Israel so as to reduce their large population and so at the birth of Moses, his mother put him in some crib with measures that the crib floats on the water of Nile (and it was his wife Hatshepsut known as AASIYAH in the literature of Muslims, who had saved Moses-AS when he was floating at the waters in his crib); it happened that Moses did not take the milk of any women so his sister (MARIAM) who knew that Moses has been saved by the royal family, told the staff at service there that she knows a woman who is able to feed the child; so the mother of Moses was appointed to feed him; Surah QASAS states that "and We ordained that he refused to suck any foster mother before, so she (his sister) said: shall I point-out to you the people of the house who will take care of him for you, and they will be benevolent to him?; so We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allah is true,

but most of them do not know" (QASAS-12 & 13); Allah also mentions another incident of his life when He accidentally killed one of the Egyptian persons and fell into extreme worry from which Allah gave him relief as he went to MADYAN and stayed there in peace for many years; it happened that Moses-AS attached himself to the Bani-Israel in whom he belonged when he came at his adolescence; at that time, he saw once one of the Egyptian persons beating one of the men of Bani-Israel and as the man called him for help, he punched the Egyptian person so hard that he died by that blow on the spot and then he regretted that at that very time (and Allah forgave him for that); Al-Hamdu Lillah; Allah told him that He provided for these all events that passed on him so as to lead him towards Him as He intended to make him one of His most esteemed Messengers; Al-Hamdu Lillah; Allah commanded that now Moses and Aaron would go to the Pharaoh who has shown extreme arrogance by his attitudes; but they would address him softly to bring him to the true guidance so that he gets the message of the Truth to realize it or to fear it and comes towards Allah; they both said to Allah, the true Lord, that they have this fear that the Pharaoh might put them into some excessive trouble or may show his arrogance in some other manner to them; Allah assured them not to worry as He is caring for their safety and He hears everything and sees everything; Al-Hamdu Lillah; at AAYAAT-47 & 48 ahead, Allah directs them both what they would say to him; the AAYAAT read, "so go you both to him and say- surely we are two apostles of your Lord; therefore send the children of Israel with us and do not torment them- indeed we have brought to you AAYAT (i.e. the sign which is the miracle of the staff that transformed to the serpent) from your Lord, and peace is on him who follows the guidance; surely it has

been revealed to us that the chastisement will surely come upon him who rejects and turns back"; Al-Hamdu Lillah; the dialogue that follows between Moses-AS and the Pharaoh at his court tells that the Pharaoh tried to show Moses that he is at error rather than use his administrative power against Moses; this is an interesting point to note and due to this factor, he challenged Moses (by the advice of his chiefs at the court) to prove himself against the skilled magicians that he would call from different places of the land; he might have thought that as they win the battle against Moses, he would lose all grounds to apply for the release of Bani-Israel and not only the grip of Pharaoh on the administration would strengthen but the Bani-Israel would remain most content with all troubles that they were in; though he had given the verdict against the magicians for their execution when they accepted the call of Moses and believed in Allah, the true Lord, yet he still could not decide anything against Moses in any manner; note that even when his chiefs had asked him if he would leave Moses and his people to challenge him so openly, he could only mention that he would slay their sons and spare their women (though this time it did not come to practice), and surely they (i.e. the Egyptians) were masters over the Bani-Israel (see AARAAF-127); so Allah provided for the safety of Moses and Aaron totally just as He had given His word to them beforehand; Al-Hamdu Lillah; the Pharaoh asked Moses about Allah, the true Lord, and though the question meant for both of them but he addressed Moses by name as Moses was speaking for the virtuous fundamental teachings of Islam; Moses told him that He was their true Lord who created everything in the shape He intended and gave that its specific natural guidance to fulfill the demands upon it; we have noted this at our study of the Quran at the last part

of AARAAF-54 at its seventh Ruku that says "surely His is the creation and the command; blessed is Allah, the Lord of the worlds"; Al-Hamdu Lillah; then the Pharaoh asked a tricky question that if the mankind has to believe in Allah then what would happen to their ancestors who had lived in disbelief and had died upon that; if Moses had answered to this question that they would face utmost torment at the Day of Judgment if they had received the fundamental message that Allah only is the true Lord and the Day of Judgment is certain to come, it would have steered prejudice among those who were hearing his speech but he kept his cool and told him plainly that Allah knows better about it as He has the written record of all persons; He neither writes anything against the facts nor He forgets anything to write so that is the final thing to say about it; but the people at present need to care for their own-selves and so they need to realize that He made the earth for all people an expanse and made for them therein paths and sent down water from the cloud; these all are His signs because they tell explicitly that He had provided ease to the mankind to live at the earth and not any hardship as He wants them to get success at AKHIRAT by their attention to Allah only Who only is the true Lord; Al-Hamdu Lillah; then thereby Allah has brought forth many species of various herbs so that all people eat of it and pasture their cattle; most surely there are beautiful signs in this for all those who do really have notable intelligence; Al-Hamdu Lillah.

### TA-HA-The Third Ruku

55. From it We created you and into it We shall send you back and from it will We raise you a second time.

56. And truly We showed him Our signs, all of them, but he rejected and refused.

57. Said he: Have you come to us that you should turn us out of our land by your magic, O Musa?

58. So we too will produce before you magic like it, therefore make between us and you an appointment, which we should not break, (neither) we nor you, (in) a central place.

59. (Musa) said: Your appointment is the day of the Festival and let the people be gathered together in the early forenoon.

60. So Pharaoh turned his back and settled his plan, then came.

61. Musa said to them: Woe to you- do not forge a lie against Allah, lest He destroy you by a punishment, and he who forges (a lie) indeed fails to attain (his desire).

62. So they disputed with one another about their affair and kept the discourse secret.

63. They said: These are most surely two magicians who wish to turn you out from your land by their magic and to take away your best traditions.

64. Therefore settle your plan, then come standing in ranks and he will prosper indeed this day who overcomes.

65. They said: O Musa- will you cast or shall we be the first who cast down?

66. He said- Nay- you cast down then lo- their cords and their rods- it was imaged to him on account of their magic as if they were running.

67. So Musa conceived in his mind a fear.

68. We said: Fear not, surely you shall be the uppermost,

69. And cast down what is in your right hand; it shall devour what they have wrought; they have wrought only the plan of a magician, and the magician shall not be successful wherefrom he may come.



70. And the magicians were cast down making obeisance; they said: We believe in the Lord of Aaron and Musa.

71. (Pharaoh) said: You believe in him before I give you leave; most surely he is the chief of you who taught you enchantment, therefore I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you on the trunks of the palm trees, and certainly you will come to know which of us is the more severe and the more abiding in chastising.

72. They said: We do not prefer you to what has come to us of clear arguments and to He Who made us, therefore decide what you are going to decide; you can only decide about this world's life.

73. Surely we believe in our Lord that He may forgive us our sins and the magic to which you compelled us; and Allah is better and more abiding.

74. Whoever comes to his Lord (being) guilty, for him is surely the hell-fire; he shall not die therein, nor shall he live.

75. And whoever comes to Him a believer (and) he has done good deeds indeed, these it is who shall have the high ranks,

76. The gardens of perpetuity, beneath which rivers flow, to abide therein; and this is the reward of him who has purified himself.

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This Ruku tells about the contest between Moses-AS and the skilled magicians; the first couple of AAYAAT tell that Allah guided the Pharaoh and his people to AKHIRAT through Moses and Aaron that every person has to die and his physique would go inside the earth from where Allah had created the physique of Adam-AS and thence He would bring it forth once again at the Day of Judgment; Al-Hamdu Lillah; Allah showed the Pharaoh many of His signs yet he falsified and rejected the true guidance

completely; he challenged Moses to contest the magicians that he would call from the different parts of the land and Moses accepted it by the settlement that they would have this contest at the day when the Egyptians celebrated some festival at their land; the fourteenth Ruku of AARAAF too relates this event and provides some detail to it; note that the magicians were so confident of their win that they asked Pharaoh if they would get their due prize if they win; Pharaoh assured them of that and also told them that they would be among his near ones getting high respect among the people; they had said that Pharaoh would get more of honor as they win (and it automatically implied that he would get most high disrespect if they lose) and then they asked Moses who among them would begin the contest; he asked them to open the show so they threw their ropes and canes that seemed as the wriggling serpents to the onlookers; it certainly was the most skillful demonstration of their spell of magic that caused fear to Moses that if he also presents something similar to it, that would not cause impression for the release of the Bani-Israel from their slavery; but Allah commanded Moses to put his staff at the ground and it would see to their spell in its own manner; as he did so, it turned into the huge serpent that swallowed up all the falsehood that they faked; so the Truth manifested and their doings became vain so they were vanquished there and Pharaoh and his courtiers became lower; the skillful magicians that were gathered there fell to ground in prostration to Allah and said that they believe in the Lord of the worlds Who is the Lord of Moses and Aaron; note that they totally clarified that by the mention of the Lord, they mean Allah whom Moses and Aaron believe so that Pharaoh and his people have no doubts about their words as Pharaoh presented his own self as the lord to the people; note also

that the reason to their immediate belief was their view that the huge serpent ate up their doings which they knew clearly would not be any magic in any manner as they were most skillful at spells of magic; it plainly was the most amazing miracle that Moses had presented to them so this led them to believe in the words of Moses then and there; Pharaoh changed his attitude at once about them that they have believed in the miracle before Pharaoh has allowed them to believe; note his arrogance that he wanted the people under his authority to believe only that which he intended that they should; he blamed them of being associates of Moses as the face-saving statement for him amongst the people and told the people that they all have united as they intend to expel the people set at their lands out of that; he told the magicians that he would punish them severely by cutting off one of their hands and one of their legs (opposite sides) and then he would crucify them all; their answer plainly was that they would surely return to their true Lord and whatever torments that he would cause them that would relate only to their lives at the world and all persons do have to die; what else the Pharaoh had found in them except that they had believed in the miracle from Allah when it has come to them and they also told him plainly that they repent that they accepted to contest Moses on his pursuance and they would ask Allah to have mercy about that too; they made DUA to Allah, the true Lord, to pour out upon them patience and to cause them to die in submission to Him only; Al-Hamdu Lillah; note that those persons who rise much high in something that has the power to affect people physically or spiritually by the will of Allah, they often try that they do not challenge any person by their worthy ability as they feel it an unworthy attitude towards the power that they have acquired in them with notable excellence; note also

that their statement tells that when the person asks for benefits for himself keeping to the righteous direction with virtuous intention, that even may lead him to the right path; we find here that just a little while back, they were asking the worldly benefits from Pharaoh but when they saw that the true benefits is where Moses is calling them to, they did not take any time to accept it and to become firm on it; also, they had consulted each other well with virtuous intention before the contest when Moses had advised them to leave their stance and to accept the righteousness (so they did have reluctance to the contest as the good speech of Moses did affect them to review their stance) and then only they had taken-up the challenge; so that consultation, though it did at first lead them to go on with the contest, also had its impression at their transformation towards the right path; certainly, Allah guides whom He wills and He only is the true authority; Al-Hamdu Lillah; in the last three AAYAAT of the Ruku, Allah provides the true concept of success as these AAYAAT read, "whoever comes to his Lord (being) guilty, for him is surely the hell-fire; he shall not die therein, nor shall he live (that means he would not appreciate the life there because of extreme troubles there and nothing else); and whoever comes to Him a believer and he has done good deeds indeed, these it is who shall have the high ranks; (that would be at) the gardens of perpetuity, beneath which flow the beautiful streams, to abide therein; and this is the reward of him who has purified himself (from all wrongs by asking shelter from all the satanic pursuance at the life at the world and by asking Allah for His mercy on all the wrongs that he had committed therein while his death is yet not come to him)"; certainly, Allah only is the true authority; Al-Hamdu Lillah.

### TA-HA-The Fourth Ruku

77. And certainly We revealed to Musa, saying: Travel by night with My servants, then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid.

78. And Pharaoh followed them with his armies, so there came upon them of the sea that which came upon them.

79. And Pharaoh led astray his people and he did not guide (them) aright.

80. O children of Israel- indeed We delivered you from your enemy, and We made a covenant with you on the blessed side of the mountain, and We sent to you the manna and the quails.

81. Eat of the good things that We have given you for sustenance, and be not inordinate with respect to them, lest My wrath should be due to you, and to whomsoever My wrath is due be shall perish indeed.

82. And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction.

83. And what caused you to hasten from your people, O Musa?

84. He said: They are here on my track and I hastened on to Thee, my Lord, that Thou might be pleased.

85. He said: So surely We have tried your people after you, and SAMIRI has led them astray.

86. So Musa returned to his people wrathful, sorrowing. Said he: O my people- did not your Lord promise you a goodly promise: did then the time seem long to you, or did you wish that displeasure from your Lord should be due to you, so that you broke (your) promise to me?

87. They said: We did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we made a casting of them, and thus did SAMIRI suggest.

88. So he brought forth for them a calf, a (mere) body, which had a mooing sound, so they said: This is your god and the god of Musa, but he forgot.

89. What- could they not see that it did not return to them a reply, and (that) it did not control any harm or benefit for them?

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This Ruku tells about the successful escape of the Bani-Israel from Egypt in the command of Moses though the Pharaoh and his army did follow them; it happened when Allah told Moses to lead the Bani-Israel to safety and they crossed the Red Sea that gave way to them all when Moses struck the waters there with his staff by the command of Allah; but the Pharaoh and his army that followed them were drowned there while the Bani-Israel looked on to it; certainly, Allah only is the true authority; Al-Hamdu Lillah; we have studied this at other places too and YOUNUS-90 is one of them; so Allah rescued the Bani-Israel from their enemy and He gave Torah to Moses-AS at TOOR and He took the oath from Bani-Israel that they would accept the teachings of Torah and apply it totally to the life; He also provided the shade of the cloud at the desert where they were stranded for forty years and the MANN (the sweetmeat that manifested in the mornings at the trees) and the SALWA (the small edible bird that came in the evenings near to the area where they resided) to eat there; these were the pure edibles that Allah gave them as His blessing to them but they asked for different vegetables that they used to

take-in at Egypt so in a way, they rejected what Allah has provided for them and that was injustice to their own self; but Allah cares for those who ask on for His mercy on their wrongs and keep to the true belief and do good deeds then they stay firm on the right path; Al-Hamdu Lillah; AAYAT-83 tells that Allah asked Moses what caused him to hasten to come at TOOR before his people (as he had chosen few of chiefs among the Bani-Israel to take with him to TOOR) and AAYAT-84 tells his answer that he said that they are here on his track following him and he had hastened on to Allah, the true Lord, so that He gets His pleasure; note that Moses had hurried to TOOR as Allah had taken the promise from him to be there for thirty days and he wanted Allah to be pleased with him on his haste to meet Him so Allah gave him the Ten Commandments at that time; he stayed there for thirty days and then Allah asked him to stay for ten more days so it became forty days; note that forty days and forty years is such period that is often mentioned by the ULAMA of Islam as significant for the spread of Islamic teachings because it has some latent capability to purify the self when the person is attentive to Allah; Al-Hamdu Lillah; note also that it is forty centuries at these current times that have passed since Abraham-AS provided the fundamental teachings of Islam at the ancient Babylon; Al-Hamdu Lillah; the AAYAT tells that Moses had appointed Aaron to care for the Bani-Israel so he was not much worried about them; AAYAAT ahead tell that Allah told him that Allah had examined their belief by trial that SAMIRI, the notable magician in them, had caused in them by the will of Allah; he had formed some shape of calf by heating up on fire the jewelry that the Bani-Israel gave to him; this jewelry belonged to the Egyptian people and they had trusted the Bani-Israel to provide safety to

that; when they had to flee out of Egypt very swiftly, there was no time to return that to their owners and now its possession was burden to them; so on the direction of the magician SAMIRI, they put it into the formation of the calf that he made for them as something to worship using those ornaments; when Moses returned towards them, he was most angry and grieved due to the idiotic mistake that they had committed behind him which showed that they had not awaited the command of Allah (i.e. the Ten Commandments) that would have kept them to the right path; even the chiefs in them did not reach TOOR in his following which they had promised to him and Allah had allowed that visit to them; so Allah put His wrath upon those persons among them who were responsible to worship the golden calf (that He commanded their execution to death) and so they were disgraced due to their unjust doing; so this is how Allah punishes those who devise extreme lies but He forgives those (at AKHIRAT) who repent truly at the life at the world after they had committed extreme wrongs and come to the true belief; Al-Hamdu Lillah; note that Exodus puts the blame of making the golden calf and then asking his people for its worship onto Aaron-AS; he was the Messenger of Allah and he certainly was not the man responsible to that heinous sin but the Quran names SAMIRI, the notable magician, that was responsible for this filth and acquits Aaron totally from the commitment of this heinous crime; Al-Hamdu Lillah; the last three AAYAAT of the Ruku read, "they said- we did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we made a casting of them, and thus did SAMIRI suggest; so he brought forth for them a calf, a (mere) body, which had a mooing sound, so they said- this is your god and the god of Musa, but he forgot;



what- could they not see that it did not return to them a reply, and (that) it did not control any harm or benefit for them?"; every person would bear in mind that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah.

### TA-HA-The Fifth Ruku

90. And certainly Aaron had said to them before: O my people- you are only tried by it, and surely your Lord is the Beneficent Allah, therefore follow me and obey my order.

91. They said: We will by no means cease to keep to its worship until Musa returns to us.

92. (Musa) said: O HAROUN (Aaron) - what prevented you, when you saw them going astray,

93. So that you did not follow me? Did you then disobey my order?

94. He said- O son of my mother- seize me not by my beard nor by my head; I was surely afraid lest you should say that you have caused a division among the children of Israel and not waited for my word.

95. He said- what was then your object, O SAMIRI?

96. He said- I saw (the angel Gabriel) what they did not see, so I took a handful (of the dust) from the footsteps of the messenger, then I threw it in the casting; thus did my soul commend to me

97. He said- begone then, surely for you it will be in this life to say- touch (me) not; and surely there is a threat for you, which shall not be made to fail to you, and look at your god to whose worship you kept (so long); we will certainly burn it, then we will certainly scatter it a (wide) scattering in the sea.

98. Your worship would only be to Allah, there is no god but He; He comprehends all things in (His) knowledge.

99. Thus, do We relate to you (some) of the news of what has gone before; and indeed We have given to you the Reminder from Ourselves.

100. Whoever turns aside from it, he shall surely bear burden on the day of resurrection

101. Abiding in this (state), and evil will it be for them to bear on the day of resurrection;

102. That would be the day when the trumpet shall be blown and We will gather the guilty, blue-eyed, on that day

103. They shall consult together secretly that you did tarry but the count of ten.

104. We know best what they say when the fairest of them in course would say that you tarried but a day.

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The Ruku begins by the defense of Aaron-AS that he had asked the Bani-Israel not to worship the golden calf as they have been tried by it and they have to show that these things would not deter them from the true belief; he told them most explicitly that surely the Beneficent Allah is their only true Lord and they ought to follow him and obey his order rather than take the direction of SAMIRI; but they did not listen to him and gave the lame excuse to their idiocy that they would wait for Moses to judge their doing; on his return, Moses-AS asked Aaron-AS strictly about the event (even by holding his beard and the hair of his head) that why he did not follow him when all this happened and he told him that he feared that Moses would blame him if he comes following him that he has caused division among the Bani-Israel; he also told

him that he tried his best to stop them but they would not listen and came near to killing him; so then Moses asked SAMIRI about all that episode and on his unsatisfactory reply, Moses told him that he would be wandering about asking people not to touch him (so it seems that he was affected by some affliction in which any touch to his physique gave him extreme pain) and then Moses destroyed the calf by burning it and scattering its ashes into the sea-water; note that SAMIRI told Moses that he had seen something which others had not seen and this seems an indication that he saw an angel somehow and he took the dust from the place where he had seen him step (or the object upon which he rode step); he had put this dust in the form of the calf that provided some attraction to the wrong doers among the Bani-Israel towards it; note also that Moses did not worry that the form of the calf has the dust of the step of the angel inside it and destroyed it as it was the object that had become challenge to the worship of Allah, the true Lord; Al-Hamdu Lillah; the worship would only be to Allah because there is no god but He; He comprehends all things in His knowledge and His authority is absolute; Al-Hamdu Lillah; the last six AYAAT of the Ruku tell that the Day of Judgment would certainly take place where those persons who reject the Quran, would face extreme burden of that rejection; their burden would be most extreme burden for certain on that Day of Judgment when the trumpet would be blown (the second one for the coming of the Day of Judgment; the first one would be for the end of the world) that would cause them to become extremely fearful; and they would feel that they had not stayed much at the graves as some of them would take it to be ten days and those that would be more near to facts about this would say that it seems only a day that they had tarried at the graves; note that one day there has

the count equivalent to one thousand years of the life at the world; and MA'ARIJ-4 tells about a day that has the length of fifty thousand years by words that "to Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years (by the count at the life at the world)"; and certainly, Allah knows better; Al-Hamdu Lillah; the translation of these last six AAYAAT of the Ruku that relate to the resurrection is that "thus, do We relate to you (some) of the news of what has gone before; and indeed We have given to you the Reminder (the Quran) from Ourselves; whoever turns aside from it, he shall surely bear burden on the day of resurrection; abiding in this (state), and evil will it be for them to bear on the day of resurrection; that would be the day when the trumpet shall be blown and We will gather the guilty, blue-eyed, on that day; they shall consult together secretly that you did tarry but the count of ten; We know best what they say when the fairest of them in course would say that you tarried but a day"; Al-Hamdu Lillah.

### TA-HA-The Sixth Ruku

105. And they ask you about the mountains. Say: My Lord will carry them away from the roots.

106. Then leave it a plain, smooth level

107. You shall not see therein any crookedness or unevenness.

108. On that day they shall follow the inviter, there is no crookedness in him, and the voices shall be low before the Beneficent Allah so that you shall not hear aught but a soft sound.

109. On that day shall no intercession avail except of him whom the Beneficent Allah allows and whose word He is pleased with;

110. He knows what is before them and what is behind them, while they do not comprehend it in knowledge.

111. And the faces shall be humbled before the Living, the Self-subsistent Allah, and he who bears iniquity is indeed a failure.

112. And whoever does good works and he is a believer, he shall neither have fear of injustice nor of the withholding of his due.

113. And thus have We sent it down an Arabic Quran, and have distinctly set forth therein of threats that they may guard (against evil) or that it may produce reminder for them.

114. Supremely exalted is therefore Allah, the King, the Truth, and do not make haste with the Quran before its revelation is made complete to you and say: O my Lord- increase me in knowledge.

115. And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination.

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This Ruku relates about the day that would be the end of the world and it also tells about the Day of Judgment when Allah would bring all of dead to life; note that former is named generally as QIYAMAT and the latter is named generally as YAUMUL-QIYAMAT (the Day of Judgment); the first three AAYAAT tell about QIYAMAT that the mountains would be rooted off the ground and the earth would become leveled in such manner that there would neither be any crookedness in it nor any protruding heights; see also Surah KAHF-47 that states, "And the day on which We will remove away the mountains and you will see the earth leveled plain and We will gather them and leave not any one of them behind"; Al-Hamdu Lillah; the next five AAYAAT (i.e. from AAYAT-108 to AAYAT-112), relate the Day of Judgment;

note that the Quran relates together both of these days at places and it might be that the first trumpet for the occurrence of the last day of the world starts-up the setting by the will of Allah for the second of these days that is the Day of Judgment which would take place by the second trumpet by the will of Allah; and certainly Allah knows better; Al-Hamdu Lillah; Surah NAZI'AAT-6 to 9 mention them as if they are a single day as they read that "on the day when the first trumpet resounds; and the second follows it; on that day hearts beat painfully; while eyes are downcast"; so this tells that the time is so very short between these two of trumpets that Allah mentions them as a single day; however, this thing is most notable that the day there equals normally one thousand years of the life at the world; Al-Hamdu Lillah; on the Day of Judgment, there would be extreme quiet except for very low sounds and no person would be able to provide any intercession for any other except to whom Allah gives the permission to recommend some person (who though sinful, would have risen from the dead as the believer in the fundamental teachings of Islam); Al-Hamdu Lillah; AAYAT-110 implies that only Allah is fully aware if someone is really rightful to recommendation or not and no one else does understand it; it states that "He knows what is before them and what is behind them, while they do not comprehend it in knowledge"; Al-Hamdu Lillah; the two groups of people there would be most evident as the unjust persons would face extreme failure and the virtuous persons would receive the true success that only relates to AKHIRAT; AAYAAT-111 & 112 state, "And the faces shall be humbled before the Living, the Self-subsistent Allah, and he who bears iniquity is indeed a failure; and whoever does good works and he is a believer, he shall neither have fear of injustice nor of the withholding of his due"; Al-Hamdu Lillah; the next

AAYAT to the last AAYAT of the Ruku, Allah tells that He has provided the Quran for all persons to see the true guidance and accept it; He has provided it to the mankind through Muhammad PBUH, the last of His Messengers, as He had given His word to Adam that He certainly would provide the Guidance to the right path for all persons to see time & again and all persons need to remember it; Al-Hamdu Lillah; this Quran is in clear Arabic with the warnings that they might fear the consequence of disbelief and take it as the reminder to live the life at the world virtuously; Allah is the true King Who certainly is the true Lord; Al-Hamdu Lillah; these AAYAAT also direct the Prophet PBUH that he would not recite the WAHI rapidly with Gabriel-AS but he would hear it attentively till the last of WAHI that he gets at that time; he worried that he might forget something from its words but Allah assured him that he would not forget anything of it so he would hear it most patiently; note that AAYAT-6 & 7 of Surah AA'LA state, "We will make you recite so you shall not forget; except what Allah pleases, surely He knows the manifest, and what is hidden"; here the term "except what Allah pleases" means to leave the practice on some command at some AAYAT by the permission of Allah yet its recitation at the Quran would still go on; there are five AAYAAT that relate to this issue and the note at the thirteenth Ruku of Surah BAQARAH (for its AAYAT-106) elaborates upon the issue; Al-Hamdu Lillah; the specific DUA that Allah teaches him here would not only give him the control to grasp the words of WAHI but they also would provide its meanings to him most explicitly; note that this is most beautiful DUA to Allah for all such Muslim persons who strive highly to understand the Quran in the best of manners and they need to recite it extensively remaining totally attentive towards Allah, the

true Lord; Al-Hamdu Lillah; the last AAYAT of the Ruku states that though Allah had given the commandment to Adam before not to go near the tree that has the prohibited fruit taking care that the Satan is his enemy, but he forgot that and did not show the determination that he needed to fulfill that commandment; however, as he asked Allah for mercy, He forgave him & Eve but He told them that all his descendants needed to remember that they would live in compliance to the commandment of Allah as then only they would receive JANNAH, their actual dwelling place, again; Al-Hamdu Lillah.

### TA-HA-The Seventh Ruku

116. And when We said to the angels: Make obeisance to Adam, they made obeisance, but IBLIS (did it not); he refused.

117. So We said: O Adam! This is an enemy to you and to your wife; therefore, let him not drive you both forth from the garden so that you should be unhappy;

118. Surely it is (ordained) for you that you shall not be hungry therein nor bare of clothing;

119. And that you shall not be thirsty therein nor shall you feel the heat of the sun.

120. But the Satan made an evil suggestion to him; he said: O Adam! Shall I guide you to the tree of immortality and a kingdom which decays not?

121. Then they both ate of it, so their evil inclinations became manifest to them, and they both began to cover themselves with leaves of the garden, and Adam disobeyed his Lord, so his life became evil (to him).



122. Then his Lord chose him, so He turned to him and guided (him).

123. He said: Get forth you two there-from, all (of you), one of you (is) enemy to another. So there will surely come to you guidance from Me, then whoever follows My guidance, he shall not go astray nor be unhappy;

124. And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind.

125. He shall say: My Lord- why hast Thou raised me blind and I was a seeing one indeed?

126. He will say: Even so, Our AAYAAT came to you but you neglected them; even thus shall you be forsaken this day.

127. And thus do We recompense him who is extravagant and does not believe in the AAYAAT of his Lord, and certainly the chastisement of the hereafter is severer and more

128. Does it not then direct them aright how many of the generations in whose dwelling-places they go about We destroyed before them? Most surely there are signs in this for those endowed with understanding.

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This Ruku narrates the event of the creation of Adam & Eve for the sixth time and the challenge they faced from the Satan; he had not accepted the superiority of Adam when Allah created Adam and blew of His spirit inside him but he, the Satan, had become the sworn enemy of the mankind; we have studied this event in detail by the AAYAAT of the Quran at the supplementary note that I, MSD, provided at the second Ruku of Surah AARAAF (for AAYAT-11) and that suffices here insha-Allah; here the Ruku

tells that Allah had warned Adam & Eve that the Satan would try to misguide them both so that they both may lose JANNAH and this beautiful place is such where they would neither be hungry ever nor naked; also, they would neither be thirsty at JANNAH nor they would ever face the scorching heat of the sun here; so they need to remain most cautious of the satanic pursuance to them; but it happened that the Satan blew suggestions at the insides of Adam & Eve and they both ultimately fell for his talk and ate the prohibited fruit; due to this, their hidden parts became manifest to both of them, and they both began to cover themselves with leaves of JANNAH (the garden); so at this, Allah addressed them that why did they eat the prohibited fruit, only because of the argument that the Satan presented to misguide them; note that the Satan suggested to them that their eternal survival and that also in the royal manner, depends on eating the prohibited fruit; Allah had clearly warned them that the Satan was their open enemy so at His address to them, Adam & Eve both asked for His forgiveness and asked for His blessing to them so Allah forgave them but told them that they would only get His blessing when they pass an examination at the world; they (and their descendants) would have the true Belief and the righteous deeds according to that true Belief so that is how they would get their dwelling place JANNAH again; they all would be obedient to Allah and they would remember with determination that IBLIS, the Satan, is their open enemy; so this is how Adam & Eve came to the earth and from that time, the clash of the good & the evil has been taking place in all the history of the Man in which the good (that always is the same at all times and at all places) always came out as the winner and the Satan who presented the evil in many different colors time and again, always lost his challenge to the

mankind; Al-Hamdu Lillah; Allah had told Adam that He would provide His Guidance to the right path to all peoples of the world (through His Messengers and after the last of them i.e. Muhammad PBUH, by the Muslims at the world that have the knowledge of the Quran); the Muslims need to develop TAQWA inside which means that they would fear that nothing from their side leads to the displeasure of Allah and they would hope that Allah would save them from all satanic manners of living; those who accept the true guidance, they would neither fear about anything of the future (that might cause anxiety), nor they would have to grieve upon anything of the past (that might cause depression); they would live at necessities remaining grateful to Allah and so they would never face the lack of necessities even at their lives at the world that may be the lack of foods, the lack of clothing, the lack of clean water to drink and the lack of necessary shelter to live-in; but upon those who reject it totally in all their attitudes, His wrath would certainly fall and their lives at the world would remain deprived of the true satisfaction inside due to their insatiable wants at the world and as they rise from dead, they would rise as blind persons; this would happen because they forgot the commands of Allah in their practice at the world so Allah would be uncaring to them at AKHIRAT; they would remain in the severe and eternal chastisement at the hell-fire; in addition to the true guidance that all persons receive at the world, they do not even learn from history that Allah has destroyed many of such generations who challenged the commands of Allah and these people are even living-in such places where those generations used to live-in; so even the observation to historical facts would provide certain signs for those who are truly endowed with understanding; Al-Hamdu Lillah.

### TA-HA-The Last Ruku

129. And had there not been a word (that had) already gone forth from your Lord and an appointed term then it would surely have been made to cleave (to them).

130. Bear then patiently what they say, and glorify your Lord by the praising of Him before the rising of the sun and before its setting, and during hours of the night do also glorify (Him) and during parts of the day, that you may be well pleased

131. And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendor of this world's life, that We may thereby try them; and the sustenance (given) by your Lord is better and more abiding.

132. And enjoin prayer on your followers, and steadily adhere to it; We do not ask you for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil).

133. And they say: Why does he not bring to us a sign from his Lord? Has not there come to them a clear evidence of what is in the previous books?

134. And had We destroyed them with chastisement before this, they would certainly have said: O our Lord- why didst Thou not send to us an apostle, for then we should have followed Thy AAYAAT before that we met disgrace and shame.

135. Say: Everyone is waiting so you wait too; so you will come to know who the follower is of the even path and who goes aright.

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This last Ruku of the Surah that comprises of seven AAYAAT, tells at its beginning that there is set time for their punishment

upon their extreme disbelief so it would occur at that time only; then it provides briefly the manner for the Muslim person (especially who calls towards the practice of Islam) to live at the world and tells about his good end; then it tells about the unreasonable objections of the disbelievers to the Prophet PBUH briefly and that they would suffer highly at the Day of Judgment; the first AAYAT says, "And had there not been a word (that had) already gone forth from your Lord and an appointed term then it would surely have been made to cleave (to them)"; so their punishment would come at its time at their lives at the world and they have got the chance to accept the fundamentals of Islam before that time to save their selves from that punishment and from the torments of the hell-fire at AKHIRAT; the next AAYAT asks the Prophet PBUH to bear their objections and their negative speech with patience; note that this direction is for all Muslims who intend to practice the Islamic teachings as much as possible in their lives; Al-Hamdu Lillah; the AAYAT guides him (and all Muslims) to read SALAH with care by words, "and glorify your Lord by the praising of Him before the rising of the sun (FAJR) and before its setting (ASR), and during hours of the night (MAGHRIB and ISHA) do also glorify (Him) and during parts (at both directions) of the day (that is ZUHR when the sun has crossed the mid-heaven and CHAASHT up-to some period before the sun comes over-head at the mid-heaven; CHAASHT is also called the SALAH of DHUHAA but it is not obligatory as the other five though it is feasible that the Muslims care for it at Fridays) that you may be well pleased" because reading of SALAH for Allah would surely cause peace inside (see also RA'AD-27 & 28); note that the Quran has mentioned SABR (patience that provides pleasure in living with necessities in the world) and

SALAH (prayers to Allah that provides total attention towards care to AKHIRAT) together at different places (for instance at the nineteenth Ruku of BAQARAH); these both SABR and SALAH that respectively keep away from all base desires and strengthen the attention towards Allah to get His pleasure, are easy to take for those only who do understand well that they have to answer for their belief and their deeds at AKHIRAT (the eternal life ahead of this life at the world); Al-Hamdu Lillah; note also that to achieve the pleasure of Allah is the only aim of life (see Surah ZAARIAAT-56); Al-Hamdu Lillah; AAYAT-131 directs not even to see how much of the assets of the world they have gathered and not even to care what are their achievements in their people that are just the manifest beauty of the life at the world as that all is so, that Allah puts them into utmost trial by them; certainly Allah provides better to those who are truly attentive to Him as whatever they receive from Him at the life at the world, it is more than enough for their sustenance and the success at AKHIRAT certainly is the true success; Al-Hamdu Lillah; the AAYAT reads, "and do not stretch your eyes after that with which We have provided different classes of them, (of) the splendor of this world's life, that We may thereby try them; and the sustenance (given to the virtuous persons at the world's life) by your Lord is better and (that given to them at AKHIRAT is) more abiding"; Al-Hamdu Lillah; the next AAYAT explicitly tells that Allah does not intend that the true Muslims who have chosen to spread His word to all peoples of the world and guide them to the Truth keeping themselves most committed to the practice of Islam, apply their times to earnings for their sustenance and for the sustenance of their dependents; so He assures that He would make such ways that they get their sustenance with most ease and

provide their liabilities with convenience; they need to go on spreading the teachings of Islam sincerely and certainly they (and all those who live upon Islam with highest of commitment) would get the true success at AKHIRAT by the blessing of Allah; the AAYAT reads, "and enjoin prayer on your followers (that actually are your near ones), and steadily adhere to it; We do not ask you (to work more than slight that is extremely needed) for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil by living in total confirmation to Islam)"; Al-Hamdu Lillah; the last three AAYAAT provide the answer to the disbelievers about their demand of such sign that would prove to them that Muhammad PBUH is the Messenger of Allah and these AAYAAT also provide the illustration about their plight at the Day of Judgment if they reject the message of Allah that he is giving to them; these AAYAAT read, "and they say- why does he not bring to us a sign from his Lord?- has not there come to them a clear evidence (in the Holy Book Quran) of what is in the previous books?- and had We destroyed them with chastisement before this (without providing them the true guidance), they would certainly have said (at AKHIRAT)- O our Lord- why didst Thou not send to us an apostle (who would have provided the true guidance), for then we should have followed Thy AAYAAT before that we met disgrace and shame (at this day); say- everyone is waiting so you wait too (for the ultimate result to the challenge that the disbelievers have given to the Prophet PBUH); so you will come to know (not only at AKHIRAT but also at the world) who the follower is of the even path and who goes aright"; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada

*Here our study of TA-HA ends; Al-Hamdu Lillah*

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## Surah ANBIYA

(Consists of 7 Ruku; MK-10)

### ANBIYA-The First Ruku

1. Their reckoning has drawn near to men, and in heedlessness are they turning aside.
2. There comes not to them a new reminder from their Lord but they hear it while they sport,
3. Their hearts trifling; and those who are unjust counsel together in secret: He is nothing but a mortal like yourselves; what- will you then yield to enchantment while you see?
4. He said: My Lord knows what is spoken in the heaven and the earth, and He is the Hearing, the Knowing.
5. Nay--- they say - medleys of dreams; nay- he has forged it; nay- he is a poet; so let him bring to us a sign as the former (prophets) were sent (with).
6. There did not believe before them any town which We destroyed, will they then believe?
7. And We did not send before you any but men to whom We sent revelation, so ask the followers of the reminder if you are not aware.
8. And We did not make them bodies not eating the food, and they were not to abide.



9. Then We made Our promise good to them, so We delivered them and those whom We pleased, and We destroyed the extravagant.

10. Certainly We have revealed to you the Book in which is your good remembrance; what- do you not then understand?

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Surah ANBIYA starts by the statement that "their reckoning has drawn near to men, and in heedlessness are they turning aside"; this reckoning is the day when the world is to end and all men are totally oblivious of its proximity (except for those who truly believe in Islam); note that the arrival of Muhammad PBUH, the last Messenger of Allah, was the first major sign of QIYAMAT (the last day of the world); note also that Surah ANBIYA guides explicitly to the three fundamental teachings of Islam that are TAUHID, RISALAT and AKHIRAT that all of ANBIYA (the Messengers of Allah) have provided to the mankind; it tells clearly that those people who do not take-up the fundamental teachings of Islam in their belief and live on them practically, they are eliminated eventually from the face of earth by the punishment that Allah sends upon them and ultimately, only the impression of the Truth prevails; Al-Hamdu Lillah; there are such disbelievers in men who mock whatever new reminder that comes to them and they hear it only to make fun of it; their hearts do not grab the message that they have received; they council secretly how this would be a Messenger of Allah when he only is human like all men; they used to say that to hear him is to submit to magic that is not done by the persons who think deeply; note that the Satan made this grave mistake to see the manifest about the Man but he did not give any consideration to the inside of the Man; so he took

Adam-AS as much inferior to him and disobeyed Allah, the true Lord; the notable thing is that the Messenger is manifestly a man yet his spirit is most refined as Allah sends WAHI (revelations) to His Messenger that enables him to guide all the mankind; the disbelievers called Muhammad PBUH as one of the human beings but their stance had no substance because the Messengers of Allah had always been men from among the human beings but their mistake was that they took him as human like all men; the Messenger warned such disbelievers that Allah knows whatever is spoken by anyone in the heaven and the earth as He is Most Hearing Who hears everything and Most Knowing Who knows the intentions of the speaker totally well, so they would get the most severe punishment for the wrongs they are speaking about Muhammad PBUH, the last Messenger of Allah; AAYAT-5 relates about their statements about the Quran that there are different types of persons in them who take it as medleys of thoughts or something that Muhammad PBUH has forged by himself or something relating to poetry that he has ably presented as he is a poet; these all statements indicated that they took him as the author to the Quran; MA'AZ-ALLAH (shelter of Allah, I do take); the disbelievers wanted him to present some miracle that matched the miracles that the Messengers of Allah before have brought for the validity of their claim as the disbelievers rejected the Quran as his miracle; Allah answers to their demand about the miracle first and afterwards provides the answers to their other objections; Al-Hamdu Lillah; AAYAT-6 states that "there did not believe before them any town which We destroyed, will they then believe?"- Allah did not send any other miracle at the times of Muhammad PBUH except for the Quran and other amazing things like the trunk of the Dates-Tree (HANNANA) that cried-out

when a special seat other than it was made for the Prophet (PBUH) at MASJID-NABAWI and like water gushing out of his fingers and like the tearing of the Moon apart when he was at MINA etc. are not taken to be his miracles in the strict sense of the word; the miracle for Prophet Muhammad PBUH, the last of Prophets, had to be that which remained a miracle in the coming times too as the sign for the validity of his claim as he was the last of Messengers of Allah to whole of the mankind; the Holy Book Quran fulfills the criteria in total and as no Messenger was to come after Muhammad PBUH, Allah Himself took the responsibility of its protection so from the time of its descent to this time, it is in its pure form inviting to the same true path of life that was presented by all the Messengers since the first man who was also the first of Messengers of Allah i.e. Adam-AS up-to the greatest of men who was also the last of Messengers of Allah i.e. Muhammad PBUH; Al-Hamdu Lillah; even when Allah showed the miracles to the people before these, they did not believe in the fundamental teachings of Islam and these disbelievers too are no exceptions; the answer is clear that if the disbelievers intend to believe then they would believe the message of the Quran as that only is the miracle of Muhammad PBUH and Allah would not provide any other miracle to them; Allah is the true authority Who hears everything and knows everything and He does as He wills; Al-Hamdu Lillah; the last four AAYAAT of the first Ruku address other of their doubts that "and We did not send before you any (of Messengers) but men to whom We sent revelation (and so their difference to other of men was at their inside that was most refined and attached totally to the true guidance), so ask the followers of the reminder (that are the people of the book i.e. Torah - the reminder - as even if they challenge the Muslims in

their belief in Muhammad PBUH, they would not lie about this), if you are not aware (of this that all Messengers of Allah were men among the mankind); and We did not make them (providing them such) bodies not eating the food, and they (also) were not to abide (at the world); then We made Our promise good to them, so We delivered them and those whom We pleased (at the times that calamities hit their peoples by the will of Allah), and We destroyed the extravagant (in their peoples); certainly We have revealed to you the Book (i.e. the Quran) in which is your good remembrance (so that you observe your history that even tells clearly that only the Truth prevails ultimately; the psyche of the man truly is attached to the Truth only which leads to ultimate salvation and it is only by the constant pursuance of the Satan to illusions that someone takes the erroneous belief & wrong deeds to live with the psyche of I- my- me; the righteous manner to live is to live by the commands of Allah as only that certainly, leads to ultimate salvation); what- do you not then understand (the righteous manner to live)?"; so Muhammad PBUH is on the right path and he guides you all by the Quran that is now the only thing that leads towards the Truth that are the fundamental teachings of Islam and all elucidation about them; Al-Hamdu Lillah.

### ANBIYA- The Second Ruku

11. And how many a town which was iniquitous did We demolish, and We raised up after it another people!
12. So when they felt Our punishment, lo! they began to fly
13. Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned.
14. They said: O woe to us! surely we were unjust.

15. And this ceased not to be their cry till We made them cut off, extinct.

16. And We did not create the heaven and the earth and what is between them for sport.

17. Had We wished to make a diversion, We would have made it from before Ourselves: by no means would We do (it).

18. Nay! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes; and woe to you for what you describe;

19. And whoever is in the heavens and the earth is His; and those who are near to Him are not proud to serve Him, nor do they grow weary.

20. They glorify (Him) by night and day; they are never languid.

21. Or have they taken gods from the earth who raise (the dead).

22. If there had been in them any gods except Allah, they would both have certainly been in a state of disorder; therefore, glory be to Allah, the Lord of the dominion, above what they attribute (to Him).

23. He cannot be questioned concerning what He does and they shall be questioned.

24. Or, have they taken gods besides Him? Say: Bring your proof; this is the reminder of those with me and the reminder of those before me. Nay! most of them do not know the truth, so they turn aside.

25. And We did not send before you any apostle but We revealed to him that there is no god but Me, therefore serve Me.

26. And they say: The Beneficent Allah has taken to Himself a son. Glory be to Him. Nay! they are honored servants

27. They do not precede Him in speech and (only) according to His commandment do they act.

28. He knows what is before them and what is behind them, and they do not intercede except for him whom He approves and for fear of Him they tremble.

29. And whoever of them should say: Surely I am a god besides Him, such a one do We recompense with hell; thus do, We recompense the unjust.

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The second Ruku of ANBIYA states explicitly that Allah eliminates all challenges that anyone gives Him and this is most evident by the history of the mankind; if there had been any challenge to Him even from any of angels or any of His creation which had respected Him as the true Lord but then intended to challenge His authority, He would have eliminated all such creation by His punishment and would have put them all at the hell-fire; certainly, He only has all the true authority; Al-Hamdu Lillah; the five AAYAAT at the beginning of the Ruku tell most clearly that Allah destroyed all such towns that were unjust to their own selves by living against the commands of Allah and then He settled another people at their place; they did try to flee from the chastisement that hit them at the last moment yet it was not possible as it had taken them in most sudden manner at such time when they had no expectation of any adverse thing to fall upon them; what is the use of running away from homes that they cared for so much now when they had no care to the guidance of Allah for their living manner; they did realize that it was their doings due to which this calamity has fallen upon them and did confess to their wrongs yet it was too late; once the chastisement falls upon a nation, it does not leave them until they become cut-off as the crops that are cut and becomes extinct as the fire that has been

totally extinguished; Al-Hamdu Lillah; AAYAAT-6 to 9 tell that Allah has not made the heaven and the earth and whatever is between them to play with as that is beyond His Glory but He has made them in accordance to rules & regulations; His law asks to eliminate all wrongs when it is most evident that the wrong people behind it, would not take the true guidance so Allah hits them by the Truth (His teachings that He has provided to men through His Messengers; the righteous principle by which He keeps balance in the whole universe; the law that He has set for all His creation to which it has to comply without any challenge); Al-Hamdu Lillah; so He casts the truth against the falsehood, so that it breaks its head, and it vanishes totally; and woe to all such persons who describe things according to their manner of living; Allah asks all persons to see to their concepts and care about their attitudes; Al-Hamdu Lillah; AAYAAT ahead till the last of the Ruku tell that Allah is the true Lord of all the creation and the goodness is that all persons comply to His commands totally; Al-Hamdu Lillah; among these, AAYAT-19 to AAYAT-24 read, "and whoever is in the heavens and the earth is His; and those who are near to Him (especially angels) are not proud to serve Him, nor do they grow weary; they glorify (Him) by night and day; they are never languid (and they continue glorifying Him); or have they (the disbelievers) taken gods from the earth (from the creation of Allah) who (they take as if they are able to) raise (the dead); if there had been in them any gods except Allah, they would both have certainly been in a state of disorder (as in that case, they would have challenged each other for the absolute authority but that is not so as Allah only has the true authority that is absolute); therefore glory be to Allah, the Lord of the ARSH (the royal Throne that tells that He only is the true Authority), above what they attribute (falsely

to Him); He cannot be questioned concerning what He does and they shall be questioned (so He has set the righteous law for whole of the universe by His will and has kept balance in all His creation and has guided all the creation towards Him; Al-Hamdu Lillah); or, have they taken gods besides Him? Say: Bring your proof; this is the reminder of those with me (i.e. the Quran) and the reminder of those before me (i.e. Torah); (these both guide to believe in Allah, the only Creator of all the creation and He always has all His attributes and He only is the true Lord; so what makes them to take gods besides Him); nay- most of them do not know the Truth (that is the law of Allah on which He has created all persons and even all the universe), so they turn aside"; certainly, He only has all the true authority; Al-Hamdu Lillah; from AAYAT-25 to AAYAT-29 that is the last AAYAT of the Ruku, Allah tells the disbelievers that even those that are very near to Allah and the good people respect them highly (that are His Messengers and His angels), they guided all to accept TAUHID of Allah by the WAHI (revelation) that Allah gave them and they never ever challenged Him; if anyone of them had done it, Allah would have punished him with the hell-fire; thus do, Allah punishes the unjust; these AAYAAT read, "and We did not send before you (O Muhammad PBUH) any apostle but We revealed to him (as to you) that there is no god but Me, therefore serve Me; and they say- the Beneficent Allah has taken to Himself a son (i.e. Jesus Christ-AS and angels); Glory be to Him; nay- they are honored servants; they do not precede Him in speech and (only) according to His commandment do they act (by His will); He knows what is before them and what is behind them (that includes the WAHI that Allah reveals to them and the commandments that Allah gives to them), and they do not intercede (to recommend JANNAH for anyone)



except for him whom He approves and for fear of Him they tremble; and (if suppose) whoever of them should say- surely I am a god besides Him, such a one do We recompense with hell; thus do, We recompense the unjust"; certainly, He only has all the true authority; Al-Hamdu Lillah.

### ANBIYA-The Third Ruku

30. Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?

31. And We have made great mountains in the earth lest it might be convulsed with them, and We have made in it wide ways that they may follow a right direction.

32. And We have made the heaven a guarded canopy and (yet) they turn aside from its signs.

33. And He it is Who created the night and the day and the sun and the moon; all (orbs) travel along swiftly in their celestial spheres.

34. And We did not ordain abiding for any mortal before you. What! Then if you die, will they abide?

35. Every soul must taste of death and We try you by evil and good by way of probation; and to Us you shall be brought back.

36. And when those who disbelieve see you, they do not take you but for one to be scoffed at: Is this he who speaks of your gods? And they are deniers at the mention of the Beneficent Allah.

37. Man is created of haste; now will I show to you My signs, therefore do not ask Me to hasten (them) on.

38. And they say: When will this threat come to pass if you are truthful?

39. Had those who disbelieve but known (of the time) when they shall not be able to ward off the fire from their faces nor from their backs, nor shall they be helped.

40. But certainly, it shall come on them all of a sudden and cause them to become confounded, so they shall not have the power to avert it, nor shall they get respite.

41. And certainly apostles before you were scoffed at, then there befell those of them who scoffed that at which they had scoffed.

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The third Ruku asks disbelievers to observe the set-up in which they live; Allah has created everything for the safety of men in the most beautiful manner so that they may have ample time to take-up the true guidance and live their lives according to it; there was a time when the heavens and the earth were closed up together but Allah opened them and spread their respective volumes as He willed; and the earth was void of water so He provided water to earth from the heaven above and made all living things from water (this seemingly implies that every living thing has water inside its make and they all survive by the consumption of water); the disbelievers need to observe that Allah has made the mountains so that they keep the earth stable so that it does not wobble; and that Allah has provided natural ways to tread for the travelers at earth; and that He has made the heaven as canopy which is secure to protect all persons by His will; and He has created the night and the day and the sun and the moon that travel along swiftly in their celestial spheres and they also have their tasks which secure the human life; Al-Hamdu Lillah; so Allah cared that all persons live with safety to fulfill the tasks they have that is to believe in Allah and live according to His commands

as He only is the true Lord; Al-Hamdu Lillah; He did not see only to their physical safety but cared for their spiritual safety too as He provided His message to the right path to them through His Messengers; however, all His Messengers were among the mankind and none of them was to live-on at the world; AAYAT-34 implies by addressing the Prophet PBUH that even if you die, they also have to die when their time of death comes upon them; AAYAT-35 relates explicitly that "every soul must taste of death and We try you (all) by evil and good by way of probation; and to Us you (all) shall be brought back"; from AAYAT-36 at the Ruku to the last of it, it says, "and when those who disbelieve see you, they do not take you but for one to be scoffed at (as they mockingly say that) is this he who speaks of your gods? And they are deniers (shamelessly) at the mention of the Beneficent Allah (and they doubt that they ever would be punished because) the Man is created of haste; now will I show to you My signs (very soon O disbelievers), therefore do not ask Me to hasten (them) on; (but they present their doubts openly) and they say- when will this threat come to pass if you are truthful?; had those who disbelieve but known (of the time) when they shall not be able to ward off the fire from their faces nor from their backs, nor shall they be helped (that would be at AKHIRAT); but certainly, it (the punishment at the world even) shall come on them all of a sudden and cause them to become confounded, so they shall not have the power to avert it, nor shall they get respite; and certainly apostles before you were scoffed at, then there befell to those of them who scoffed, that (same punishment) at which they had scoffed"; certainly, Allah only has all the true authority; Al-Hamdu Lillah.

*ANBIYA-The Fourth Ruku*

42. Say: Who guards you by night and by day from the Beneficent Allah? Nay, they turn aside at the mention of their Lord.

43. Or, have they gods who can defend them against Us? They shall not be able to assist themselves, nor shall they be defended from Us.

44. Nay, We gave provision to these and their fathers until life was prolonged to them. Do they not then see that We are visiting the land, curtailing it of its sides? Shall they then prevail?

45. Say: I warn you only by revelation; and the deaf do not hear the call whenever they are warned.

46. And if a blast of the chastisement of your Lord were to touch them, they will certainly say: O woe to us! surely we were unjust.

47. And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account.

48. And certainly We gave to Musa and Aaron the FURQAN and light and reminder for those who would guard (against evil).

49. (For) those who fear their Lord in secret and they are fearful of the hour.

50. And this is a blessed Reminder which We have revealed; will you then deny it?

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The Ruku continues relating that those who disbelieved in the message of Allah, He eliminated them from the face of earth and when Allah wills to bring His chastisement upon the disbelievers in the message of Allah that Muhammad PBUH provides to them, they also would not be able to prevent it; those whom the

disbelievers take as their protectors besides Allah, they are totally unable to defend their own selves even at the time of destruction upon the disbelievers and they even would not be helped against Allah at such time by anyone; AAYAT-44 says that "We gave provision to these and their fathers until life was prolonged to them. Do they not then see that We are visiting the land, curtailing it of its sides? Shall they then prevail?"; this tells that sometimes a long period of life passes on the disbelievers but that is not the sign that they are at the right path; the impression of the teachings of Islam do take hold of places ultimately as the wrongs are unable to challenge the Guidance to the right path; so Allah is narrowing the places where they live-on with their wrong concepts and the true guidance is coming at fore; so seeing this clearly that they are unable to save the impression of wrongs at their own places, do they still think that they would impress other places by their wrong concepts; the Truth has always been one against which the wrongs could never stand which the Satan presented in many of colors as they fell one by one and that is the explicit lesson of history; Al-Hamdu Lillah; the next AAYAT asks the Prophet PBUH to tell them in clear terms that he has warned them by WAHI (the revelation i.e. the Quran) and now, as the message of Islam has come at fore, it only would prevail; but these disbelievers have become oblivious to hearing of the Truth and so there remains no right to them to complain when the chastisement from Allah takes hold of them; they are so delicate that if any puff of the chastisement of Allah, the true Lord, were to touch them, they would certainly scream out that surely they were most unjust (and they would cry out for their safety from it); AAYAT-47 tells about the justice of Allah at AKHIRAT, "and We will set up a just balance (that would be able to weigh the deeds and the

sincerity of belief with which they had been done) on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed will We bring it, and sufficient are We to take account"; Al-Hamdu Lillah; the last three AAYAAT present the blessing of Allah that He provided to the mankind, which relate about Torah and the Quran; these AAYAAT read, "and certainly We gave to Musa and Aaron the FURQAN (i.e. Torah that differentiated the right from wrongs) and light (to the true guidance) and reminder (to live by the acceptance that Allah only is the true Lord) for those who would guard (against evil); for those who fear their Lord in secret and they are fearful of the hour; and this (Quran also) is the blessed reminder which We have revealed (and it also is the FURQAN and light to the true guidance); will you then deny it?"; certainly, Allah only has all the true authority; Al-Hamdu Lillah.

### ANBIYA-The Fifth Ruku

51. And certainly We gave to Ibrahim his rectitude before, and We knew him fully well.

52. When he said to his father and his people: What are these images to whose worship you cleave?

53. They said: We found our fathers worshipping them.

54. He said: Certainly you have been, (both) you and your fathers, in manifest error.

55. They said: Have you brought to us the truth, or are you one of the triflers?

56. He said: Nay- your Lord is the Lord of the heavens and the earth, Who brought them into existence, and I am of those who bear witness to this:

57. And, by Allah! I will certainly do something against your idols after you go away, turning back.

58. So he broke them into pieces, except the chief of them that haply they may return to it.

59. They said: Who has done this to our gods? Most surely he is one of the unjust.

60. They said: We heard a youth called Ibrahim speak of them.

61. Said they: Then bring him before the eyes of the people, perhaps they may bear witness.

62. They said: Have you done this to our gods, O Ibrahim?

63. He said: But this, their chief has done it; therefore ask them, if they can speak.

64. Then they turned to themselves and said: Surely you yourselves are the unjust;

65. Then they were made to hang down their heads: Certainly you know that they do not speak.

66. He said: What- do you then serve besides Allah what brings you not any benefit at all, nor does it harm you?

67. Fie on you and on what you serve besides Allah; what- do you not then understand?

68. They said: Burn him and help your gods, if you are going to do (anything).

69. We said: O fire- be comfort and peace to Ibrahim;

70. And they desired a war on him, but We made them the greatest losers.

71. And We delivered him as well as Lot (removing them) to the land which We had blessed for all people.

72. And We gave him Isaac, and YAQUB in addition (as grandson), and We made (them) all good.

73. And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of alms, and Us (alone) did they serve;

74. And (as for) Lot, We gave him wisdom and knowledge, and We delivered him from the town which wrought abominations; surely they were an evil people, transgressors;

75. And We took him into Our mercy; surely he was of the good.

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The fifth Ruku of Surah ANBIYA narrates the event when Abraham-AS broke the idols of the disbelievers in his people into pieces except the big one of them; Surah SAAFFAAT relates about this event that Abraham-AS excused himself from attending their festival by seeing the astrological features (which indicated that he is sick and his people accepted that); they used to leave their place and go away to some specific site for that festival and Abraham had planned to destroy their idols as he stayed behind; I, MSD, would insha-Allah provide the supplementary note on the ruling of astrology after the note on this Ruku; note that Surah ANBIYA guides explicitly to the three fundamental teachings of Islam that are TAUHID, RISALAT and AKHIRAT that all of ANBIYA (the Messengers of Allah) have provided to the mankind; Al-Hamdu Lillah; the Ruku narrates the event that Abraham had accepted the Truth but he saw that his father and the people he was living-in, worshipped idols; he directed them in such manner that they see that it was extreme error to worship them but they were not ready to leave what their forefathers had been worshipping; Abraham told them that not only they but their forefathers were in extreme error but they



did not heed to his direction; he told them that Allah only is the Lord of the heavens and the earth, Who brought them into existence, and he bears witness to this; he also informed them explicitly that he would certainly do something against their idols after they had gone away to their festival; Al-Hamdu Lillah; so he did break them into pieces, except the bigger one among them and he even put the axe on its shoulder so it seemed that it had done all this; when his people returned from the festival, they saw their idols at this condition; as some of them had heard Abraham speaking against them, he was summoned to answer about all this; we have studied in AAYAT-258 at the thirty-fifth Ruku of BAQARAH that the king of Babylon had disputed about Allah, the true Lord, with Abraham-AS at that time; the Babylonian kings were titled as Nimrod then and he was the Nimrod that ruled at that time that is near to 2000 BC; Abraham replied to Nimrod that my RABB Allah gives life and takes life, to which he foolishly replied that this thing is in his authority too and he practically demonstrated his statement that he acquitted one of the heinous criminals while executed by the capital punishment the other one convicted in the lesser crime; when Abraham saw this idiocy, he understood that Nimrod totally lacks the realization of the authority of Allah so he reasoned by telling him that He not only is the RABB (the true Lord) of the human beings but He also is the RABB of all the creation (and nourishes them ahead to betterment in the way He intends); note that Abraham asked him to bring the sun out from the west (and that demand left him dumbfounded) but Abraham did not challenge him by the statement that he should believe that the sun is also the creation of Allah; the Babylonians believed that Allah is the Creator but with Him, they took many others as near to Him and they worshipped their images

by carving them in the idols with such belief that as they worship them, they would bring them near to Allah without any obedience to Him in any of His commands (so there was the most high flaw in their belief in Allah and moreover with that, they did not believe Allah as their RABB); for their obedience, their ruler (Nimrod at that time) presented his own self as the authority to command without the acceptance of any limitation on that authority and his people accepted that untrue stance (this line of belief has remained at the world by the efforts of the Satan that had taken an oath to misguide the human beings in whatever quantity possible for him as we have studied and in fact, even in this current times, we see that people do claim to believe in Allah yet they are not ready to take His word at issues of the life as they do not care that He only is the true Lord); the argument that Abraham presented was that He certainly is the Creator of all the creation and nobody is able to impress Him so He does only whatever He wills and his argument also effectively demanded that the Babylonians must believe in Him as the only true Lord so that they obey only His commands in essence in all issues of life; Al-Hamdu Lillah; when Abraham was asked about the destruction of idols, he replied that this bigger one of them has done it so ask these lesser idols that lie destroyed about this; he intended to guide them that these idols are unable to defend even their own selves so how would they defend you from any trouble; the Ruku narrates from AAYAT-63 to AAYAT-73; "he said- but this, their chief has done it; therefore ask them (the destroyed idols), if they can speak; then they turned to themselves (reflected on this) and said (among themselves)- surely you yourselves are the unjust (by taking these idols as worthy to worship); then they were made to hang down their heads (as they did not have any

answer to that except that they said plainly)-certainly you know that they do not speak; he said- what- do you then serve besides Allah what brings you not any benefit at all, nor does it harm you?- fie on you and on what you serve (that are these idols) besides Allah; what- do you not then understand?; they said- burn him and help your gods (so their idols needed their care), if you are going to do (anything); We said (to the fire)- O fire- be comfort (so it cooled down) and be peace to Ibrahim (so the temperature did not fall so much as to affect him adversely); and they desired (to challenge him by) a war on him (through their conspiracy), but We made them the greatest losers (and Nimrod was so struck by this happening that he did not take any action against him as he left from there); and We delivered him as well as (his nephew) Lot (and his wife Sarah removing them) to the land which We had blessed for all people (i.e. the area in the ancient Syria that enfolds Palestine too); and We gave him Isaac, and YAQUB in addition (as grandson), and We made (them) all good; (the detail of this is) and We made them (they all and many of the descendants of Abraham) Imams (the spiritual guides) who guided (people) by Our command, and We revealed to them the doing of good (by revelation and especially by providing Torah to Moses-AS and Aaron-AS) and the keeping up of prayer and the giving of alms, and Us (alone) did they serve"; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku tell about Lot-AS that Allah gave him wisdom (when He took him as one of His Messengers) and knowledge (to understand the Islamic rulings of issues), and He delivered him from the town which wrought abominations that related to sodomy as they were the most evil people; and Allah took him into His mercy so he was not harmed at all by the calamity that fell upon that place when he

left it with the good believers with him at the advice of angels; Al-Hamdu Lillah.

*Supplementary note about the Islamic ruling for astrology  
(with reference to AAYAAT-88 & 89 of SAFFAAT)*

The ruling about astrology troubles the Muslim person how to take it as differences occur among the learned persons in the Islamic teachings whereas most of them take it as bogus though almost all are unaware about astrology; there are some most notable points to understand its ruling by Islam and presently, we would see them insha-Allah at our study; see also the note at the seventh Ruku of AARAAF that does provide the Islamic ruling for astrology explicitly and our study here would deal with the issue in some detail; Al-Hamdu Lillah; there is a significant Hadith that relate to this issue and our study would note that here at the very beginning; it tells that ---the Prophet PBUH forbade (taking of) the price of dogs (where its transaction is for the purpose of making it pets), remuneration of an adulteress and sweets of the soothsayers (reported at Tirmidhi)---; so this tells that if someone pays some amount to such person who claims to tell the future, the payment and the acceptance of such amount both is wrong; Al-Hamdu Lillah; note here that if the person believes totally that Allah only is the Creator of all the creation and the heavenly bodies influence any person or anything by His will only (to tell about the traits in character without touching the details about it and without providing the future in certain terms) then the basis of his belief is correct; Al-Hamdu Lillah; before proceeding to mention such points for it that would aid insha-Allah to its ruling by Islam, please note some of the most basic things in

astrology (without details) to understand its ruling by Islam better; it is mostly based on three tangible things that are planets (the heavenly bodies of the solar system that includes the sun and the moon too in astrology), houses (which astrology generally gets by dividing the circle into 12 areas around the earth at 30 degrees for each starting by the eastern horizon, counting them from downwards anti-clockwise; six of them below the horizon and the other six above it at any given time) and signs (that are the 12 zodiacal signs that astrology takes into study, each also of 30 degrees that are known in general); as the earth revolves around the sun and the signs are fixed at this circle, so when a person is born, the sign at the eastern horizon is the ascending sign, whatever its degree, and the other of signs follow it anti-clockwise in the fixed sequence, each appearing at the start of each house; so with Sagittarius rising even if it is any of its last degrees, it relates to whole of the first house; then the second house would have Capricorn at its start (i.e. at its cusp), Aquarius would be at the third house, Pisces would be at the fourth house, Aries would be at the fifth house and Taurus would be at the sixth; the other six signs would be above the horizon each at its respective cusp from the seventh house to the twelfth house anti-clockwise; now, the notable thing is that each planet (including the sun and the moon) has its specific meaning in astrology and each house too has its specific meaning; this also is true for signs as they also have their specific meanings in astrology; as planets travel along the zodiacal signs, they fall into different houses with the respective signs that they occupy (as the signs change upon the houses due to the rotation of the earth whereas each sign falls at each house in 24 hours and the planets keep to their respective signs going along with them at different houses; so

astrology sees the place of birth and with that, it needs the time of birth too besides the date of birth); now, astrology denotes that the positions of planets at the birth of a person is significant to him as each planet by its placement at the sign it is in and (especially) at the house it is in, has specific meaning that denotes much about the character of the person; each planet also is related naturally to some sign in the zodiac according to astrology so when it is inside any house, it blends that house to the house where its own sign is placed and this tells further about the person at study; moreover, there are aspects among the planets that mean some specific distances of degrees between any two (or more) of heavenly bodies that connect them to work either in cooperation or either in tussle to each other; these specific distances fall by 30 degrees starting with zero degree for any given planet so any of other planets in the same degree of it (that is at its conjunction) or at the distance of 30, 60, 90, 120, 150 or 180 degrees (this last one is at its opposition) to it, is in aspect to it though these distances do not need to be exact from that given planet as astrology does allow some margin in each of these distances; so this is astrology and though it has its own strange manner to study the behavior of some person by the birth-chart yet it is very near to Psychology where this latter subject relates to study the behavior of some person extensively; with some awareness of these both by the blessing of Allah, I, MSD, rule that in general terms, astrology is very much better among these both at its job; Al-Hamdu Lillah; it is very sad that such tool to study the Man has been designated as mythical and has been shrouded to nominate it into some art of fortune-telling from the ancient times; note that it actually is neither related to myth nor related to fortune-telling but the persons who take it as such in

their practice professionally give the impression for it in that manner so the studious good persons need total avoidance to this false impression; Al-Hamdu Lillah; I, MSD, find better to present my observation about it in few simple points that would assist insha-Allah to get its ruling according to Islam by the blessing of Allah; Al-Hamdu Lillah; all Muslims have this belief in the most firm manner that Allah only is the true authority Who decides for all matters that take place anywhere at the universe at any time and nobody is able to change His will in any manner; keeping to this belief, the first point to note is that by the will of Allah, astrology does tell about the character of the person in study (and I, MSD, have seen this by the birth-charts of many persons in the clearest manner though I had studied it carefully to challenge it with firm intention to see what it has inside it) but it does not tell about the events occurring at future as it relates to tendencies of the Man and does not relate to predictions though there is some detail in this matter that is at the point ahead; Al-Hamdu Lillah; the second point to note is that when some person is adept in astrology and works at the placement of planets at the birth-chart of a person to learn something of high importance to that person to occur ahead (as rules have been made in it to see when the different configurations of planets at the birth-chart are triggered highly) then by the will of Allah, he might deduct with much efforts, some forty possibilities relating to some specific configuration of planets at his birth-chart by intense astrological study; note that the issue here is that if something does occur at the future that seems related to that placement, it might be something that is even beyond the forty possibilities he has deducted by that placement and he would then learn just by little of his observation that even that also was there as one of

possibilities by the same configuration of planets (and there might still be more possibilities by the same configuration as those persons would most certainly agree who really do know astrology and have the courage to mention facts about it in plain terms); Al-Hamdu Lillah; the third point to note is that Islam prohibits to pursue astrology as profession (especially when someone takes it with his intention to predict future) not only because it is unable to tell the future (except something by the will of Allah) but also because it plainly declares the amounts earned in this manner as filth (and that stance has its basis at the authentic Hadith that I, MSD, mentioned at the beginning of this paper); Al-Hamdu Lillah; the fourth point to note is that sometimes a person who is learned in astrology, does get some insight to some future event as the time tells (mostly about his own self) and being learned in astrology, it seems to persons around (and sometimes also to him) that he got it by that study; note that astrology might confirm his insight through the configuration of some specific planets at his birth-chart but by itself, it does not tell events ahead (except for one of forty possibilities or even more) as it is secondary to what he concluded by some psychic ability as often the dreams that have symbols in them relate to the future by the will of Allah and sometimes some feelings tell about something ahead by the will of Allah but then, taking astrology as practical manner to study the Man, it is not concerned with dreams or such psychic feelings; Al-Hamdu Lillah; the fifth point is that when a person becomes adept in astrology, he needs to keep it to personal usage to get awareness of the people around by the will of Allah and further, he would try to better people around by Islam with the knowledge of astrology he has, if he is able to manage that as astrology does not compel anyone to confirm to its configurations; the Islamic



concept of FITHRAT (i.e. the recognition of the Truth inside) does allow him to retaliate by the most beautiful manner to any of its adversities if he does intend sincerely for it and he might disclose some of its features for those who do intend to learn it well but only to that extent to where he sees that they would not use it in negative sense (and he must not disclose anything that he has learnt about future in some manner by the will of Allah which he feels having some worth except disclosing it to the most intelligent persons sincere to Islam as others would relate it to astrology); if a person finds anything that seems adverse to him in his make-up by his birth-chart, he would ask Allah to protect him totally from any of its adversity; this would insha-Allah provide him confidence on the control that Allah has blessed him with rather than fall to the control of the adverse impression if any, that his birth-chart denotes; Al-Hamdu Lillah; the sixth point to note is that it might become FITNAH i.e. extreme trial (if the person takes it as some fortune-telling system) or it might remain as ILM i.e. the matter related to knowledge (if he keeps it as an aid to psychology to understand the tendencies of the people he studies through it by the will of Allah); Al-Hamdu Lillah; the seventh point to note is that astrology relates to the present as it relates to the issues of tendencies of the Man and does not relate to the future; so it is some synchronization of planets to the tendencies that are active at the inside of the Man by the will of Allah; Al-Hamdu Lillah; these are few such points that my observation about astrology asks to give utmost attention for its use; in this manner, insha-Allah it would remain positive to the Man and would not become negative to him; and finally with all said in these points, the last word certainly is that in all issues, Allah knows better; Al-Hamdu Lillah; at the last of this paper, I, MSD,

would insha-Allah provide the TAFSIR to couple of AAYAAT at Surah SAAFFAAT that state the words of Abraham-AS and that are most highly related to understanding of issues of astrology; Al-Hamdu Lillah; they imply that Abraham did have the awareness of astrology and it is interesting to note that IDRIS-AS too, who also was one of the Prophets of Allah two thousands years before him, knew astrology with expertise; AAYAAT-88 & 89 of SAAFFAAT state that "-then did he (i.e. Abraham-AS) cast a glance at the stars; and he said, 'I am indeed sick'"; the comments on these mention that he saw at the stars randomly to give the impression that there is some ruling in astrology which tells him that he would get sick so the disbelievers did not pursue him to come to their festival and left him alone; note that after their departure, he struck their idols with an axe to destruction except for the larger one among them and we have studied about this at the note on the ninth Ruku of Surah AN'AAM; however, taking the matter as stated in the simple manner here at SAAFFAAT without such remarks that he leaned towards any vague gestures, these AAYAAT indicate that applying astrology that he knew, he told about his own self that he is sick; note that he applied the astrological interpretation to himself and kept it to the present (and not the future) without asking for any financial benefits and without disclosing how he got to his conclusion by it; he disclosed the interpretation for the sake of his plan to destroy their idols leaving the larger one to give the impression that it has done it all; he intended to show them how incapable those idols are against their own defense so most certainly, they are more incapable to defend any other from any calamity; certainly, Allah only is the true authority; Al-Hamdu Lillah; note well that the sentence that Abraham spoke is that "INNI-SAQEEM" (i.e. I am indeed sick)

and this is the sentence that relates to noun by the Arabic Grammar and denotes the present; so just these couple of AAYAAT provide an insight into the ruling for astrology by Islam and so this is how I, MSD, find astrology by striving to learn its ruling by the Islamic teachings by the blessing of Allah and most certainly, everything takes place only by the will of Allah; and most certainly, He only knows better; Al-Hamdu Lillah.

### ANBIYA-The Sixth Ruku

76. And Noah, when he cried aforetime, so We answered him, and delivered him and his followers from the great calamity.

77. And We helped him against the people who rejected Our AAYAAT; surely they were an evil people, so We drowned them all.

78. And DAWUD (David) and SULEMAN (Solomon) when they gave judgment concerning the field when the people's sheep pastured therein by night, and We were bearers of witness to their judgment.

79. So We made Solomon to understand it; and to each one We gave wisdom and knowledge; and We made the mountains, and the birds to celebrate Our praise with David; and We were the doers.

80. And We taught him the making of coats of mail for you, that they might protect you in your wars; will you then be grateful?

81. And (We made subservient) to Solomon the wind blowing violent, pursuing its course by his command to the land which We had blessed, and We are knower of all things.

82. And of the rebellious Jinn there were those who dived for him and did other work besides that, and We kept guard over them;

83. And AYUB (Job), when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the most Merciful of the merciful.

84. Therefore We responded to him and took off what harm he had, and We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers.

85. And Ismail and IDRIS and ZUL-KIFL; all were of the patient ones;

86. And We caused them to enter into Our mercy, surely they were of the most good ones.

87. And the one related to the huge fish (Jonah), when he went away in anger, so he thought that We would not hold him (liable to error); so he called out among all darkness: There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.

88. So We responded to him and delivered him from the grief and thus do We deliver the believers.

89. And Zechariah, when he cried to his Lord- O my Lord- leave me not alone; and Thou art the best of inheritors.

90. So We responded to him and gave him YAHYA (John) and made his wife fit for him; surely they used to hasten, one with another in deeds of goodness and to call upon Us, hoping and fearing and they were humble before Us.

91. And she who guarded her chastity, so We breathed into her of Our inspiration and made her and her son a sign for the nations.

92. Surely this Islam is your religion, one religion (only), and I am your Lord, therefore serve Me.

93. And they broke their religion (into sects) between them: to Us shall all come back.

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The Ruku continues telling about the terrible fate of the disbelievers even at the world that Allah punished them most

severely when they scoffed at the Messengers of Allah and those Messengers asked Him to settle the matter; this Ruku provides some detail how the Messengers had showed persistence on the Islamic teachings when they faced extreme challenges and how they had fulfilled their practice humbly with care towards Allah when they had the opportunity for that; it starts by telling about Noah-AS who lived at the world on for more than a thousand years before Abraham & Lot; he tried his best all these years to guide his people to the fundamental teachings of Islam but his nation rejected those teachings except for few persons in them; he ultimately called Allah to save him and the believers with him so Allah saved him and all the believers with him and drowned all the disbelievers of his nation; the Ruku presents the event about David-AS and Solomon-AS that once such a case came in front of them that the goats of some people grazed the crops of some other people; as the value of the loss in crops was nearly equivalent to the value of goats, David decided to provide those to the owners of the crops; Allah had given them both the good authority at land and blessed knowledge for their good decisions but He gave the understanding of the preferable decision in that event to Solomon; he revised the decision (with the permission of his father) that the owners of crops would get the goats with their benefits and the owners of goats would work to restore the crops to its previous good form; as they end the task, they would get their goats back and the owners of crops would take their restored crops from them so the case was decided preferably; Al-Hamdu Lillah; AAYAT-79 states that when David read ZABUR (Psalms) beautifying that with his wonderful voice, the mounts and the birds even sang the praise of Allah with him; Allah has all authority over all His creation and He directed the mounts and

the birds to join DAWUD-AS (i.e. David) in praise of Allah; the next AAYAT tells that Allah taught him making of coats of mail so that all people may have defense against the attack of the weaponry of the enemy at the wars of ancient times; Allah had provided for him the miracle to soften the iron in his hands in such manner that molding it into such coats was possible for him; Al-Hamdu Lillah; and among the miracles that Allah provided to Solomon-AS was that the raging wind obeyed his command by the will of Allah to lead him at places in the land which Allah had blessed i.e. the area in the ancient Syria that enfolds Palestine too; and certainly Allah is the Knower of all things; and there were such rebellious Jinn who dived for him and did other works besides that; that was possible because Allah kept guard over them so they had to obey him or face certain immediate severe punishment for their disobedience as Surah SUAD tells at its AAYAAT-37 & 38; Al-Hamdu Lillah; the Ruku continues narrating the patient and humble attitude of the previous Messengers of Allah that Allah cares for His Messengers in all situations so that this provides Muhammad PBUH, His last Messenger to all, the highest of courage to face troubles that the disbelievers were creating for him; AAYAT-83 & 84 tell about AYUB-AS briefly who also was one of the Prophets of Allah; with that highest of spiritual status, he also was one of the well-off persons at his time and place living with all convenience when some severe affliction of skin fell upon him; he bore it with patience for few years with all attention to Allah but it went on getting worse and it is mentioned that ultimately his wife only would care about him at those trying times as even the persons at his household turned most reluctant to come near to him; so till the time it did not affect his good acts of worship to Allah and did not cause any

division among his near ones, he did bear that severe affliction yet when he came to such grave situation then he called Allah that this affliction has become unbearable to him and He certainly is the Most Merciful; so Allah accepted His plea and cured him of that severe skin-affliction by providing him the blessed water at the floor of his place (that pooled out in reasonable quantity as he hit his foot at it) from which Allah asked him to bathe and to drink (see Surah SUAD-42); He also ended the grudges that were taking place among his family and then He provided him the like of them too in addition to their close affection; this indicates his grand-children that also he saw at his life ahead; the AAYAT tells that this was the specific mercy for him from Allah and the most notable reminder to the worshippers that as they care to worship Him, He certainly would see specifically to their physical and spiritual safety to end their troubles totally; we have studied this at BAQARAH-152 where Allah gives His word explicitly, "so remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me"; Al-Hamdu Lillah; the next AAYAAT mention other Messengers of Allah, "And Ismail and IDRIS and ZUL-KIFL; all were of the patient ones; and We caused them to enter into Our mercy, surely they (all that are mentioned) were of the most good ones"; Ismail-AS was the son of Ibrahim-AS and IDRIS-AS was before Noah-AS; we do not have much knowledge about IDRIS-AS yet it is often mentioned that Allah had provided him most wonderful knowledge of reading the signs that enabled him to know and affect the people around positively (that is something that related to the study of Psychology); however, note that Enoch (the son of Jared) that Genesis has mentioned, is mostly taken by the learned among the Muslims as IDRIS, the Messenger of Allah; Al-Hamdu Lillah; as for ZUL-KIFL, this is

most probably BUDDHA and if he is the person that is mentioned here, he is then one of the messengers of Allah as he is mentioned in them; see also the note on the eleventh Ruku of Surah KAHF; Al-Hamdu Lillah; the next couple of AAYAAT narrate the event related to Jonah-AS which read; "and the one related to the huge fish (Jonah), when he went away in anger, so he thought that We would not hold him (liable to error), so he called out among all darkness- there is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss; so We responded to him and delivered him from the grief and thus do We deliver the believers"; YOUNUS-AS is mentioned by name four times at the Quran that is at NISAA-163, AN'AAM-86, YOUNUS-98 and SAAFFAAT-139; but here he is mentioned as the one who was related to the huge fish (that most probably was one of huge whales and though counted in mammals yet commonly referred to as one of the fish as its shape is like the very giant fish and it also has the sea as its habitat); Al-Hamdu Lillah; the event that relates to Jonah is that Allah had sent him to some people who did take him as a good person yet they were not ready to accept the fundamental Islamic teachings that Jonah was presenting to them; he had an angry nature that he did show at the disbelief of his people (at area of the ancient Nineveh) and eventually he called Allah against them and He accepted his call; note that when Allah decides to punish some people, He then gives the permission to the Messenger there in them to leave the place (as until then his people still have the valid time to accept the Truth) for which he has to wait but before His permission to Jonah, he made the mistake in judgment without any intention to disobey Allah that now when Allah has decided to punish his people, he is allowed to leave the place; so he told his people (upon whom he had his



extreme anger) that they would be destroyed totally and it only is a matter of few days; with that message, he left them in his anger upon them and went away in haste; that mistake proved fatal to him as the Messenger needs to ask clear guidance from Allah about such action that directly relates to the task that He has assigned to him; so it happened that he went on to the coast at some river where in the company of many other persons, he boarded a ship; at the middle of its route, the ship came near to sinking and the people on board thought that some run-away slave had boarded it so he needs to be thrown out; it was then Jonah realized that he has committed a severe mistake and accepted that he has to leave the ship; however, the persons there decided to cast lots with names of everyone and see whose name appears; there the name of Jonah came at fore and he then left the ship; Allah had commanded the whale to take him in as it finds him at waters with care and its belly would be his shelter not his grave; there he had stayed for few hours when by the darkness of night, in the darkness of waters and at the darkness of the whale's belly, he called out to Allah most humbly that -there is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss-; Allah pardoned him on this plea and on His command, the whale threw him out at the vacant coast where he recovered by the shade and fruits of a tree that Allah provided him then; Allah sent him again as His Messenger to his people that were then more than a hundred thousand persons where he preached His message guiding them all again towards the teachings of Islam (see also SAAFFAAT-139 onwards); Al-Hamdu Lillah; the last AAYAAT of the Ruku from AAYAT-89 to AAYAT-93 mentions Zechariah-AS, YAHYA-AS (i.e. his son John), Mary-AS and her most respected son ISA-AS i.e. Jesus Christ; these AAYAAT

read, "and Zechariah, when he cried to his Lord- O my Lord- leave me not alone (and provide me a son); and Thou are the best of inheritors; so We responded to him and gave him YAHYA (John) and made his wife fit for him (as she was unable to conceive); surely they (all) used to hasten, one with another in deeds of goodness (as competition is fair for AKHIRAT but not feasible to show worth at worldly issues) and to call upon Us, hoping and fearing and they were humble before Us; and she who guarded her chastity (i.e. Mary), so We breathed into her of Our inspiration and made her and her son (Jesus Christ) a sign for the nations (that with all challenge against them, they stood firm upon the righteous teachings of Islam); surely this (way of) Islam is your religion, one religion (only which all the Messengers provided to their respective peoples), and I am your Lord, therefore serve (and obey in principles only) Me; and (afterwards these people challenged Islam in different manners so) they broke their religion (into sects) between them (but they all have to answer for all their doings as) to Us shall all come back"; note that the Muslim person must have the hope to get the pleasure of Allah, the true Lord, and he must have the fear that nothing adverse happens by him that asks His displeasure; Al-Hamdu Lillah.

### ANBIYA- The Last Ruku

94. Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We will write (it) down for him.

95. And it is binding on a town which We destroy that they shall not return.

96. Even when Gog and Magog are let loose and they shall break forth from every elevated place.

97. And the true promise shall draw nigh then- the eyes of those who disbelieved shall be fixedly open- O woe to us- surely we were in a state of heedlessness as to this; nay, we were unjust.

98. Surely you and what you worship besides Allah are the firewood of hell; to it you shall come.

99. Had these been gods, they would not have come to it and all shall abide therein.

100. For them therein shall be groaning and therein they shall not hear.

101. Surely (as for) those for whom the good has already gone forth from Us, they shall be kept far off from it;

102. They will not hear its faintest sound, and they shall abide in that which their souls long for.

103. The great fearful event shall not grieve them, and the angels shall meet them: This is your day which you were promised.

104. On the day when We will roll up heaven like the rolling up of the scroll for writings, as We originated the first creation, (so) We shall reproduce it; a promise (binding on Us); surely We will bring it about.

105. And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.

106. Most surely in this is a message to a people who serve

107. And We have not sent you but as mercy to the worlds.

108. Say: It is only revealed to me that your ILAH is Allah only; will you then submit?

109. But if they turn back, say: I have given you warning in fairness and I do not know whether what you are threatened with is near or far;

110. Surely He knows what is spoken openly and He knows what you hide;

111. And I do not know if this may be a trial for you and a provision till a time.

112. He said- O my Lord- judge Thou with all justice; and our Lord is the Beneficent Allah, Whose help is sought against what you ascribe (to Him).

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The last Ruku of ANBIYA sums up the message that the whole Surah has provided; it tells that ultimately the impression of righteousness prevails even at the world and all the wrongs fade away; Al-Hamdu Lillah; as the Day of Judgment has to come so all the righteousness would get the upper hand clearly forever and all wrongs would totally end forever; Al-Hamdu Lillah; the Ruku starts by the statement that whoever shall do good deeds with righteous belief, Allah would care for his efforts at the world and surely He would write all his good deeds for him and He would provide that record at AKHIRAT to him; Al-Hamdu Lillah; note that without the sincere belief in TAUHID and without the true belief in AKHIRAT, the good deeds are of no use there and the persons who do such deeds (especially of social welfare) get their benefits at the world only; note also that TAUHID means to believe that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord (so He only would be obeyed in principles in all issues of life); one of the authentic Ahadith reports that the Prophet PBUH said, "there would be no obedience to any of the creation of Allah where there is evident disobedience to Allah, the Creator of all"; Al-Hamdu Lillah; the next AAYAT tells that there remains no chance for any of those

that Allah had destroyed to ever compensate for their wrongs as once departed from the world, they do not return to it in any manner to compensate; this implies that all those that are alive at this moment of time at the world, this is their only chance to save themselves by the righteous belief and virtuous deeds according to it; the AAYAAT ahead explain that they would only rise when Gog and Magog are released and due to their most huge population, they would come forth from every elevated place (that is located at the Caucasian area where they were restricted for centuries); this is the sign that now the end of the world is near and so with its end, Allah would raise all persons that ever lived at the world so that they all get the result of the life that they had spent at the world; note that the Quran relates together both of these days at places and it might be that the first trumpet for the occurrence of the last day of the world starts-up by the will of Allah, the setting for the second of these days that is the Day of Judgment which would take place by the second trumpet by the will of Allah; Surah NAZI'AAT-6 to 9 mention them as if they both come in sequence one after another as they read that "on the day when the first trumpet resounds; and the second follows it; on that day hearts beat painfully; while eyes are downcast"; so this tells that the time in-between is so very insignificant for the mankind (as they all would be dead between these two of trumpets) that Allah mentions them as if the first one ends and the second begins; however, this thing is most notable that the Day of HASHR equals normally one thousand years of the life at the world; and certainly Allah knows better; Al-Hamdu Lillah; AAYAAT from 97 to 100 read, "and the true promise (of the last day of the world) shall draw nigh then (and as the Day of HASHR takes place)- the eyes of those who disbelieved shall be fixedly

open- O woe to us- surely we were in a state of heedlessness as to this; nay, we were unjust (they would say this as they cared for the worldly status & possessions without any care to this Day as they thought that they have got all safety for that day); surely you and what you worship (i.e. idols) besides Allah are the firewood of hell; to it you shall come; had these been gods (and able to save you), they would not have come to it (so they are unable to save even their own selves) and all shall abide therein; for them therein shall be groaning and therein they shall not hear (anything due to the din of voices)"; the next couple of AAYAAT tell that those persons whom Allah has blessed because of their righteous belief and virtuous deeds, Allah would keep them far off from the hell-fire so they would not even hear its faintest sound though it would be roaring fire; these good persons would live their lives with all pleasures forever at JANNAH that they intend for their lives; note that all such persons who were taken as worthy to worship without their knowledge by wrong persons after they had departed from the world though they were just, righteous and virtuous persons who always remained attentive to Allah only and asked all to worship Allah only, they also would be among the blessed persons at JANNAH at the true life at AKHIRAT; Al-Hamdu Lillah; AAYAT-103 tells that such good persons would not grieve by the sound of the second trumpet as they rise from dead and there the angels would greet them that this is the most pleasant day for them which they were promised and Allah certainly fulfills His promise; Al-Hamdu Lillah; AAYAT-104 states that on that day (the last day of the world), Allah would roll the heaven near to earth as rolling of written documents and He would start its creation again in the same manner as He had started it the first time; that also is His

promise and He certainly fulfills His promise; Al-Hamdu Lillah; the next couple of AAYAAT provide the fact that ultimately the impression of righteousness prevails even at the world and all wrongs fade away; they read, "and certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it; most surely in this is a message to a people who serve"; here the word is ZABUR for the Book which indicates Psalms yet its meaning denotes "the Book" as Torah also implies that it is "the Book of law" and the Quran also means "the Book that is read on"; Al-Hamdu Lillah; so the AAYAT tells that Allah has denoted His will in writing that the virtuous persons who really are attentive to Him, would even inherit the land at the life at the world ultimately while at AKHIRAT, they would receive the pleasant land of JANNAH; this is to strengthen the belief of all Muslims that they shall not despair to see the temporary rise of those who live challenging the commands of Allah as ultimately their impression is destined to elimination; the persons who have the psyche of "I -my -me" and care but little about the welfare of fellow-beings but ask for warfare among them, they would never have strong foundation for their manner of living even at the world; now as many of satanic concepts have come to challenge the Islamic teachings all over the world manifestly, this conflict would finally decide the matter in favor of Islam insha-Allah so only those who really have surrendered to Allah and have taken His commands sincerely at life would have the strong foundation; Al-Hamdu Lillah; AAYAAT from 107 to the last of the Surah relate about the task of the Prophet PBUH and that even his TABLIGH (the provision of Islamic teachings) to all of mankind show that the ultimate say even at the world is of the word of Allah; these AAYAAT read, "And We have not sent you (O Muhammad PBUH)

but as mercy to the worlds; (and that mercy is the teaching) - say that it is only revealed to me that your ILAH (that means whom you would worship) is Allah only (Who only is the true Lord); will you then submit?; but if they turn back, say that I have given you warning in fairness and I do not know whether what you are threatened with (the chastisement that falls upon the disbelievers) is near or far; surely He knows what is spoken openly and He knows what you hide (so He certainly is Aware of all wrongdoings of disbelievers and surely He would punish them severely at the time He will); and I do not know if this may be a trial for you and a provision till a time (to come to Islamic teachings); he said (i.e. he would say as all other of Messengers of Allah had stated when there remained no hope of people around to accept Islam, against them)- O my Lord- judge Thou with all justice; and (O disbelievers) our Lord is the Beneficent Allah, Whose help is sought against what you ascribe (to Him)"; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada

*Here our study of ANBIYA ends; Al-Hamdu Lillah*

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Surah HAJJ  
(Consists of 10 Ruku; MK-12 & H-1)

*HAJJ-The First Ruku*



1. O people- guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing.
2. On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe.
3. And among men there is he who disputes about Allah without knowledge and follows every rebellious Satan;
4. Against him it is written down that whoever takes him for a friend, he shall lead him astray and conduct him to the chastisement of the burning fire.
5. O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage.
6. This is because Allah is the Truth and because He gives life to the dead and because He has power over all things
7. And because the hour is coming, there is no doubt about it; and because Allah shall raise those who are in the graves.
8. And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating book,

9. Turning away haughtily that he may lead (others) astray from the way of Allah; for him is disgrace in this world, and on the day of resurrection We will make him taste the punishment of burning:  
10. This is due to what your two hands have sent before, and because Allah is not in the least unjust to the servants.

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Surah HAJJ begins by relating about the last day of the world i.e. QAYAMAT (and which is often mentioned as the Hour in the Quran); the Day of Judgment also is named as QAYAMAT in the speech of Muslims but at the Quran, it is mentioned as YAUMUL-QAYAMAT with addition of YAUM that means the Day; in this Surah, we find this term for the Day of Judgment at AAYAT-9 & 17 & 69 and Surah ZUMAR besides other Surah, mentions the Day of Judgment as YAUMUL-QAYAMAT at six places that are at AAYAAT-15, 24, 31, 47, 60, 67; Al-Hamdu Lillah; Surah HAJJ tells explicitly that the true success is only for the true believers who lead their lives on the Guidance to the right path with best of efforts in their good deeds and the disbelievers would be put into the most severe punishment as they all would enter the hell-fire at AKHIRAT; the first couple of AAYAAT express the dread of the last day as the nursing women to their suckling infants who would be present then, would become oblivious to them due to the extreme quake on that day and the pregnant women would lay down their burden (fetuses) due to the terror of the day; and most of the people who would be present then, would seem to be drunken though they actually would not be so; but the chastisement of Allah will be so severe that they would seem so; the Surah asks all peoples of the world at the very beginning to have TAQWA to Allah as that is the only thing that has the ability

to save all persons from any of troubles that they might face; note that TAQWA is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope towards Him that He would keep them safe from the Satan at all times and at all places; Al-Hamdu Lillah; AAYAAT-3 & 4 tell the reason for this state of affairs for such persons that they dispute about the authority of Allah and do not care to have any knowledge of the right path; they follow the lead of such persons who present satanic thoughts without any depth of observation; so this attitude would lead them to the hell-fire as it is written for such satanic persons that they surely would misguide whoever befriends them; the next AAYAT addresses all such persons who follow the satanic lead and have doubts on the resurrection from dead at the Judgment Day that they need to observe the physical stages through which the human-being passes; Allah took by His will the pure sand i.e. TURAB (mentioned at AALE-IMRAN-59 which was the pure sand) as the material for the physique of the man (see the note on the third Ruku of Surah HIJR); then Allah set such manner for the creation of the man that he passes stages at the uterus for which the AAYAT says that it settles there in the shape of "a small seed (that) then shapes into a clot, then into a lump of flesh which is complete in make and incomplete (so) that We may make (Our authority) clear to you; and We cause what We please to stay in the wombs (whether that is male or female and with praiseworthy qualities or otherwise) till an appointed time (to develop), then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die (before maturity), and of you is he who is brought

back to the worst part of life (most extreme old age), so that after having knowledge he does not know anything"; this simple knowledge about the stages of birth and the development of man in age, would tell them that Allah would certainly give them life again after death as He has set that also as the stage ahead in the life of the man; certainly He only is the true authority and He does as He wills; Al-Hamdu Lillah; AAYAT-19 at Surah INSHIQAQ says, "you shall most certainly enter from one stage to another" and this also implies that Allah would raise all from the dead; Al-Hamdu Lillah; the Quran has given the example of the earth for the man at places and here the AAYAT points out that the raising of dead at AKHIRAT is like the barren land that supports vegetation after it gets its desired rain; the last part of AAYAT-5 reads, "and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage"; so this is how the dead would rise at the Day of Judgment as Allah wills for it; certainly He only is the true authority and He does as He wills; Al-Hamdu Lillah; AAYAT-6 and 7 present the fact plainly that "this is because Allah is the Truth and because He gives life to the dead (as He wills for it) and because He has power over all things (so He would do it by His authority); and because the hour is coming, there is no doubt about it (as Allah has set all matters in such manner); and because Allah shall (certainly) raise those who are in the graves (as He has explicitly told in most clear terms at the Quran)"; Al-Hamdu Lillah; the last three AAYAAT of the Ruku tell about the argumentative disbelievers who have no intention to believe in the Truth that, "and among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating book (so he does not have any knowledge and has no

intention to search for that); turning away haughtily that he may lead (others) astray from the way of Allah; for him is disgrace in this world (as that is the punishment of those who intend others too to take their misguidance); and on the day of resurrection We will make him taste the punishment of burning (at the hell-fire); this (consequence) is due to what your two hands have sent before (i.e. due to your utmost wrongs), and because Allah is not in the least unjust to the servants (so He always cares about them and puts His wrath upon someone only when he fully relates himself to the disbelief of commands of Allah)"; note that AAYAT-3 tells about such argumentative disbelievers who still might hear to reason and so AAYAAT ahead asks all persons including them to care for the plain facts around; however, the Ruku provides no argument to those argumentative disbelievers among them that are mentioned at AAYAT-8 as they would not hear to any reason if they are unable to see the plain facts around to make themselves better; AAYAT-9 tells them plainly the final outcome of their wrongs; certainly Allah only is the true authority and He does as He wills; Al-Hamdu Lillah.

### HAIJ-The Second Ruku

11. And among men is he who serves Allah (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflict him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss.

12. He calls besides Allah upon that which does not harm him and that which does not profit him; that is the great straying.

13. He calls upon him whose harm is nearer than his profit; evil certainly is the guardian and evil certainly is the associate.

14. Surely Allah will cause those who believe and do good deeds to enter gardens beneath which rivers flow; surely Allah does what He pleases.

15. Whoever thinks that Allah will not assist him in this life and the hereafter, let him stretch a rope to the heaven, then let him cut off, then let him see if his struggle will take away that at which he is enraged.

16. And thus have We revealed it, being clear arguments, and because Allah guides whom He intends.

17. Surely those who believe and those who are Jews and the Sabians and the Christians and the Magians and those who associate (others with Allah) -- surely Allah will decide between them on the day of resurrection; surely Allah is Witness over all things.

18. Do you not see that Allah is He, Whom obeys whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none who can make him honorable; surely Allah does what He pleases.

19. These are two adversaries who dispute about their Lord; then (as to) those who disbelieve, for them are cut out garments of fire, boiling water shall be poured over their heads.

20. With it shall be melted what is in their bellies and (their) skins as well.

21. And for them are whips of iron.

22. Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning.

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The Ruku tells about such persons who claim to worship Allah only yet their belief is shaky as they are happy with it when they get the worldly benefits by its disclosure; however, if they find any trouble falling upon them that threatens their worldly status and assets due to their claim to belief, they leave the manifest commands of Allah to avoid any troubles to them; the outcome to such attitude would be that not only would they lose their status at the world but they would also see most extreme loss at AKHIRAT which certainly is the true life; we have studied at AAYAAT-19 & 20 at the second Ruku of Surah BAQARAH the example of hypocrites who accepted some of Islamic Commands and rejected the other of them as if they are stranded in the heavy rain; that example applies on these persons too that are mentioned here; that example tells that the Quran comes as the rain-water from above to them but with all the blessing, it also gives the commands that are trying for Muslims to apply and put an end to FASAD as with the rain, there is display of darkness, thunder and flash; the hypocrites avoid to acknowledge the extreme voice of thunder (the commands to Muslims that ask to give their time to SALAH, to spend much in the way of Allah and even to put their selves into difficult and sometimes dangerous situations for the defense of the Islamic Commands); they walk ahead at the flash of lightning (times where they find the opportunity to get the worldly benefits for them remaining to Islam) but then as the darkness comes upon them (their love of the worldly life and their involvement therein that needs sacrifice to become steadfast upon Islam), they become still (inactive practically); so they are the extreme losers at AKHIRAT; AAYAT-

12 & 13 ahead tell that these persons think that the creation of Allah is able to assist them in their trouble and so they call them in their trouble without any care to ask assistance from Allah, the true Lord; those whom they call, would only cause extreme harm to them (i.e. at AKHIRAT) and their benefit by such call is none; those whom they call to their assistance in their worldly troubles are certainly worse to take as guardians and certainly worse even to take as associates as they lead to their extreme loss at AKHIRAT; certainly Allah only is the true authority; Al-Hamdu Lillah; AAYAT-14 in contrast tells about those persons who are true believers and do good deeds according to that true belief that Allah would enter them in JANNAAT beneath which flow the beautiful streams; Allah wills to bring His judgment to all persons of the world according to their belief and deeds and He does whatever He intends as no one is able to stop Him; Al-Hamdu Lillah; AAYAAT ahead tell explicitly that it is Allah only Who helps in troubles and the person who thinks that any of the creation of Allah is able to assist him in trouble without the will of Allah, he has taken such concept that is against the Quran; he is unable to change the commands of Allah and as the consequence of his wrong notions, he would lose all safety from Allah and would become rightful to receive His wrath at both the world and at AKHIRAT; AAYAAT-15 & 16 read, "whoever thinks that Allah will not assist him in this life and the hereafter (as he thinks that any of His creation also has the capability to do so without any care to Him), let him stretch a rope to the heaven, then let him cut off (that rope i.e. his trust on Allah by the belief in the Quran), then let him see if his struggle will take away that at which he is enraged (that Allah only is the true authority); and thus have We revealed it (i.e. in the Quran), being clear arguments (to



TAUHID), and because Allah guides whom He intends"; Al-Hamdu Lillah; AAYAT ahead tells that Allah would decide in most clear terms at the Day of Judgment about all persons that had different manners of living at the world; all would see the respective consequences of the manner of their living at the world at the Day of Judgment; He would decide between those who believe (the true Muslims) and those who are Jews and the Sabians (who are mentioned as such ancient persons who respected Ibrahim-AS and even took his guidance initially but then they added most erroneous concept in that guidance that they would take in their belief whatever they understand by their-selves as virtuous from anywhere and would follow that) and the Christians and the Magians (who worship fire) and who associate (others with Allah); Allah certainly is Witness over all things so He knows truly well how to decide about the belief of all persons of the world that lived at it at any time and at any place; Al-Hamdu Lillah; the next AAYAT tells that all the creation of Allah worships Allah only and takes Him as their true Lord to obey; and there are persons among the mankind (and the Jinn) in most huge number who believe truly in TAUHID (i.e. Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (i.e. Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (i.e. Allah would judge all peoples of the world at the Day of Judgment); Al-Hamdu Lillah; however, there are such persons among the mankind (and the Jinn) too who disbelieve and have made themselves rightful to extreme punishment; they intend respect among people for whatever they do but they would get disrespect at the life at the world and at AKHIRAT, they

would get the most extreme punishment; that is the will of Allah and He does as He wills; Al-Hamdu Lillah; the AAYAT points out that there are two factions at Makkah who dispute about Allah, the true Lord; so those who do not believe that they would obey only His commands in principle in practice, they would receive extreme severe punishment at AKHIRAT; the last four AAYAAT of the Ruku read, "these are two adversaries who dispute about their Lord; then (as to) those who disbelieve, for them are cut out garments of fire, boiling water shall be poured over their heads; with it shall be melted what is in their bellies and (their) skins as well; and for them are whips of iron; whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning"; therefore, the life at the world is the time to take heed to the Islamic fundamental teachings and practice the commands of Allah with all fervor; certainly, He only is the true authority; Al-Hamdu Lillah.

### HAJJ-The Third Ruku

23. Surely Allah will make those who believe and do good deeds enter gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk.

24. And they are guided to the goodly word and they are guided into the path of the Praised One.

25. Surely (as for) those who disbelieve, and hinder (men) from Allah's way and from the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor, and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement.

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The third Ruku of HAJJ tells about the beautiful result that the true believers who had done good deeds during their lives at the world, would receive at AKHIRAT; they would get JANNAAT that are the most beautiful gardens where they would reside with most soothing beautiful silky clothes on and they would get gold and pearls too to wear; note that at the world, these things are prohibited for men to wear yet at those beautiful gardens, Allah would provide them these things with purity as His blessing to them; Al-Hamdu Lillah; so for the disbelievers who do not take Allah as the true Lord to obey in all issues of life, there is extreme physical torment as we read at the last of the previous Ruku and for the true believers in Allah, the true Lord, there are such blessings of Allah that are physically most soothing and even most pleasing to the eyes; Al-Hamdu Lillah; these true believers were guided to see, hear, speak and so believe truly the goodly word that truly was represented in all their good deeds that guided them to remain firm on the right path of Allah and receive this beautiful result from Him, the truly Praised One; note that this goodly word is the first AAYAT of the Quran that is "Al-Hamdu Lillah RABBEL-AALAMIN" which means that "all the praise belongs to Allah, the true Lord of all the worlds"; so Allah is His name and that denotes Him as the only Creator of all the heavens and all the earth and all that is between them (so all other than Him has been created by Him); and He always has all His attributes never losing them; and He only is the true Lord of all the worlds which means that He nurtures all His creation so Allah has not left His creation just after creating them but He nurtures them to heights; this first AAYAT of the Quran nullifies all

SHERK and all KUFR (disbelief); may Allah save all Muslims from this gravest of sins that is named SHERK and that certainly leads to the hell-fire if the person involved in it does not ask for (and receive) forgiveness from Allah and His mercy at his life at the world; Al-Hamdu Lillah; the last AAYAT of the Ruku tells that the disbelievers who hinder men from practicing the commands of Allah to remain firm at the path of Allah and also hinder them from getting to such physical signs of Allah that provide ease to Muslims to worshipping Him in which KA'BAH (at MASJIDUL-HARAM) is the most significant place, which the dwellers around and those who come from far-away places are equally liable to visit, Allah would punish them most severely as they intend most unjustly to make the practice of the teachings of Islam extremely difficult; they need to reflect on their attitude and come to Islam as that only is the right path of Allah that would lead them to all peace at the life at the world and to all peace at the life at AKHIRAT which is the true life ahead; Al-Hamdu Lillah.

#### HAJJ-The Fourth Ruku

26. And when We assigned to Ibrahim the place of the House, saying: Do not associate with Me aught, and purify My House for those who make the circuit and stand to pray and bow and prostrate themselves.

27. And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path,

28. That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy.

29. Then let them accomplish their needful acts of shaving and cleansing, and let them fulfill their vows and let them go round the Ancient House.

30. That (shall be so); and whoever respects the sacred ordinances of Allah, it is better for him with his Lord; and the cattle are made lawful for you, except that which is recited to you, therefore avoid the uncleanness of the idols and avoid false words,

31. Being upright for Allah, not associating aught with Him and whoever associates (others) with Allah, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far-distant place.

32. That (shall be so); and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.

33. You have advantages in them till fixed time then their place of sacrifice is the Ancient House.

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The Ruku starts by the statement that Allah indicated the place for the building of KA'BAH to Ibrahim-AS (as the signs to it were lost) and told him not to associate with Allah aught - (this command is actually to guide all persons to believe truly in TAUHID as Ibrahim was one of the Prophets of Allah and the Quran has explicitly told about him at places that he was not one of the polytheists; see BAQARAH-135) - and He told him to purify His house i.e. KA'BAH for those who make the circuit around it so that nothing adverse to the Islamic teachings takes place there and the persons who come to it would stand to pray and bow and prostrate themselves in worship of Allah; Al-Hamdu Lillah; Allah commanded Ibrahim-AS to announce for HAJJ with

all fervor and this call would reach the peoples of the world with period in time; they will come to you on foot and on every lean camel as they would become skinny due to the distance they would cover to come to KA'BAH, coming from every remote path; AAYAAT ahead tell about some of the rites that the believer has to perform at HAJJ; they read, "that they may witness (highest of spiritual) advantages for them (due to the highest of blessing of that holy place) and mention the name of Allah during stated days (the specific days at the holy month of ZIL-HAJJ) over what He has given them of the cattle quadrupeds (to sacrifice at this occasion), then eat of them (if they intend) and (better is to) feed the distressed one, the needy; then let them accomplish their needful acts of shaving and cleansing (included in rituals of HAJJ), and let them fulfill their vows and let them go round the Ancient House (that is necessary so it also is included in its rituals); that (shall be so); and whoever respects the sacred ordinances of Allah, it is better for him with his Lord; and the cattle are made lawful for you, except that which is recited to you (at the first Ruku of Surah MA'EDAH), therefore avoid the uncleanness of the idols (keeping away from SHERK) and avoid false words (that the evil persons say at sacrifices they make, to respect the idols that they worship)"; note that the holy rituals of HAJJ commence from the 8th of ZIL-HAJJAH for five days ahead when the first step that HAJI (the person performing HAJJ) makes is the intention for HAJJ taking IHRAM that is special apparel for the performance of HAJJ that symbolizes him as the man at HAJJ though this is not to be taken-up by women who wear ordinary decent clothes and leaves towards MINA reading ZUHR there and staying up-to FAJR of 9th there preferably; then the second step is that after reading FAJR at

9th he moves towards ARAFAH reading the ZUHR and ASR there; then the third step is that after MAGHRIB when the night of 10th starts - (note that in the lunar calendar the night comes first), he moves towards MUZDALIFAH reading both MAGHRIB and ISHA there together whenever he reaches there and also FAJR of the 10th; then the fourth step is that he moves back towards MINA from MUZDALIFAH after FAJR before the sunrise at the 10th and reaching at JAMRATUL-AQABAH (the huge wall with a chest-high boundary around representing the big Satan) at MINA, he throws seven pebbles on it after the sunrise; then the fifth step is that he sacrifices a goat or a sheep; then the sixth step is that he shaves-off the hair at his head and after this all he changes the IHRAM coming to ordinary clothes but the HAJJ is not yet over; note about JAMRAAT at MINA that there are three JAMRAAT in total here but on the 10th of ZIL-HAJJAH, only this huge one of walls is hit leaving the other two that also are represented by walls; they incidentally come before the huge wall when the HAJI comes towards it from the side of MUZDALIFAH and they are just a little far at the same site from each other that is a 2-minutes walking distance or so from one to other; the seventh step for the HAJI to take is to make TAWAF of KA'BAH (named as ZIYARAT) that means to make circuit around the KA'BAH for seven times starting from HAJR-ASWAD (the black stone at KA'BAH); each round would complete at HAJR-ASWAD and so at the end of these rounds the HAJI would be at HAJR-ASWAD for the eighth time; now after that, the eighth step is to make SA'I for seven times that is to walk from the nearby places of SAFA to MARWA and back from MARWA to SAFA; each walk would be counted whether it is from SAFA or from MARWA; as the walk has to start from SAFA, the

seventh of walks that is final would end at MARWA; after SA'I, the HAJI has to offer two-RAKA'AH of SALAH anywhere at the Mosque and then has to drink some ZAM-ZAM water if he intends, for which innumerable outlets are provided at that place; note that TAWAF-ZIYARAH (the circuit for ZIYARAT of KA'BAH with SA'I is performed at any time, day or night, up-to the sunset of the 12th but it is much better to perform it as early as possible after the HALQ that is the shaving-off of the hair at the 10th; the ninth step for the HAJI is to hit seven pebbles to each JAMRAT, this time all three of them, at MINA on the 11th after ZAWAAL and this process is to be repeated on the 12th after ZAWAAL and that does make the man a HAJI yet there is a final touch still remaining so the tenth and the final step that the HAJI would take for HAJJ is to perform TAWAF of KA'BAH when he leaves Makkah that is named as TAWAF-WIDA, the farewell circuit; and this finally concludes the holy rituals of HAJJ and the man going through all these holy rituals with all care towards Allah finally becomes HAJI; Al-Hamdu Lillah; AAYAT-31 tells that the true Muslims would always avoid the biggest of sins that is SHERK as this most heinous sin makes the person totally void of any help as the true help is from Allah and any of his creation would help the person only if He wills for it; his SHERK makes him so helpless as if he has fallen from the heaven where the wild hunting birds prey upon him (i.e. his situation is extremely vulnerable to humiliation by those wrong persons around who degrade him due to their own sense of brutality and haughtiness) or the wind throws him away from getting any of benefits from any of men around (that is the good persons keep away from him after seeing that it is no use calling him towards the right path, due to his wrongs and he ultimately comes to



dejected state in which he dies); certainly, Allah only is the true authority; Al-Hamdu Lillah; the last couple of AAYAAT of the Ruku state the significance of the rituals of HAJJ especially the sacrifice of the cattle that would be provided only for Allah; Al-Hamdu Lillah; these AAYAAT read, "that (shall be so); and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts; you have advantages in them (i.e. the animals of sacrifice on which you may ride or drink the milk they provide) till fixed time then their place of sacrifice is the Ancient House (i.e. KA'BAH and its adjacent area)"; note that it is allowed for the person who sacrifices an animal to eat from it yet it is better to feed the needy from it all; Al-Hamdu Lillah.

### HAJJ-The Fifth Ruku

34. And to every nation We appointed acts of devotion that they may mention the name of Allah on what He has given them of the cattle quadrupeds; so your god is One God, therefore to Him should you submit, and give good news to the humble,

35. (To) those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer, and spend (benevolently) out of what We have given them.

36. And (as for) the camels, We have made them of the signs to remaining attentive to Allah for you; for you therein is much good; therefore mention the name of Allah on them as they stand in a row, then when they fall down eat of them and feed the poor man who is contented and the beggar; thus have We made them subservient to you, that you may be grateful.

37. There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part; thus has He made them subservient to you, that you may mention Allah with gratitude because He has guided you aright; and give good news to those who do good (to others).

38. Surely Allah will defend those who believe; surely Allah does not love anyone who is unfaithful, ungrateful.

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The Ruku starts by the statement that Allah has appointed acts of devotion (especially the sacrifice of animals to achieve the pleasure of Allah) upon the Jews and especially upon the Muslims that they may mention the name of Allah on what He has given them of the cattle quadrupeds; He only is the true Lord to Whom all persons should submit, and O Prophet PBUH - give good news to the humble true believers in Allah that they would certainly receive JANNAAT; note that the true believers develop their attitudes in such manner which denotes that they realize that Allah only is the greatest and the Most High and they are His creation only, as the AAYAT-9 of RA'AD says, "Allah is the Knower of the unseen and the seen, the Great, the Most High"; so they have the necessary patience in them to guide all persons to the virtuous teachings of Islam unless the disbelievers provoke them to anger by challenging Islam most indecently in their presence in some gathering; Al-Hamdu Lillah; these true believers are those whose hearts tremble when Allah is mentioned as they fear the displeasure of Allah upon any of their actions and they always take His protection from Satan; and these true believers are those who are SABIRIN (patient) when some affliction falls upon them who keep up SALAH, and who spend most benevolently

out of what Allah has provided to them; note that SABR also means besides patiently bearing troubles with all trust in Allah, to stop from all wrongs and at its height, it also means to discard the interest towards the worldly possessions except for what is necessary to take for subsistence so as not to fall into sins; these both SABR and SALAH respectively keep away from all base desires and strengthen the attention towards Allah to get His pleasure and with these, spending benevolently from whatever Allah has provided, keeps firm on this attitude of remaining attentive to Allah; this attitude is most easy for only those who understand totally well that they have to answer for their belief and all their deeds at AKHIRAT; Al-Hamdu Lillah; the last three AAYAAT of the Ruku read, "and (as for) camels (that also might be sacrificed at HAJJ), We have made them of the signs to remaining attentive to Allah for you; for you therein is much good; therefore mention the name of Allah on them (which is necessary at the slaughter of any animal) as they stand in a row (for their slaughter - because camels are slaughtered as they stand), then when they fall down (by the wound at their necks), eat of them and feed the poor man who is contented (and does not ask you for anything) and the beggar (who does ask you for something); thus have We made them (camels and other of cattle) subservient to you, that you may be grateful; there does not reach Allah their flesh nor their blood (so all persons have to care to remain most attentive to Allah rather than become show-off by spending huge amounts of money to buy the animal of sacrifice), but to Him is acceptable the guarding (against evil) on your part (so He cares for your sacrifice that you make by the sincere belief on Allah to get His pleasure and so He provides you His protection from all evil); thus has He made them (i.e. all of cattle) subservient to you,

that you may mention Allah with gratitude because He has guided you aright (when you did show your worth for it by His blessing); and give good news to those who do good (to others); surely Allah will defend those who believe (by providing His protection to them from all evil; this also told the Muslims at that time that things would turn in their favor from now on due to the protection of Allah for them); surely Allah does not love anyone who is unfaithful, ungrateful (so such persons would not get His protection and they would live with humiliation at the world and with most severe punishment at AKHIRAT, the true life ahead)"; most certainly, the will of Allah only reigns upon all His creation and most certainly, He only is the true authority; Al-Hamdu Lillah.

### HAJJ-The Sixth Ruku

39. Permission (to fight by attack) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;

40. Those persons who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.

41. Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and the end of all affairs is by the will of Allah.

42. And if they reject you, then already before you did the people of Noah and AAD and THAMUD reject (prophets).

43. And the people of Ibrahim and the people of Lot,  
44. As well as those of MADYAN; and Musa (too) was rejected;  
but I gave respite to the disbelievers, then did I overtake them,  
so how (severe) was My disapproval.  
45. So how many a town did We destroy while it was unjust, so it  
was fallen down upon its roofs, and (how many a) deserted well and  
palace raised high.  
46. Have they not travelled in the land so that they should have  
hearts with which to understand, or ears with which to hear? For  
surely it is not the eyes that are blind, but blind are the hearts  
which are in the breasts.  
47. And they ask you to hasten on the punishment, and Allah will  
by no means fail in His promise, and surely a day with your Lord is  
as a thousand years by your count.  
48. And how many a town to which I gave respite while it was  
unjust, then I overtook it, and to Me is the return.

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The first AAYAT of the Ruku permits QITAL against the disbelievers and this was the first AAYAT that permitted this manner of JEHAD explicitly just as the HIJRAT took place; it states clearly that the believers have been challenged most unjustly to this time but now they would retaliate to injustice by war against the disbelievers if necessary; AAYAT-40 states that they have been expelled from their homes just because they say that our true Lord is only Allah and we must obey Him only in all whatever we do; it also states that Allah repels some people by others otherwise there would have been pulled down cloisters and churches and synagogues and mosques in which the name of Allah is much remembered; note that all these four places were

established initially for the praise of Allah, the true Lord, but with time many such things crept in them except for mosques, that they did not remain to their true purpose; may Allah save all Muslims from all extreme wrongs; Al-Hamdu Lillah; Allah assures the true believers that He will help him who helps His cause i.e. works to establish and spread the fundamental teachings of Islam as Allah has told at the last AAYAT of Surah ANKABUT too, "and (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good"; most surely Allah is Most Strong and Truly Mighty so nothing takes place that is against His will; Al-Hamdu Lillah; the next AAYAAT tell how the true believers would help Islam, the word of Allah, and how Allah had helped the true believers when he had saved them from the extreme punishment that He had sent upon the disbelievers; Allah provides the message in clear terms that He certainly would keep the true believers on His right path and He would save all the true believers even now if they remain sincere to Him; so AAYAT-41 states the liability of true believers that, "those who, should We establish them in the land, will keep up prayer (SALAH) and pay the poor-rate (ZAKAH & SADAQAH) and enjoin good and forbid evil (avoiding all wrongs themselves too as that is the demand of SABR); and the end of all affairs is by the will of Allah"; Al-Hamdu Lillah; from AAYAT-42 to AAYAT-48 (the last AAYAT of the Ruku), it tells about how the disbelievers rejected the Messengers of Allah and how Allah destroyed those disbelievers; we have studied the events related to Messengers of Allah at many of the previous Surah and we have seen that Allah saved all His Messengers-AS and those persons who believed in them so this was to console the Prophet PBUH that those who reject him as the Messenger of Allah, He would

destroy them in the same way and He would save him and all true believers from the injustice they had been facing for some period as He certainly would provide His help to the Prophet PBUH; these AAYAAT read, "and if they reject you (O Prophet PBUH), then already before you did the people of Noah and AAD and THAMUD reject (Prophets); and the people of Ibrahim and the people of Lot, as well as those of MADYAN; and Musa (too) was rejected; but I gave respite to the disbelievers, then did I overtake them, so how (severe) was My disapproval; so how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace raised high; have they not travelled in the land (to observe what happened to those who rejected the message of Allah) so that they should have hearts with which to understand, or ears with which to hear (or eyes with which to see)? For surely it is not (the ears that lose hearing or) the eyes that are blind, but blind are the hearts which are in the breasts (so the hearing is useless if it does not guide to the right path and the seeing is useless if it does not guide to it so even with these beautiful tools available to accepting the Truth, if they do not lead hearts inside to it and they disbelieve it then such hearts are blind by the standard of the true judgment at AKHIRAT); and they ask you to hasten on the punishment, and Allah will by no means fail in His promise (but He appoints specific time to put His wrath on the disbelieving people), and surely a day with your Lord is as a thousand years by your count (so He knows how much time to allow every people to examine the status of their belief and deeds to judge at the Day of Judgment which also is of one thousand years by your count); and how many a town to which I gave respite while it was unjust, then I overtook it, and to

Me is the return (of all persons ultimately that ever lived at the world)"; Al-Hamdu Lillah.

*Supplementary note on AAYAT-39 of HAJJ*

Although the term JEHAD is generally used to denote the armed fight against the enemy of Islam yet that is just an aspect to it; note that JEHAD has three aspects that are MUJAHIDA, TABLIGH and QITAL; in all its aspects, it relates to striving hard of Muslims by the Quran in the best manner possible against all wrongs to gain the pleasure of Allah; Al-Hamdu Lillah; note also that when the terms are used in capital letters, it is either to emphasize their meanings or either because of their significance and sometimes it is for other reasons as to accommodate them into some other language and in any case, it is better not to take them as adverse to the beauty of the expression; we all would study JEHAD here in simple manner in its total context insha-Allah so that undue misconceptions end about it; I, MSD, would mention here that the study of the booklet "JIHAD BIL-Quran" (i.e. JEHAD by the Quran) that was written from a speech of respectable Dr. ISRAR AHMED, provides beautiful insight into this matter in essence; note that JEHAD actually starts at the individual level where JEHAD has the aspect of MUJAHIDA; this means to fight such desires inside at the individual level that ask the person to challenge Islam in his practice; there is provocation to wrongs inside due to satanic temptations but he resists all such temptations by his total attention towards Allah; this resistance with care to Islam relates to SABR (i.e. keeping to Islam with total patience at adverse situations) and as such, it relates most highly to MUJAHIDA; he is at JEHAD at the individual level as he



practices SABR and as he asks Allah for safety from all wrongs; his MUJAHIDA does manifest beautifully at such times where the sinful persons ask him to leave care to virtues and to come towards wrongs too to enjoy by them; MUJAHIDA leads the good Muslim person to become able to guide all persons towards Islam by the blessing of Allah; note that MUJAHIDA is obligatory upon each and every good Muslim (as it means for him to obey the commands of Allah in the individual capacity) though the good Muslims would fulfill the liability of TABLIGH and QITAL with high caliber if there are huge quantity among them for each of these both; Al-Hamdu Lillah; if there are many of such Muslim persons who adhere to MUJAHIDA at some specific place together by keeping themselves away from wrongs and then they call towards Islam, Allah provides them ample peace and gives them TOFIQ to become even better; the second aspect of JEHAD is TABLIGH which means to provide the teachings of Islam to all peoples of the world by taking start from the persons around; TABLIGH asks to spread the message of Allah as much as possible to all persons with care to their inclinations, with good understanding of Islam without any intention to gain any of benefits at the world and so it relates to SHUKR (i.e. keeping to Islam by gratitude to Allah on TOFIQ of getting the true guidance); see also AAYAT-125 at Surah NAHL; Al-Hamdu Lillah; the Muslims take this aspect of JEHAD too to gain the pleasure of Allah at the world and at AKHIRAT and its significance is that after Prophet Muhammad PBUH, the last Messenger of Allah, this is the crucial liability that asks attention of all Muslims and there needs to remain a huge number in them at all times and at all places to fulfill this liability in the best manner possible; Al-Hamdu Lillah; the third aspect of JEHAD is QITAL and that is

the armed combat that the good Muslims fight against the enemy of Islam; it might be as defense from the enemy that attacks them to bring them to their ways (and this aspect of JEHAD includes assistance in all worthy ways to brother Muslims at necessity who already are engaged in QITAL against the enemy) and it might be some necessary watching carefully to its activity (and this in itself is one of worthy manners of QITAL for the good Muslims) and as the last resort, it might be to fight it forcefully by attack over it if the good Muslims find it the best manner to stop them to create mischief (FITNAH) at the Islamic manner of living for the good Muslims; note that all good Muslims would take care that if it occurs as an attack upon the enemy, the conditions allow the Muslim warriors to challenge the enemy of Islam; note also that the good Muslims would go for QITAL most committedly at their defense with whatever arms they have with them when the enemy attacks them as care to their safety is most necessary for them and even if they are weaker in weaponry than the enemy, Allah would help them in this situation so that they answer to the challenge of the enemy most worthily; as for watching carefully the activity of the enemy, the good Muslims would engage themselves in that at all times except where there remains no necessity for it undoubtedly; however, when JEHAD relates to QITAL in attack upon the enemy, there are some prerequisites to such QITAL for the good Muslims to see to, and in them five issues are most important; two of them relate to the first two aspects of JEHAD that such warriors would be those Muslim persons who would care for the Islamic teachings into their practice with total sincerity to safeguard the teachings of Islam and so they would keep consciously away from major sins with MUJAHIDA; Al-Hamdu Lillah; and all such warriors would

provide the fundamental Islamic teachings explicitly to all people as much as possible for them by TABLIGH especially those people that they have to challenge due to the evil doings of those people; Al-Hamdu Lillah; the third prerequisite is that it is necessary for such warriors to note well that the enemy they fight against, has not only rejected Islam but has even rejected the offer to formulate a respectable pact with Muslims in clear terms either with the agreement to pay JIZYA (monetary tax for their protection) or without it; if they break their agreement especially without information, that would bring them at the position where, with other conditions of the aggressive QITAL intact, the Muslims would have to challenge them immediately as this breach asks highly for the immediate defense of all Muslims at such occasion; Al-Hamdu Lillah; the fourth prerequisite to fight such QITAL that is in attack upon the enemy, is to fight it strictly under the command of the courageous Muslim commander, who cares well for the aspect of MUJAHIDA at all times sincerely and who cares well to keep the aspect of TABLIGH wherever necessary in his practice sincerely; Al-Hamdu Lillah; the last of these is that the Muslims would have gathered the necessary physical force to fight the enemy with much high caliber as they are not liable to attack them for QITAL with extreme meager force to challenge them; Al-Hamdu Lillah; there is much detail to these conditions that relate to aggressive QITAL at the books of FIQH for those who intend elaboration on these; note that missing of any of these five conditions renders the initiative to QITAL unnecessary though all Muslims would fight it in defense most enthusiastically against the enemy where they are challenged and they certainly have no such conditions to see at such defensive QITAL; note also that the Quran does ask for QITAL

at different places but due to its manner of expression, it takes-up the matter with the understanding that the necessary conditions are present for that, especially that the disbelievers have rejected the message of Islam that the good Muslims have already provided to them; for instance, note that AAYAT-39 of HAJJ that is in study here permits QITAL by words that "permission (to fight by attack) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them"; and BAQARAH-191 & 192 read, "And slay them wherever you find them, and drive them out of the places whence they drove you out, because the persecution (i.e. their FITNAH against the good Islamic teachings of practicing Muslims) is worse than slaughter; and fight not with them at the MASJIDUL-HARAM (at Makkah) until they first attack you there, but if they attack you (there) then slay them; such is the reward of disbelievers; but if they desist (and then they do respect Islam truly so then FITNAH ends), then lo! Allah is Forgiving, Merciful"; see also Surah MUHAMMAD-1 to 5; Al-Hamdu Lillah; note that such of surroundings presents FITNAH where there are high number of persons who not only abhor the practice of the righteous Islamic teachings but also the belief in the righteous Islamic teachings; and sometimes the QITAL in attack for the good Muslims becomes most valid where the disbelievers have broken their pacts in clear terms with them and so, they have shown explicitly by their practical attitude that they have rejected the message of Islam; note here that the attack that Muslims made on Makkah in the command of the Prophet PBUH that resulted in its conquest was after the disbelievers at Makkah broke the peace-treaty with the Muslims; the true Muslims actually are the force of Allah upon the earth and they

certainly have committed their-selves to see that His true authority is never challenged in any manner; this is the reason that at necessity, they certainly had called for QITAL at occasions in history where the conditions allowed them to initiate it; Al-Hamdu Lillah; QITAL only inflicts the punishment to the enemy for its adamant stance after it had rejected the Islamic teachings in clear terms and it denotes that the good practicing Muslims that have the strength to challenge such wrong persons among the disbelievers, certainly do see well to giving them of that punishment; this also is highly notable here that when the administration among the Muslims imposes laws against Islam, the Muslims would have to voice their protest as best as possible as being TABLIGH to virtues, that also is one of the most significant aspects to JEHAD; TABLIGH certainly denotes to speak out facts that Islam presents according to the Quran, even at most adverse surroundings in which the good Muslim person lives as he has to make things better by his total attention towards Allah; he has to fight the desires inside by MUJAHIDA necessarily at the individual level to resist by his total attention towards Allah, the challenge that the surroundings present to the practice of the good Islamic teachings; as for QITAL, the third aspect of JEHAD, it is most feasible for all Muslims to save the manner of their lives that Islam professes when they fight the enemy forcefully in their defense and it needs no specific conditions for them to see to, because it takes place where the Muslims are attacked by the disbelievers; note that according to the asking of an authentic Hadith at JAME' Tirmidhi that directs the Muslims about JEHAD, either the Muslim eliminates the adversity by his hands (by QITAL for Islam), or either by his speech (by TABLIGH of Islam), or either lives at such adverse place that

challenges the Islamic teachings, only with total detestation at heart against the practice of wrongs there (due to the genuine absence of any choice for him except to live there but under protest with the intention to migrate to some better place if he gets that option, with Islam in his individual practice as much as possible by his MUJAHIDA); MUJAHIDA is obligatory upon each and every good Muslim though they would fulfill the liability of TABLIGH and QITAL with high caliber if there are huge quantity among them for each of these both; Al-Hamdu Lillah; note that there are such opposing disbelievers to the virtuous Muslims at the world in these current times who actually appreciate all adversity to them and if the virtuous Muslims observe their speech, they would find that their hidden hatred for the virtuous Muslims does manifest even in their speech though whatever is at their inside, that is even more than what the virtuous Muslims might detect by their speech; note that the commitment to JEHAD by any aspect that the situations ask for, according to the command of Allah, provides safety to virtuous Muslims from the enemy of Islam; the best attitude at the current era as I, MSD, find by observation is keeping away from all disbelievers in all manners after the most beautiful TABLIGH of the Islamic teachings to them as it would keep all Muslims to remain to virtues insha-Allah and that (being MUJAHIDA of all Muslims that rises to the collective level) also relates to JEHAD; Al-Hamdu Lillah; though the initiation of QITAL also relates to JEHAD when its prerequisites present at the situation yet there certainly are valid reasons as of now that the Muslims would avoid the initiation of QITAL and the foremost of these valid reasons is that it would kill the most high quantity of innocent persons at both sides at the current era due to the most deadly weapons in use (though

they certainly are not among the weapons of war) and Islam does not appreciate to kill any of innocent persons in this manner (even by the name of JEHAD) especially when they are among the most weakest persons of their respective nations; Al-Hamdu Lillah; in these current times, this JAHILIYYAT (living upon wrongs with utmost ignorance to Islam) that we see around is even more dangerous than before that was in progress at the time when the Prophet Muhammad PBUH, the last Messenger of Allah, set for TABLIGH of Islam to all peoples of the world by the command of Allah; that JAHILIYYAT did not have many of satanic concepts behind it yet this one has satanic concepts in different walks of life that it is presenting in an organized manner and also appreciating its forced practice at places without any care to morality; now, as there seems little if any chance for the disbelievers to come to Islam in most huge number (except if Allah wills) even after the most comprehensive TABLIGH of the Islamic teachings and as it seems unfeasible for the virtuous Muslims to ask the disbelievers for any treaty of peace with or without JIZYA as of now due to mistrust to each other, there remains to challenge the disbelievers by QITAL as the only option; but that also is most unfeasible as it certainly would cause the death of the most huge number of the most innocent persons; so for now, the only genuine option for the Muslims at this issue is that they keep totally away from the disbelievers, with their practice upon Islam with all commitment and they call Allah, the true Lord, by heart to better things by His absolute authority; He certainly is AZIZ (so He provides for such happenings that keep the world to His will by His authoritative measures so no one becomes able to cause such deviation at the world that leads it away from His set manner for it) and He certainly is HAKEEM (so

He shapes all things towards the way He intends even by the works of the Man and it sometimes takes many years for us to see how things have turned favorably for Islam practically); in Surah TAUBAH, Allah commands the Prophet PBUH, "O Prophet (PBUH); strive hard against the disbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination" (TAUBAH-73); note that Allah has used the term that relates to JEHAD at the command "to strive" but here it does not mean QITAL as the Prophet PBUH never took-up that against the hypocrites while the Muslims in general are disallowed to name someone as hypocrite; note that it means here that the true Muslims would make themselves better in defense as they strive hard against the disbelievers by taking such steps in defense that they become unable to affect the true Muslims adversely; they would keep watch upon the activities of all the ill-wishers against Islam and by remaining cautious of their negative plans against the true Muslims, they would assure the safety of all Muslims; Al-Hamdu Lillah; Allah has asked the Prophet PBUH explicitly to remain most strict in attitudes against the disbelievers especially the hypocrites; their abode is the hell-fire and that is the most evil destination; the good Muslims must remain aware that the total absence of aspects of JEHAD has the potential to lead to their annihilation but Allah cares for all Muslims and so they live on with the awareness and the practice of Islam; Al-Hamdu Lillah; this is because there are such evil persons against Islam at the world in these current times who have given themselves wholly to the Satan who misguides them in all their doings and leads them to abuse their extreme worldly power against all good morality so that they bring their own evils of morality to all Muslims upon which he already has brought those



evil persons; according to TAUBAH-122, note that to fight against the challengers to Islam (i.e. QITAL) by all manners and to study & provide the Islamic teachings well by all manners to make its practice most easy (for MUJAHIDA that is obligatory for every Muslim person and TABLIGH that some good quantity from among the Muslims would fulfill with high caliber to relax the liability from all among the Muslims) is most necessary for Muslims; they do remain complementary to each other and they do suffice to defend against the doings of all the ill-wishers of Islam; the AAYAT reads, "and it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?"; but there are conditions for the aggressive QITAL and we have studied them explicitly; the true Muslims fulfill together the demands of the Islamic living by taking-up both of these matters that relate to the defense of Islam from the enemy that challenges the true Muslims by its physical force and by its unjust reasoning due to its ignorance of the Quran and the Sunnah (the practical guidance of the Prophet Muhammad PBUH), and that cares only for the worldly issues; I, MSD, would emphasize that as QITAL by initiating it is unfeasible at these current times so after the most beautiful TABLIGH of the Islamic teachings to all peoples of the world, the better thing for all Muslims is taking-up of MUJAHIDA by retreating to their own areas with total care to Islamic teachings in practice (and providing their physical defense in the best manner possible) to save themselves from all wrongs that challenge them due to doings of the ill-wishers against Islam in the disbelievers; the true

Muslims do realize that each of these relate to JEHAD directly because all three are its significant aspects and most certainly, each of them expresses most clearly that Allah only is the true authority; Al-Hamdu Lillah.

(This supplementary note ended at 5:25 am - Nov. 16, 2020)

### HAJJ-The Seventh Ruku

49. Say: O people! I am only a plain warner to you.

50. Then (as for) those who believe and do good, they shall have forgiveness and an honorable sustenance.

51. And (as for) those who strive to oppose Our AAYAAT, they shall be the inmates of the flaming fire.

52. And We did not send before you any apostle or prophet, but when he desired, the Satan made a suggestion respecting his desire; but Allah annuls that which the Satan casts, then does Allah establish His AAYAAT, and Allah is Knowing, Wise,

53. So that He may make what the Satan casts a trial for those in whose hearts is disease and those whose hearts are hard; and most surely the unjust are in a great opposition,

54. And that those who have been given the knowledge may know that it is the Truth from your Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those who believe into the right path.

55. And those who disbelieve shall not cease to be in doubt concerning it until the hour overtakes them suddenly, or there comes on them the chastisement of a destructive day.

56. The kingdom on that day shall be Allah's; He will judge between them; so those who believe and do good will be in gardens of bliss.

57. And (as for) those who disbelieve in and reject Our AAYAAT, these it is who shall have a disgraceful chastisement.

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Allah asks the Prophet PBUH at the first AAYAT of the Ruku to state plainly to all peoples of the world that He is the warner from Allah to all peoples of the world (as he is the last of His Messengers); Al-Hamdu Lillah; so those who truly believe in the message of Allah and do good deeds according to that belief, they would receive forgiveness at the world on their unintentional mistakes (and Allah would save them from the adverse impression of those mistakes) and they would receive the most honorable sustenance at AKHIRAT; Al-Hamdu Lillah ; as for the disbelievers whose deeds clearly show them totally adverse to the teachings of Islam, they would be the inmates of the hell-fire at AKHIRAT; AAYAT-52 to 57, the last AAYAT of the Ruku, need most good understanding to get them and I, MSD, would write about them as I find appropriate but with the necessary statement that Allah knows better; to get the meaning of these AAYAAT ahead, note that the Messengers of Allah did get WAHI (Revelations) from Allah yet they could form their own opinions too about issues open to debate as they also were among the mankind; but Allah took care that their opinions could not be taken against any of the teachings of Islam by anyone as Satan tried to misguide persons to meanings adverse to Islam from the text of such of their statements; note that Allah has taken the security of the text of the Quran and its meanings from the time when He descended it

which provides the Islamic teachings explicitly; note also that the difference in opinion to the Prophet PBUH as a man was allowed at the time when he was present at the world (and there are places where few SAHABA did differ to him asking him first if he had spoken the words as the guidance from Allah or by his own personal opinion with total respect to him so they voiced their difference only when they knew that the Prophet PBUH has mentioned his personal opinion); that position stays even today if someone could know that something which the Prophet PBUH had said was his personal opinion; but as it is quite improbable to know at this moment of time if he had said something in the capacity of just a human being (or had done something in that capacity), there remains no option but to follow the SUNNAH strictly as outlined in the authentic Ahadith in clear terms (unless there is some direction in the Quran to take something as his own view though that even would not ever be adverse to Islam in its right context); Al-Hamdu Lillah; note that where the Prophet PBUH did have such opinion which the listeners to it might have interpreted in some adverse manner to Islam, Allah clarified his statement at the Quran; those who still presented such statements in the most adverse manner intentionally then AAYAT-51 has indicated the outcome to their opposition to the Islamic teachings explicitly; Al-Hamdu Lillah; these last six AAYAAT of the Ruku read, "and We did not send before you any apostle or prophet, but when he desired (something by his own), the Satan made a suggestion respecting his desire; but Allah annuls that which the Satan casts, then does Allah establish His AAYAAT, and Allah is Knowing, Wise (so nothing happens against His will); so that He may make what the Satan casts a trial for those in whose hearts is disease (who find his interpretation easy to take in practice) and those whose

hearts are hard (who have such character that finds pleasure in opposing of the right path); and most surely the unjust are in a great opposition; and that those who have been given the knowledge may know that it is the Truth from your Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those who believe into the right path; and those who disbelieve shall not cease to be in doubt concerning it until the hour (the last day of the world) overtakes them suddenly, or there comes on them the chastisement of a destructive day (i.e. the Day of Judgment); the kingdom on that day shall be Allah's; He will judge between them; so those who believe and do good will be in gardens of bliss; and (as for) those who disbelieve in and reject Our AAYAAT, these it is who shall have a disgraceful chastisement"; Al-Hamdu Lillah.

### HAJJ-The Eighth Ruku

58. And (as for) those who fly in Allah's way and are then slain or die, Allah will most certainly grant them a goodly sustenance, and most surely Allah is the best Giver of sustenance.

59. He will certainly cause them to enter a place of entrance which they shall be well pleased with, and most surely Allah is Knowing, Forbearing.

60. That (shall be so); and he who retaliates with the like of that with which he has been afflicted and he has been oppressed, Allah will most certainly aid him; most surely Allah is Pardoning, Forgiving.

61. That is because Allah causes the night to enter into the day and causes the day to enter into the night, and because Allah is Hearing, Seeing.

62. That is because Allah is the Truth, and that what they call upon besides Him-- that is the falsehood, and because Allah is the High, the Great.

63. Do you not see that Allah sends down water from the heaven so the earth becomes green? Surely Allah is Benignant, Aware.

64. His is whatsoever is in the heavens and whatsoever is in the earth; and most surely Allah is the Self-sufficient, the Praised.

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The five AAYAAT at the beginning of this Ruku tell explicitly that those who leave their lands to live upon the commands of Allah, He would surely care for their convenience in all manner to live their lives at the world; and if they are killed in the way of Allah fighting the disbelievers or they die living with fervor upon Islam, the word of Allah, He certainly would provide them the best of sustenance at AKHIRAT; He only is the best Provider of sustenance and He would give them entrance to the most pleasant of places (i.e. JANNAAT); and they are allowed to inflict the same type of wounds as they receive from the wrong persons even when not at war against them; Allah changes the time between peoples at the world and sometimes even the disbelievers get a say at the life at the world but the ultimate result even at the world is that the word of Allah reigns as His word is the Truth; note that Allah has given here the indication that very soon, the Muslims who live on caring for the commands of Allah, would get the hold on issues around and they would rise to heights; Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; He truly is the Highest and the Greatest; Al-Hamdu Lillah; the last couple of AAYAAT tell all peoples of the world that those who are good by character, they would ultimately

come to the fundamental teachings of Islam as Allah provides that to them through the Prophet PBUH and after him through the good Muslims who care to spread His commands to all; they would accept it as the water (the true guidance) that Allah sends from the heaven, revives the earth (i.e. the person with the good character) to become green (steadfast upon Islam who provides His good teachings to others too); Al-Hamdu Lillah; these AAYAAT read, "do you not see that Allah sends down water from the heaven so the earth becomes green? - surely Allah is Benignant, Aware; His is whatsoever is in the heavens and whatsoever is in the earth; and most surely Allah is the Self-sufficient, the Praised (so even if disbelievers do not praise Him to which they would see the consequence, He only is most truly Praiseworthy)"; Al-Hamdu Lillah.

### HAJJ-The Ninth Ruku

65. Do you not see that Allah has made subservient to you whatsoever is in the earth and the ships running in the sea by His command? And He withholds the heaven from falling on the earth except with His permission; most surely Allah is Compassionate, Merciful to men.

66. And He it is Who has brought you to life, then He will cause you to die, then bring you to life (again); most surely man is ungrateful.

67. To every nation We appointed acts of devotion which they observe, therefore they should not dispute with you about the matter and call to your Lord; most surely you are on a right way.

68. And if they contend with you, say: Allah best knows what you do.

69. Allah will judge between you on the day of resurrection respecting that in which you differ.

70. Do you not know that Allah knows what is in the heaven and the earth? Surely this is in a book; surely this is easy to Allah.

71. And they serve besides Allah that for which He has not sent any authority, and that of which they have no knowledge; and for the unjust there shall be no helper.

72. And when Our clear AAYAAT are recited to them you will find denial on the faces of those who disbelieve; they almost spring upon those who recite to them Our AAYAAT. Say: Shall I inform you of what is worse than this? That is the fire; Allah has promised it to those who disbelieve; and how evil that resort is!

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In this Ninth Ruku of HAJJ, Allah tells all peoples that He has made the earth in such manner that they benefit from its resources for the ease at their lives; they make voyages at sea on ships too to different places that provide development in their economic needs; also, He withholds the heaven by His will that the heavenly bodies in it do not fall to earth in such manner as to destroy the life here except for what He intends to get to the earth by His will; so Allah has provided convenience to all persons so that each of them shows his worth for AKHIRAT living at peace at the earth by care to all creation of Allah; certainly Allah is most Compassionate and Merciful towards the mankind; He had given life to each and every person and He would cause all of them to die then He would account for it at the Day of Judgment where He would bring them again to life from dead; but many of persons among the mankind take these benefits for granted to them and they do not count the blessings Allah has provided to them



without their asking so that they sustain the life at earth with pleasure and they do not praise Allah sincerely for that; Al-Hamdu Lillah; the Quran speaks about the spiritual guidance too where it presents for the mankind the physical ease in his living, as that certainly is the highest of blessings from Him to the mankind; AAYAT-67 to 70 tells that Allah provided every nation at the life at the world its own practical manner to show its devotion to Allah (especially for the sacrifice they practice) but they need to avoid any criticism to the Islamic teachings as the manner of practice in all issues of life that Islam teaches is the best for certain so O Prophet PBUH - you go on calling towards your true Lord Who has provided you the teachings of Islam that certainly lead its believers towards Allah, the true Lord; Al-Hamdu Lillah; if they still argue with you to challenge the Islamic teachings, you just tell them that Allah knows best about what they are following as you have to provide the Truth to all peoples of the world as it is, in most clear terms and on the day of resurrection, He will judge between them about what they followed at the world; He certainly knows what is in the heaven and the earth and He has recorded all of it in a book (about which He only knows better), so the judgment at the Day of Judgment is most easy for Him; Al-Hamdu Lillah; note that the Quran uses the term KITAB (i.e. Book) to mean at places the Quran and even Torah and even the LOHE-MAHFUZ i.e. the book of Allah that have all things written in it; it also means the commands of Allah and even the Surah in which the word is placed and this tells that the context for it and for other such significant words is most important in getting the meaning of the word; it also tells that even learned persons in Islam need to practice necessary caution in providing TAFSIR (comments on the Quran) as they must have TAWAKKUL (most high trust in Allah)

for TAFSIR rather than trust their knowledge or their capability for it; Al-Hamdu Lillah; the last couple of AAYAAT at this Ruku tell about the disbelievers and their rejection to the teachings of Islam; it tells the result to their wrongs at AKHIRAT that sure is the most severe punishment to them all; Al-Hamdu Lillah; these AAYAAT read, "and they serve besides Allah that for which He has not sent any authority (as He only guides to the right path), and that of which they have no knowledge (as it not possible to gain the knowledge in issues that affect AKHIRAT unless Allah provides it to the mankind); and for the unjust (who take any of the creation of Allah equal to Him in authority) there shall be no helper (at AKHIRAT and even at the world to them); and when Our clear AAYAAT are recited to them you will find denial on the faces of those who disbelieve (as they detest the Truth); they almost spring upon those who recite to them Our AAYAAT (that lead to the Truth i.e. the fundamental teachings of Islam); say - shall I inform you of what is worse than this? - that is the fire; Allah has promised it to those who disbelieve; and how evil that resort is"; most certainly, Allah, the true Lord, only has all the true authority; Al-Hamdu Lillah.

### HAJJ-The Last Ruku

73. O people! a parable is set forth, therefore listen to it: surely those whom you call upon besides Allah cannot create fly, though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from it; weak are the invoker and the invoked.

74. They have not estimated Allah with the estimation that is due to Him; most surely Allah is Strong, Mighty.

75. Allah chooses apostles from among the angels and from among the men; surely Allah is Hearing, Seeing.

76. He knows what is before them and what is behind them and to Allah are all affairs turned back.

77. O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed.

78. And strive hard in (the way of) Allah, the striving as is due to Him; He has chosen you and has not laid upon you any hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Apostle may be a bearer of witness to you, and you may be bearers of witness to the people; therefore, keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!

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The last Ruku of HAJJ guides to the three fundamental teachings of Islam so that the disbelievers reflect upon them and they also accept them; it guides them to observe that those whom they call to their help with the most erroneous belief that they have some share in the authority of Allah (because their forefathers had told them so repeatedly), those are not able to create a small living fly and not only that, it is beyond the ability of those that they take back from the fly what it snatches away from them; when such is the glaring fact then certainly, very weak is the caller to those for assistance in any of his necessities as those are nothing but among the weak creation of Allah; Al-Hamdu Lillah; these disbelieving persons have not respected Allah as they should have, as whom they call are totally powerless and Allah is Most Strong and Most Mighty; so He provides all persons their genuine

needs as He has all of things in His control and He sees that nothing adverse takes place that disturbs the beautiful set-up that He has provided to the mankind; Al-Hamdu Lillah; after calling the disbelievers to TAUHID (which means that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), AYAT-75 guides to RISALAT (which means Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers); it reads that "Allah chooses apostles from among the angels (as He chose Gabriel-AS to send the Quran) and from among the men (as He chose Muhammad PBUH, the last Messenger of Allah, to receive the Quran and spread its teachings to all of the mankind); surely Allah is Hearing, Seeing"; AAYAT-76 tells that Allah knows everything of each of His creation and all persons among the jinn and the mankind would come to Him at the Day of HASHR i.e. the Day of Judgment where each of them would receive the result to his doings at the world; the AAYAT says at its last part that "to Allah are all affairs turned back" so that is the first day of AKHIRAT (that means that Allah would judge all peoples of the world at the Day of Judgment and they would live-on ahead to eternity according to that judgment); Al-Hamdu Lillah; the last couple of AAYAAT address those true believers who have accepted Islam sincerely that now with the righteous belief, they would see to their deeds that those deeds remain in accordance to that righteous belief; Al-Hamdu Lillah; these AAYAAT read, "O you who believe! bow down and prostrate yourselves and serve your Lord (by living your lives as He has commanded you to practice), and do good (to all by providing them the teachings of Islam explicitly besides caring for them in their physical necessities) that you may succeed (at

AKHIRAT); and strive hard in (the way of) Allah, the striving as is due to Him (that you live at all issues of life by the commands of Allah in practice sincerely and ask others too for this); He has chosen you and has not laid upon you any hardship in religion (so to live by His commands practically would not be any burden to you but it would only bring you the true satisfaction inside); (this is) the faith of your father Ibrahim; He named you Muslims (those who surrender to Allah with their commitment to Him that they would believe in Him sincerely and practice His commands to get His pleasure) before (in the holy scriptures that He sent to His previous Messengers) and in this (the glorious Quran, the last holy book from Allah to whole of the mankind that He sent to Muhammad PBUH, who is the last of His Messengers), that the Apostle may be a bearer of witness to you (at AKHIRAT that he certainly has provided the teachings of Islam to you so now no one would plea their ignorance as excuse in their defense), and you (Muslims) may be bearers of witness to the people (at AKHIRAT, so provide the message of Allah to all peoples of the world); therefore, keep up prayer (Salah) and pay the poor-rate (Zakat & SADAQAH) and hold fast by Allah (by the practice of the Islamic teachings as the Quran has provided you all by His blessing, remaining steadfast on the Truth); He is your Guardian (so He cares for your true belief and your deeds for your success at AKHIRAT); how excellent the Guardian and how excellent the Helper (in all of such needs that you have at your lives at the world)"; certainly, He only is the true authority; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada

*Here our study of HAJJ ends; Al-Hamdu Lillah*

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## Surah MOMINOON

(Consists of 6 Ruku; MK-10)

### MOMINOON-The First Ruku

1. Successful indeed are the believers;
2. Those are humble in their prayers,
3. And who keep aloof from what is vain,
4. And who are aware to their (spiritual) purity,
5. And who guard their private parts,
6. Except before their mates or those whom their right hands possess, so they surely are not blamable,
7. But whoever seeks to go beyond that, these are they that exceed the limits,
8. And those who are keepers of their trusts and their covenant,
9. And those who keep a guard on their prayers;
10. These are those who are the heirs,
11. Who shall inherit the Paradise; they shall abide therein.
12. And certainly We created man of an extract of clay,
13. Then We made him a small seed in a firm resting-place,
14. Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.
15. Then after that you will most surely die.

16. Then surely on the day of resurrection you shall be raised.
17. And certainly We made above you seven ways; and never are We heedless of creation.
18. And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away.
19. Then We cause to grow thereby gardens of palm trees and grapes for you; you have in them many fruits and from them do you eat;
20. And a tree that grows out of Mount Sinai which produces oil and a condiment for those who eat.
21. And most surely there is a lesson for you in the cattle: We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat,
22. And on them and on the ships you are borne.

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The Surah starts by the statement that the true believers have achieved success for certain; it tells clearly that the true success is not in achieving wealth, status and the say among peoples around at the world but it certainly is in becoming the true believer in Allah, the true Lord; Al-Hamdu Lillah; AAYAAT ahead from second to eleventh mention about them explicitly that, "those are humble in their prayers (i.e. Salah - fearing that no action takes place against the manner of Salah as they engage themselves in it); and who keep aloof from what is vain (as that does not give them gains at AKHIRAT so they care that they do not spend the precious time of their life in any act that denotes their immaturity due to ignorance of AKHIRAT); and who are aware to their (spiritual) purity (by caring to do good deeds especially by

providing care to the needy); and who guard their private parts (keeping totally away from adultery); except before their mates (their wives) or those whom their right hands possess (i.e. their slave-women which were present at those times yet in these current times, Islam strictly disallows to put any woman to slavery and it validates taking from the women wives only - up-to four at one time -, if the man is able to provide them all physical security, economic stability and utmost care as their husband so that is the only manner for him to care for the sexual need) so they surely are not blamable; but whoever seeks to go beyond that, these are they that exceed the limits (of virtuousness); and those who are keepers of their trusts (especially in national affairs, in business transactions and in matrimonial relations with care to the commands of Allah) and their covenant (with Allah); and those who keep a guard on their prayers (as the true believers in Allah would read their Salah on time and they would cleanse themselves well for it with clean apparels on them and prepare for it with all its necessary aspects); these are those who are the heirs; who shall inherit the Paradise; they shall abide therein"; note that the mention of the true believers starts with their care to Salah and ends with the same so the first one is their care to their manner inside the Salah for it and the last one is their care to their manner in the good preparation for it; this also denotes the high esteem that Salah holds in Islamic teachings and we have seen at places that the Quran guides the true believer to SABR (i.e. to hold oneself away from the beauty and attraction of the world according to the commands of Allah) and it guides to SALAH which brings him very near to Allah; the beautiful traits of the MOMINOON (the true believers in Allah) that the Quran presents here, denote the beauty of his SABR and his SALAH



explicitly; Al-Hamdu Lillah; in AAYAT-12, 13 and 14, Allah provides detail for the creation of man mentioning his development too at the uterus before his birth; He mentions, "and certainly We created man (i.e. Adam-AS) of an extract of clay (see HIJR-26); then (afterwards in the process of reproduction) We made him a small seed in a firm resting-place (i.e. zygote that takes firm grounds at the uterus); then We made the seed a (hanging) clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators"; Al-Hamdu Lillah; this detail tells us seven phases in creation of man that is clay, zygote, hanging clot, lump of flesh, bones into that, covering of bones and finally, a living child that comes at the world; the couple of AAYAAT ahead say that after living their lives at the world, all persons die and they would be brought to life from the dead at HASHR, the first day of AKHIRAT, where each person would receive his/her result to the life he/she has led at the world so no person should remain oblivious to that specific day; at AAYAT-17, Allah mentions that "and certainly We made above you seven ways; and never are We heedless of creation"; so when Allah has taken care that the mankind has all good capability by physique to live at the world with convenience, he needs to see to his spiritual development by becoming the true believer in Allah and by taking SABR and SALAH to keep firm upon it by the blessing of Allah; Al-Hamdu Lillah; from AAYAT-18 to the last AAYAT of the Ruku, Allah mentions the convenience that He has provided to the mankind for sustenance of his life at the world; Al-Hamdu Lillah; these AAYAT read, "and We send down water from the cloud according to a measure, then We cause it to settle in the earth, and most surely

We are able to carry it away; then We cause to grow thereby gardens of palm trees and grapes for you; you have in them many fruits (to consume in different manners fairly) and from them do you eat (directly); and a tree (olive) that grows out of Mount Sinai which produces oil and a condiment for those who eat; and most surely there is a lesson for you in the cattle- We make you to drink of what is in their bellies (i.e. milk), and you have in them many advantages (as you use them as carrier of your loads too to places far-away) and of them you eat; and on them and on the ships you are borne"; Al-Hamdu Lillah.

### MOMINOON-The Second Ruku

23. And certainly We sent Noah to his people, and he said: O my people- serve Allah, you have no god other than Him; will you not then guard (against evil)?

24. And the chiefs of those who disbelieved from among his people said that he is nothing but a mortal like yourselves who desires that he may have superiority over you, and if Allah had pleased, He could certainly have sent down angels. We have not heard of this among our fathers of yore:

25. He is only a madman, so bear with him for a time.

26. He said: O my Lord - help me against their calling me a liar.

27. So We revealed to him, saying: Make the ark before Our eyes and (according to) Our revelation; and when Our command is given and the valley overflows, take into it of every kind a pair, two of them, and your followers, except those among them against whom the word has gone forth, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.

28. And when you are firmly seated, you and those with you, in the ark, say that all praise is due to Allah who delivered us from the unjust people;

29. And say: O my Lord - cause me to disembark a blessed alighting, and Thou art the best to cause to alight.

30. Most surely there are signs in this, and most surely We are ever trying (men).

31. Then We raised up after them another generation.

32. So We sent among them an apostle from among them, saying: Serve Allah, you have no god other than Him; will you not then guard (against evil)?

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The Quran mostly presents the guidance that Allah has given to the mankind when it provides the mention of security that He has given him at the world; here, the Ruku gives the account of Noah-AS and we have studied this at different places and I, MSD, have also presented it at the supplementary note on AAYAAT-25 & 26 of HOODH after its third Ruku; Noah-AS told his nation who were idolaters that "O my people- serve Allah, you have no god other than Him"; the Messengers of Allah, all of them, gave the same message to their nations that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and AKHIRAT (Allah would judge all peoples of the world on their belief and their deeds that they did at the world, at the Day of Judgment) and RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path as He had given His word to Adam-AS that He would send them time and again for the true guidance of the Man); Noah-AS told them that he is the Messenger of Allah, the Lord of

all the worlds, and he does care for their safety at AKHIRAT but the chiefs there not only disbelieved him but they also asked all persons there to disbelieve him by misguiding them that he only is a man like them who wants them to accept his superiority on them by mentioning some of his significant traits; AYAT-24 tells that the disbelievers see the manifest only remaining oblivious to the spiritual goodness of a person; this was the mistake that the Satan, who was among the Jinn, committed when Allah had commanded him with angels to accept the superiority of Adam-AS and he had said that he is better than Adam as Allah has created him by fire and He has created Adam by TEEN (the muddy clay that took place by the will of Allah as He mixed TURAB, the pure sand, with pure water); he did not see the spiritual eminence of Adam-AS and more than that, he challenged the command of Allah that caused his utmost disgrace as Allah punished him taking away his status where he was allowed to accompany the angels and put His curse upon him; Al-Hamdu Lillah; the disbelievers in his nation took the manner to live in which their wrong forefathers used to live when after some period had elapsed on the demise of Adam-AS and they blamed Noah-AS of madness and told their nation that they had to wait for his death that would end all his teachings; this denotes that they had extreme flaw in their judgment as they saw the issues at face without any reflection on the facts at the back of them; the manifestation of something at a given moment is enough for them to judge for its validity without care that the Truth always has been one that is unchangeable; Al-Hamdu Lillah; due to their adverse attitude, Noah asked Allah for His help and He commanded him to build the most huge ark under His direction that would accommodate all the living species that were unable to live at waters; so he made that

ark and as he was building it far from the shores, the chiefs in the disbelievers mocked him whenever they passed by him; in response to them, he told them that very soon they themselves would become something to laugh upon, just as they are mocking him today; they certainly would see very soon who is taken by the most grievous disaster at the life at the world and who then becomes liable to remain in the grievous torment that would always remain upon them at AKHIRAT; when the command of Allah came to the land for their destruction, the land burst everywhere at the place to bring waters all over the place there; Allah ordered him to take all of such among the mankind who had believed in the Truth as others were destined to face certain death; these true believers were very scarce in quantity in comparison to those who had disbelieved in the Messenger; Noah gave the final call (for all of the believers) to board the ark so that by the name of Allah, it sails and by the name of Allah, it anchors at its destination; he said that Allah, Who is my true Lord, certainly is Most Forgiving (that He has still given the mankind a chance to show his worth for all goodness) and Most Merciful (that He would still provide the true guidance to the mankind so that he might believe in the Truth and remain at all goodness); Al-Hamdu Lillah; note that that area was the most populous area of the earth and most of the mankind at that time was concentrated at that populous area only and that is why sometimes this great flood is mentioned as universal; in AAYAAT-28, 29 & 30, Allah tells about the voyage to safety of that ark as they read, "and when you are firmly seated, you and those with you, in the ark, say that all praise is due to Allah who delivered us from the unjust people (as getting safety always asks to praise Allah); and say- O my Lord - cause me to disembark a blessed alighting, and Thou art the best to cause to

alight; most surely there are signs in this (that Allah saves the true believers from all adversities when that falls upon the disbelievers), and most surely We are ever trying (men so that they show their true colors whereby they would be judged at AKHIRAT)"; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku mention that after him, Allah brought forth another of people among whom He sent another of His Messengers but these AAYAAT do not mention him by name; this is most probably SALEH-AS who gave them the same message that all the Messengers of Allah had provided to their nations that they should serve Allah as they have no god other than Him; they should guard themselves against all evil with extreme care as that only would lead them to the true success at AKHIRAT; they also were destroyed due to their disbelief by the deadly rumble of the earthquake and Allah saved the Messenger and all the true believers that remained with him; Al-Hamdu Lillah.

### MOMINOON-The Third Ruku

33. And the chiefs of his people who disbelieved and called the meeting of the hereafter a lie, and whom We had given plenty to enjoy in this world's life, said: This is nothing but a mortal like yourselves, eating of what you eat from and drinking of what you drink.

34. And if you obey a mortal like yourselves, then most surely you will be losers:

35. What- does he threaten you that when you are dead and become dust and bones that you shall then be brought forth?

36. Far, far is that which you are threatened with.

37. There is naught but our life in this world; we die and we live and we shall not be raised again.

38. He is naught but a man who has forged a lie against Allah, and we are not going to believe in him.

39. He said: O my Lord - help me against their calling me a liar.

40. He said: In a little while they will most certainly be repenting.

41. So the punishment overtook them in justice, and We made them as rubbish; so away with the unjust people.

42. Then We raised after them other generations.

43. No people can hasten on their doom nor can they postpone (it).

44. Then We sent Our apostles one after another; whenever there came to a people their apostle, they called him a liar, so We made some of them follow others and We made them stories; so away with a people who do not believe!

45. Then We sent Musa and his brother Aaron, with Our AAYAAT and a clear authority,

46. To Pharaoh and his chiefs, but they behaved haughtily and they were an insolent people.

47. And they said: What- shall we believe in two mortals like ourselves while their people serve us?

48. So they rejected them and became of those who were destroyed.

49. And certainly We gave Musa the Book that they may follow the right direction.

50. And We made the son of Mariam and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs.

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Note that among the disbelievers, there have always been factions that differed with each other and the Quran has mentioned them as many phases of darkness at places; for instance, AAYAT-257 of Surah BAQARAH reads, "Allah is the guardian of those who believe; He brings them out of the many phases of darkness (it is termed in plural) into the light (which is singular); and (as to) those who disbelieve, their guardians are many of Satan who take them out of the light into the darkness (of any of evils); they are the inmates of the fire where they shall abide"; mainly, the majority of these factions did believe in Allah with most erroneous notions about Him and also in the Day of Judgment but they thought that those whom they take as most near to Allah so they call them as authority who are able to save them from any troubles, they would also save them from the punishment that Allah gives them at the time of their accountability at AKHIRAT; but there had remained others in the disbelievers who thought that whatever they believe though they have no reasoning for it, is fine for their security even if the Day of Judgment does come upon them and they did many of wrong deeds that they mistook for virtues and so they thought they are doing fine; there were still others in them who did not believe in AKHIRAT but they did believe superficially in Allah with most erroneous notions about Him yet they did not believe in AKHIRAT (here, AAYAT-35 to 38 tell about the statement of such disbelievers); and the disbelievers to the Truth have had other manners of disbelief too; we have studied at the last Ruku of Surah KAHF that those who take some good persons near to Allah (like Jesus Christ-AS) as if they are able to provide protection from the wrath of Allah, they are in grave error as it is the true belief in Allah and the good deeds that can save a person from it and not just the claim of



attachment to someone virtuous without following the guidance he provided to them when he was in the world; we have studied there that all efforts that the disbelievers make with thoughts that they would get benefits from them are lost totally because they are useless at AKHIRAT and this can be in number of ways as we have studied there; the Truth has always been one and those who sincerely believed in that and did all their deeds according to that belief, they would receive gardens of Paradise and would remain ever so happy there that they would never ask any change from it; in the world, a person does get fed-up even with highly gratifying situation but at JANNAAT (the beautiful gardens of Paradise), he would never want any change as there are so much of blessings of Allah there that he would never feel that he has seen all of them; Al-Hamdu Lillah; the beginning AAYAAT at the Ruku tell about the statement of the disbelievers, "and the chiefs of his people who disbelieved and called the meeting of the hereafter a lie, and whom We had given plenty to enjoy in this world's life, said- this is nothing but a mortal like yourselves, eating of what you eat from and drinking of what you drink; and if you obey a mortal like yourselves, then most surely you will be losers; what- does he threaten you that when you are dead and become dust and bones that you shall then be brought forth? - far, far is that which you are threatened with; there is naught but our life in this world; we die and we live and we shall not be raised again; he is naught but a man who has forged a lie against Allah, and we are not going to believe in him"; the Messenger called Allah for assistance at this situation and Allah told him that very soon, these people would be extremely sorry; so the rumble (of the earthquake) took hold of them as was certain and made them as if they were destroyed rubbish and they were kept away from the mercy and the blessing

of Allah at the world and also at AKHIRAT; AAYAT ahead tells that Allah sent His Messengers to other of peoples continuously that He had settled in their places but as they challenged His message that His Messengers were providing to them, He destroyed them totally one after another and turned them into stories gone-by but He saved His Messengers and the true believers with them; none of those peoples could hasten on their doom nor could they postpone it when it took hold of them by the will of Allah; Al-Hamdu Lillah; the Ruku tells about Moses-AS and Aaron-AS at the last of it where the AAYAAT read; "then We sent Musa and his brother Aaron, with Our AAYAAT (i.e. the miraculous staff and the shining hand) and a clear authority to Pharaoh and his chiefs (i.e. the advice that he releases the Bani-Israel with immediate effect), but they behaved haughtily and they were an insolent people; and they said- what- shall we believe in two mortals like ourselves while their people serve us (so like other of disbelievers, they also saw the manifestation of matters and they also had their reservation that to release Bani-Israel would mean to accept their superiority upon them)? -so they rejected (both of) them and became of those who were destroyed; and certainly We gave Musa the Book (Torah) that they (the Bani-Israel) may follow the right direction (the right path to Allah)"; Al-Hamdu Lillah; the last AAYAT of the Ruku mentions Jesus Christ-AS and Mariam-AS that Allah provided them safety from the unjust ruler of that time (who was planted by Rome as puppet to rule the Jews at the land at the ancient Syria); the AAYAT reads, "and We made the son of Mariam and his mother a sign (to practice Torah and show the Bani-Israel the manner to its practical application), and We gave them a shelter on

a lofty ground having meadows and springs (for their total safety from all adversities)"; Al-Hamdu Lillah.

### MOMINOON-The Fourth Ruku

51. O apostles! eat of the good things and do good; surely I know what you do.

52. And surely this your religion is one religion and I am your Lord, therefore be careful (of your duty) to Me.

53. But they cut off their religion among themselves into sects, each part rejoicing in that which is with them.

54. Therefore leave them in their overwhelming ignorance till the specific time.

55. Do they think that by what We aid them with of wealth and children,

56. We are hastening to them of good things? Nay, they do not perceive.

57. Surely they who from fear of their Lord are cautious,

58. And those who believe in the AAYAAT of their Lord,

59. And those who do not associate (aught) with their Lord,

60. And those who give what they give (in alms) while their hearts are full of fear that to their Lord they must return,

61. These hasten to good things and they are foremost in (attaining) them.

62. And We do not lay on any soul a burden except to the extent of its ability, and with Us is a book which speaks the truth, and they shall not be dealt with unjustly.

63. Nay, their hearts are in overwhelming ignorance with respect to it and they have besides this other deeds which they do.

64. Until when We overtake those who lead easy lives among them with punishment, lo! they cry for succor.

65. Cry not for succor this day; surely you shall not be given help from Us.

66. My AAYAAT were indeed recited to you, but you used to turn back on your heels,

67. In arrogance; talking nonsense about the Quran, and left him like one telling fables by night.

68. Is it then that they do not ponder over what is said, or is it that there has come to them that which did not come to their fathers of old?

69. Or is it that they have not recognized their Apostle, so that they deny him?

70. Or do they say: There is madness in him? Nay! he has brought them the truth, and most of them are averse from the truth.

71. And should the truth follow their low desires, surely the heavens and the earth and all those who are therein would have perished. Nay! We have brought to them their reminder, but from their reminder they turn aside.

72. Or is it that you ask them a recompense? But the recompense of your Lord is best, and He is the best of those who provide sustenance.

73. And most surely you invite them to a right way.

74. And most surely those who do not believe in the hereafter are deviating from the way.

75. And if We show mercy to them and remove the distress they have, they would persist in their inordinacy, blindly wandering on.

76. And already We overtook them with chastisement, but they were not submissive to their Lord, nor do they humble themselves.

77. Until when We open upon them the door of severe chastisement, they are in most despair at it.

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The Ruku tells at its beginning that Allah had asked all His Messengers to eat from the pure foods and keep on doing the righteous deeds; note that whatever foods a person takes-in does affect the conduct of that person (his awareness of the good moral values); the Quran indicates explicitly at places that the intake of anything affects the Man even in the spiritual sense; note that Allah had commanded Adam & Eve to keep away from going near even to the tree that had the prohibited fruit for them on it but the Satan pursued this first couple of the mankind to eat the prohibited fruit to affect them adversely so undoubtedly, he is the enemy of the mankind; Allah has commanded all Muslims that they must have TAQWA to Allah whom they truly believe; so His command here to eat of pure good things is not only for His Messengers but it is for all Muslims as the eating of any such thing that is unlawful and/or impure affects TAQWA to Allah adversely that is the highest of the spiritual values for the true Muslim; Al-Hamdu Lillah; Allah told all His Messengers that they all relate to one nation that has its basis on adherence to the fundamental teachings of Islam and that explicitly tells that Allah only is the true Lord of all the creation; as the time elapsed, there were such people who defied the Truth and set their factions against it, each one of these factions remained firm on what it has set being pleased with it; so O Prophet PBUH - provide the fundamental teachings of Islam to the disbelievers whom you address and then leave them on their own until the time of their death comes, naturally or by some calamity that falls upon them,

when they would see their extreme ignorance to the Truth; AAYAAT-55 & 56 search them if they have this notion that as Allah has given them wealth and sons at their lives at the world, they have virtues needed to success; that is not so, as such assets at the world are no guarantee to the true success at AKHIRAT which would only come by the true belief and the righteous deeds according to it (as that brings TAQWA inside and that is the thing needed to get the true success); Surah HAJJURAAAT-13 tells all men explicitly, "O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah (at the world and at AKHIRAT) is the one among you most careful (of his duty i.e. having more of TAQWA); surely Allah is Most Knowing (of all hidden things), Aware (of all manifest things)"; AAYAAT-57 to 61 ahead at this Ruku mention the honorable persons who have all virtues that are needed to get the true success at AKHIRAT; they read, "surely they who from fear of their Lord are cautious, and those who (sincerely) believe in the AAYAAT of their Lord, and those who do not associate (aught) with their Lord, and those who give what they give (in alms) while their hearts are full of fear that to their Lord they must return (so any such thing does not touch their sincerity in doing good deeds that is adverse to it); these (who with all good qualities in them) hasten to good things (i.e. the virtuous deeds) and they are foremost in (attaining) them"; so it is by the true belief in Allah with total trust in Him and the virtuous deeds according to that belief, that the person is liable to success at AKHIRAT; Allah tells such good virtuous persons that He asks any of such persons to accept the Truth and work according to it to the extent of his ability only so that he understands that there is no burden on him but only ease

to remain to Islam, and Allah has such specific book with Him which records all facts explicitly so no person would be dealt with unjustly at AKHIRAT; Al-Hamdu Lillah; as for the disbelievers, their hearts are in extreme ignorance with respect to the fundamental teachings of Islam and they do such deeds that relate to their lives at the world without any care to AKHIRAT (so they are occupied in vain deeds that are futile at the true life); and whenever Allah punishes such persons, who have all pleasures at hand at their lives at the world, they cry for succor as they do not have any tolerance to bear any such adversity; at such occasion, their cry for succor does not get them anything as Allah, the true Lord, puts His wrath upon them as they live remaining oblivious of the Day of Judgment though they are called explicitly to the teachings of Islam; note that Allah cares for the tolerance of the virtuous persons that they show gains at AKHIRAT by TAQWA according to their ability but He does not care for such disbelievers who live in total ignorance to practice the Islamic teachings, when He puts His wrath upon them; AAYAAT-66 & 67 tell that the disbelievers had chosen to ignore Islam in their practice even after getting its knowledge and there are such persons among them who in their arrogance, speak disrespectfully about the Quran and even disrespect the Prophet PBUH who calls them towards Islam, as if he is someone telling fables by night; note that at those times, there used to be such persons who were good at vain gossips and they used to sit by nights (especially that had much of moonlight) in gatherings to entertain people (and get some amounts through it) by jests, fictions and fables; no one took their speech in serious terms and pleased themselves only by that as pastime; from AAYAT-68 to AAYAT-72, the Ruku addresses their doubts mentioning them in such manner that they reflect on

their erroneous stance; these AAYAAT read, "is it then that they do not ponder over what is said (but they must realize that this attitude of ignorance is highly wrong); or is it that there has come to them that which did not come to their fathers of old (but they know well that WAHI has descended to the Messengers of Allah even before); or is it that they have not recognized their Apostle, so that they deny him (but they do see that he is the most virtuous person who asks them to follow the teachings of Islam); or do they say- there is madness in him?- nay- he has brought them the truth (i.e. the Quran- so when he teaches them about it explicitly, how could he have any madness in him), and most of them are averse from the truth (as it seems they do not even intend to hear it); and should the truth follow their low desires (i.e. the manner in which they want the Quran to guide them), surely the heavens and the earth and all those who are therein would have perished (as they want convenience at the world and they do not understand the manner to apply it to the life so their efforts would only cause extreme troubles to all); nay- We have brought to them their reminder (i.e. the Quran), but from their reminder they turn aside; or is it that you (O Prophet PBUH) ask them a recompense (as those persons who provide entertainment to gatherings at the moonlight, ask them but that is not so); but the recompense of your Lord is best, and He is the best of those who provide sustenance"; Al-Hamdu Lillah; AAYAT-73 assures the Prophet PBUH that he is fulfilling his liability well and he certainly is calling all peoples to the right path; so everything is fine at his side but the disbelievers who have no belief in the Day of Judgment, they are deviating from the true path due to their own disbelief; if Allah gives them relief from some adversity that falls upon them by His will, by His caring mercy, they are not grateful



to Him but they go on practicing their wrongs and do not come to Islam; and if Allah punishes them by some adversity that falls upon them by His will so that they realize their wrongs by the taste of some trouble and save themselves from the torment at AKHIRAT, they still do not surrender to Allah by humbleness and they still do not come to Islam; the last AAYAT of the Ruku tells that when Allah would open the door of extreme punishment upon them (ending their space to make themselves better, by death upon them) then they would realize how severe it is upon them but they would be totally unable to remove it from them; the AAYAT reads, "until when We open upon them the door of severe chastisement, they are in most despair at it"; most certainly, Allah only is the true authority; Al-Hamdu Lillah.

### MOMINOON-The Fifth Ruku

78. And He it is Who made for you the ears and the eyes and the hearts; little is it that you give thanks.

79. And He it is Who multiplied you in the earth, and to Him you shall be gathered.

80. And He it is Who gives life and causes death, and (in) His (control) is the alternation of the night and the day; do you not then understand?

81. Nay, they say the like of what the ancients said:

82. They say: What! When we are dead and become dust and bones, shall we then be raised?

83. Certainly we are promised this, and (so were) our fathers aforetime; this is naught but stories of those of old.

84. Say: Whose is the earth, and whoever is therein, if you know?

85. They will say: Allah's. Say: Will you not then mind?

86. Say: Who is the Lord of the seven heavens and the Lord of the mighty dominion?
87. They will say: (This is) Allah's. Say: Will you not then guard (against evil)?
88. Say: Who is it in Whose hand is the kingdom of all things and Who gives succor, but against whom, succor is not given, if you do but know?
89. They will say: (This is) Allah's. Say: From whence are you then deceived?
90. Nay! We have brought to them the truth, and most surely they are liars.
91. Never did Allah take to Himself a son, and never was there with him any (other) god- in that case would each god have certainly taken away what he created, and some of them would certainly have overpowered others; glory be to Allah above what they describe!
92. The Knower of the unseen and the seen, so may He be exalted above what they associate (with Him).

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The Ruku mentions about such disbelievers who believed that Allah has created all the universe and all things in them but did not believe in Him as authority over them so that they shape their lives according to His commands and did not believe that they would ever come to live again after death; AAYAT-78, the first AAYAT of the Ruku, tells that Allah has created ears, eyes and hearts of all men yet the disbelievers did not use them correctly as they had to hear the Quran to get the Truth, see the universe around to get it where everything is working in perfect order by principles that Allah has set for all things and so they should have

accepted it heartily but they are most ungrateful to Allah; they live their lives in ignorance to commands of Allah though He has spread them all at the earth for their convenience to live-on their lives and there would certainly occur the Day when they would be brought to Him; Al-Hamdu Lillah; they need to see that He gives lives to all persons by His will when and where He intends and He gives them death by His will when and where He intends; and He has control over the matters of heavens too as the difference of the night to the day is so because He wills for it; but even though there are such disbelievers who do believe in Allah and also that He has control over the universe, they have the notion that Allah does not control the matters of their lives; they have taken the belief that they would not come to life again after death, but certainly they would; it is just that they do not understand the authority of Allah; Al-Hamdu Lillah; they say the same words which the disbelievers of yonder days had said that when they are dead and become dust and bones, they would not come to life again as this is some fiction that was mentioned to their forefathers which took some hold in them to repeat now and then; Allah asks the Prophet PBUH to ask the disbelievers about Allah and the Ruku mentions their answers; AAYAT-84 to AAYAT-90 read, "say whose is the earth, and whoever is therein, if you know?; they will say- Allah's; say- will you not then mind- say- who is the Lord of the seven heavens and the Lord of the mighty dominion?; they will say- (this is) Allah's; say- will you not then guard (against evil)?; say- who is it in whose hand is the kingdom of all things and who gives succor, but against whom, succor is not given, if you do but know?; they will say- (this is) Allah's; say- from whence are you then deceived?; nay! We have brought to them the truth, and most surely they are liars"; the AAYAT mentions the disbelievers as

liars that though they do understand that Allah has control over all matters around and even has the control to put any adversity upon them by the situation around, they still do not take Him as their true Lord to obey and live their lives according to His commands; this actually is hypocrisy which denotes in clear terms that they are liars; there is a Hadith at Bukhari which tells that the Prophet PBUH said, "whoever has the following four traits will be a pure hypocrite and whoever has one of these four will have one of hypocrisy unless and until he gives it up; whenever he is entrusted, he betrays; whenever he speaks, he tells a lie; whenever he makes a covenant, he proves treacherous; whenever he quarrels, he behaves in imprudent, unscrupulous and insulting manner"; so now when Allah has provided them the Quran that tells them the Truth explicitly, they still do not believe in its teachings so they are extremely foolish in their attitudes; the last couple of AAYAAT at the Ruku state hitting those disbelievers who believed that there is some other having authority too as they assigned a son to Allah Who certainly is Most Pure from such things; we have studied at Surah ANBIYA-19 to 24 at its second Ruku, "and whoever is in the heavens and the earth is His; and those who are near to Him (especially angels) are not proud to serve Him, nor do they grow weary; they glorify (Him) by night and day; they are never languid (and they continue glorifying Him); or have they (the disbelievers) taken gods from the earth (from the creation of Allah) who (they take as if they are able to) raise (the dead); if there had been in them any gods except Allah, they would both have certainly been in a state of disorder (as in that case, they would have challenged each other for the absolute authority but that is not so as Allah only has the true authority that is absolute); therefore, glory be to Allah, the Lord of the

ARSH (the royal Throne that tells that He only is the true Authority), above what they attribute (falsely to Him); He cannot be questioned concerning what He does and they shall be questioned (so He has set the righteous law for whole of the universe by His will and has kept balance in all His creation and has guided all the creation towards Him; Al-Hamdu Lillah); or, have they taken gods besides Him? Say: Bring your proof; this is the reminder of those with me (i.e. the Quran) and the reminder of those before me (i.e. Torah); (these both guide to believe in Allah, the only Creator of all the creation and He always has all His attributes and He only is the true Lord; so what makes them to take gods besides Him); nay- most of them do not know the Truth (that is the law of Allah on which He has created all persons and even all the universe), so they turn aside"; certainly, He only has all the true authority; Al-Hamdu Lillah.

### MOMINOON-The Last Ruku

93. Say: O my Lord! if Thou should make me see what they are threatened with:

94. My Lord! then place me not with the unjust.

95. And most surely We are well able to make you see what We threaten them with.

96. Repel evil by what is best; We know best what they describe.

97. And say: O my Lord! I seek refuge in Thee from the evil suggestions of many of Satan;

98. And I seek refuge in Thee! O my Lord! from their presence.

99. Until when death overtakes one of them, he says: Send me back, my Lord, send me back;

100. Haply I may do good in that which I have left. By no means! it is a (mere) word that he speaks; and before them is a barrier until the day they are raised.

101. So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other.

102. Then as for him whose good deeds are preponderant, these are the successful.

103. And as for him whose good deeds are light, these are they who shall have lost their souls, abiding in hell;

104. The fire shall scorch their faces, and they therein shall be in severe affliction.

105. Were not My AAYAAT recited to you? But you used to reject them.

106. They shall say: O our Lord! our adversity overcame us and we were an erring people:

107. O our Lord! Take us out of it; then if we return (to evil) surely we shall be unjust.

108. He shall say: Go away into it and speak not to Me;

109. Surely there was a party of My servants who said: O our Lord! we believe, so do Thou forgive us and have mercy on us, and Thou art the best of the Merciful ones.

110. But you took them for a mockery until that made you forget My remembrance and you used to laugh at them.

111. Surely I have rewarded them this day because they were patient, that they are the achievers.

112. He will say: How many years did you tarry in the earth?

113. They will say: We tarried a day or part of a day, but ask those who keep account.

114. He will say: You did tarry but a little-- had you but known (it):

115. What! did you then think that We had created you in vain and that you shall not be returned to Us?

116. So exalted be Allah, the True King; no god is there but He, the Lord of the honorable dominion.

117. And whoever invokes with Allah another god- he has no proof of this- his reckoning is only with his Lord; surely the disbelievers shall not be successful.

118. And say: O my Lord! forgive and have mercy, and Thou art the best of the Merciful ones.

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The last Ruku starts by asking the Prophet PBUH to ask for protection of Allah for himself if He intends to put His wrath upon the disbelievers; this tells that all true Muslims have to ask for the protection of Allah from all calamities all the time everywhere that Allah intends to put upon those who disrespect His message; note that Surah ANFAAL has mentioned clearly that when some calamity hits the wrong persons, it does not spare even such persons who do try to live by Islamic teachings if they remain oblivious to ask Allah for mercy on their unintentional wrongs; it says, "and fear an affliction which may not smite those of you in particular who are unjust; and know that Allah is severe in requiting (evil)" (ANFAAL-25); if good persons live without much care to feel any guilt on any of their wrongs especially on their omission of providing the message of Allah to all peoples around, they also might taste the touch of chastisement that Allah sends upon the wrong persons; ANFAAL tells at AAYAT-33, "But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness"; we have studied for this AAYAT at the note on the

fourth Ruku of ANFAAL that "Allah tells the reason in AAYAT-33 to all peoples for not accepting their asking for chastisement and note that this is the clear ruling of Allah in this issue; Allah would not punish any nation in the worldly life while the Messenger resides in them (as He has provided them the space to certain time to accept him and save themselves) and the other reason is that He would not punish them when they verbally ask for forgiveness; note that ISTIGHFAAR (that is the term implied at AAYAT-33 and it has the positive connotation) means to repent verbally while TAUBAH relates to repent truly by heart leaving the wrong totally with the intention not to do the wrong again and the intention to provide the compensation to it by TOFIQ from Allah, the true Lord; note that TAUBAH has ISTIGHFAAR too inside its fold; note also that though the AAYAT addresses the disbelievers yet if we look at the world today, it seems that ISTIGHFAAR to Allah of the Muslims in general have provided some safety to them at this moment of time from such wrath of Allah that might have destroyed them totally otherwise, as many of them (even with the claim that they are Muslims) have attached their-selves totally to the worldly gains without care to AKHIRAT and as many of them lack much of the fervor towards Islam"; Muslims do need to make TAUBAH towards Allah at this moment of time for safety not only at the worldly life but also at AKHIRAT; Al-Hamdu Lillah; at this Ruku, AAYAT-96 ahead tells the Prophet PBUH to "repel evil by what is best; We know best what they describe"; and so it directs him that he would go on with his task of providing the teachings of Islam to all peoples and after him the Muslims as his UMMAH (i.e. all Muslims as whole) would take on the task ahead; Al-Hamdu Lillah; AAYAAT-97 & 98 ask the Prophet PBUH to ask Allah for protection from satanic



jinn too besides the satanic persons among the mankind; they read, "and say- O my Lord- I seek refuge in Thee from the evil suggestions of many of Satan; and I seek refuge in Thee- O my Lord- from their presence"; Al-Hamdu Lillah; these AAYAAT ask attention to the teaching provided at Surah AARAAF which directs, "take to forgiveness and enjoin good and turn aside from the ignorant; and if a suggestion from the Satan afflicts you, seek refuge in Allah; surely He is Hearing, Knowing" (AARAAF-199 & 200); so with all efforts, the Muslims certainly need to ask the protection of Allah from all satanic persons that are among the mankind or among the jinn; most certainly, Allah only is the true authority; Al-Hamdu Lillah; AAYAAT ahead tell that at the time of death, the disbelievers ask Allah to send them back to the life at the world so that they work in accordance with His commands; they would see that they were at the wrong side but when Allah ends the space for acceptance of the Truth for some person then He does not give him any more space for it; He mentions clearly that this is only what they state but if they did get some more of life at the world, they would still continue to live in their same previous manner; but it is the state of BARZAKH now on them on which they would remain till the day when they would be raised again from dead; note that BARZAKH is the barrier that prevents anyone to return to life after death and many ULAMA of repute have interpreted it as some period of time rather than some specific place so it actually means that the persons live on spiritually at different planes of life according to their respective status then, whether it is just above the grave or at some place that is neither trying nor rewarding or at some wretched place that is highly trying (that is called SIJJIN that literally means—prison) or at some blessed place that is highly rewarding being

peaceful (that is named as ILIYYIN that literally means the place that is elevated) or even at JANNAH (the Paradise); these placements that are according to the respective conditions of persons spiritually at BARZAKH would remain for them till the time only ALLAH knows, after which they all would be dead completely and then they all would be restored to life as we know it at HASHR (the first day of AKHIRAT) and everyone would see the good or the bad consequence of his belief and deeds then and there; but it is notable that the detail for BARZAKH while we live at this world is not possible; Al-Hamdu Lillah; AAYAAT ahead from 101 to 116 tell about the Day of Judgment and the matters therein; they tell that when the trumpet for the resurrection would be blown then there would remain no relations among people so every person would face his trial on that day individually and no person would ask any other for any of needs; so the good persons who have got weight in their belief (which means that they are true believers), these would be truly successful; and as for such persons who have got such belief that is very light in weight (which means that they are disbelievers in the fundamental teachings of Islam), these are they who shall have done much loss to their souls and they would abide in the hell-fire; note that the scales there would weigh not only deeds but even the belief of men and there would even be such persons at that day for whom Allah would not set the scales to balance their deeds as they would be most highly wrong in the disbelievers due to their erroneous belief; Surah KAHF mentioned that "those whose effort go astray in the life of the world, and yet they reckon that they do good work; these are they who disbelieve in the AAYAAT of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance for them on the day of

resurrection" (KAHF-104 & 105); so here the mention of their deeds include their belief too which is so erroneous that Allah would not provide any scales to them to balance neither the status of their belief nor the status of their deeds and certainly, Allah only is the true authority; Al-Hamdu Lillah; AAYAT-104 at this last Ruku of MOMINOON mentions, "the fire shall scorch their faces, and they therein shall be in severe affliction"; from AAYAT-105 to AAYAT-116, Allah provides them the reason for their extreme punishment at the hell-fire; they read, "were not My AAYAAT (which provided the fundamental teachings of Islam) recited to you- but you used to reject them; they shall say- O our Lord- our adversity overcame us and we were an erring people (so they would accept that they were lost in the beauty of the world without care to AKHIRAT); O our Lord- take us out of it (so they would repeat the request that they had made just after death); then if we return (to evil) surely we shall be unjust; He shall say- go away into it and speak not to Me (so He would say this because He has ended the space that He had provided to them totally now to present their worth for JANNAH); surely there was a party of My servants (at the world) who said- O our Lord- we believe, so do Thou forgive us and have mercy on us, and Thou art the best of the Merciful ones; but you took them for a mockery until that made you forget My remembrance and you used to laugh at them; surely I have rewarded them this day because they were patient (and did not get lost in the beauty of the world but took their necessities only from that, living with all attention to commands of Allah), that they are the achievers (of the true success); He will say- how many years did you tarry in the earth? -they will say- We tarried a day or part of a day (as the day at there equals one thousand years by the count of time at the world), but ask those

(angels) who keep account; He will say- You did tarry but a little- had you but known (so this is to tell them that they made their undue efforts for such brief space of time); what- did you then think that We had created you in vain and that you shall not be returned to Us? (but Allah created everything by His set principles for them because He intended to test all peoples of the world thoroughly) -so exalted be Allah, the True King; no god is there but He, the Lord of the honorable dominion"; Al-Hamdu Lillah; the last of this Ruku mentions most explicitly that those who commit SHERK (that means to take anyone equal to Allah in authority or in such ability as to provide relief besides Him), such disbelievers would never achieve success; the most basic teachings of Islam are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); this Ruku has mentioned emphatically that all persons would receive their respective accounts at AKHIRAT, that would relate to their respective belief and their respective deeds that they committed at the life at the world; Al-Hamdu Lillah; the Ruku had directed the Prophet PBUH at its beginning to ask for protection of Allah for himself if He intends to put His wrath upon the disbelievers and we know by hadith that the Prophet PBUH did care to ask for protection of Allah especially when he saw some adverse change in the weather; the last AAYAT emphatically asks the Prophet PBUH for this good humble attitude though he certainly was in the protection of Allah all the time (see Surah YOUNUS-61) yet asking Allah for it time and again has its own high benefits; it directs him to ask Allah,

"and say- O my Lord- forgive and have mercy, and Thou art the best of the Merciful ones"; all Muslims certainly do need to ask Allah for His protection to them at all times and at all places as that certainly is the only manner to stay safe from the suggestions of all satanic persons, whether in the jinn or in the mankind; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada

*Here our study of MOMINOON ends; Al-Hamdu Lillah*

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Surah NOOR  
(Consists of 9 Ruku; H-6)

NOOR-The First Ruku

1. (This is) a chapter which We have revealed and made obligatory and in which We have revealed clear AAYAAT that you may be mindful.
2. (As for) the female fornicator and the male fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement.
3. The fornicator shall not marry any but a female fornicator or idolatress, and (as for) the female fornicator, none shall marry

her but a male fornicator or an idolater; and it is forbidden to the believers.

4. And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors,

5. Except those who repent after this and act aright, for surely Allah is Forgiving, Merciful.

6. And (as for) those who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones.

7. And the fifth (time) that the curse of Allah be on him if he is one of the liars.

8. And it shall avert the chastisement from her if she testifies four times, bearing Allah to witness that he is most surely one of the liars;

9. And the fifth (time) that the wrath of Allah be on her if he is one of the truthful.

10. And were it not for Allah's grace upon you and His mercy-- and that Allah is Oft-returning (to mercy), Wise.

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Surah Noor presents such rulings that the Muslims would observe in their social life and it specially guides to living with care to the highest of moral values; Al-Hamdu Lillah; the first Ruku starts by the introduction of the Surah that Allah has revealed this Surah to provide such AAYAAT that all Muslims remain highly mindful to observe the utmost good moral values that the Islamic teachings ask of them; it begins by mentioning the ruling about the persons

involved in adultery that the Muslims would punish both the man and the woman by 100 lashes to each in public (men in front of men; women in front of women); note that the female fornicator is mentioned before the male fornicator as the initial proposal to shameful attitudes does come from female persons who incline to wrongs (though initial proposal to unjust attitudes does generally relate to male persons who incline to wrongs); note also that though this ruling that the Quran mentions here is most general in nature to punish on fornication and to punish on adultery, the Hadith mentions that this is the punishment of the unmarried persons only; if the accused are married, and their respective spouses were with them without any indication of any obstruction in getting sexual satisfaction from their respective spouses and the crime is proven by his/her confession four times or by four angelic eye-witnesses that give testimony against him/her clearly then their punishment is that they are stoned to death (that is named as RAJM); note here that pregnancy of the woman accused of adultery is not the primary evidence against her though her husband might not be with her for quite some period; with total respect to ruling that is related to RAJM, I, MSD, state plainly that it is exceedingly better that RAJM remains to paper only as of now and so the punishment to adultery for the married person also remains the same as for the unmarried person; but please note this well that the Prophet PBUH gave the verdict of RAJM in all such cases practically where married persons were involved who confessed four times to it so it is not feasible for the Muslim person that he rejects it as the Islamic command in this matter; however, there is some detail about RAJM because of matters that we face as of now and I would recommend the reading of my writing "The Islamic Guidelines" that presents the matter in some

detail as it relates to establishing of the Islamic environment at the world as of now; Al-Hamdu Lillah; these cases were very few at that time so the persons that object to RAJM, state that the Prophet PBUH might have dealt with them as an exception; but where he dealt with something exceptionally, he did take care to convey that this is not the specific law and here at this matter, there is nothing that directs to this conclusion; certainly, the Muslim persons at authority need to see to eliminating the means to this filthy sin/crime as much as possible; note that the first incident punished by RAJM at the times of the Prophet PBUH was of the couple that were Jew when the Prophet PBUH stated words near to the effect that he is applying this RAJM as revival to the relevant command of Allah; now, with the change of situation that genuinely asks some revision to this issue for applying Islam to all matters at hand (as we Muslims do need revival to the practice of Commands of Allah), we need to keep RAJM aside from the Islamic judicial system and rule the issue in the same manner as with the unmarried couple, punishing all such persons who had been proven to commit adultery by 100 lashes; even if the accused to adultery are not proven categorically as committers of it (because the standard for the four witnesses is literally angelic in this matter and they would necessarily be eye-witnesses to the matter) but the available circumstantial evidence is much substantial to indicate them as involved in it, the Muslim judge with care to Islamic teachings, would sentence the accused persons to 39 harsh lashes each as TAZIR that is lesser category for crimes/sins and most certainly, Allah knows better; the crimes related to passion do need physical torment officially by the Islamic judicial system as that is the only manner that eradicates the most evil thinking which sets into such persons; Al-Hamdu



Lillah; note that all men at Sodom & Gomorrah had become so much related to immorality that Allah sent the Messenger (that was Lot-AS) from outside of them and he had to ask them "is there not among you one right-minded man?" (Surah HOODH-78); please note also that there are five matters that are named as HADD (which relate to prescribed punishment when they are proven without any doubts); there is no such thing that might cause genuine inhibition for persons at authority among Muslims to implement them as of now, even though they include the amputation of the fingers of the thief who is proven to have committed the act categorically (please see the notes at the fifth and at the sixth Ruku of Surah MA'EDAH at this "Tafsiri-Guide"); they need to dare implementing these all in these current times even, with care that the awareness to the Islamic Teachings becomes common among all peoples of the world; however, RAJM does present much notable problem that is the punishment to the married adulterer and the married adulteress and does genuinely need reservation in practice as of now; the other three prescribed punishments besides that which relates to adultery and besides that which relates to thieves (both of which are included in the category of HADD), are for group of dacoits (and mutineers against the Islamic state) as specified in Surah MA'EDAH-33; eighty lashes to the person who makes wrongful accusation of adultery against someone as specified in this Surah that we currently study i.e. Surah NOOR-4 and forty lashes to the drinker of wine (that is basically told by IJMA which means the consensus on some Islamic issue of almost all of notable ULAMA at the time in which consensus of SAHABA-RA i.e. the companions of the Prophet PBUH, has special status by which this command has become acceptable); the person involved in adultery is to be

punished by 100 lashes publicly that would be executed with the moderate whip (men in front of men and women in front of women) and that might be divided in execution and though harsh, yet it would not be so harsh that it becomes unbearable to the person who is involved in this most extreme wrong which undoubtedly is one of the highest of sins; note that Islam considers it one of the most heinous sins/crimes even if it is committed with consent of both sides; Al-Hamdu Lillah; AAYAAT-1 to 5 of Surah NOOR present the related issue in words, "(this is) a Surah (chapter) which We have revealed and made (rulings here as) obligatory and in which We have revealed clear AAYAAT that you may be mindful (to observe the utmost good moral values that the Islamic teachings do ask); the female fornicator and the male fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah (as that pity would cause shameful attitude to get some hold at the surrounding area), if you believe in Allah and the last day, and let a party of believers witness their chastisement (so that all persons at the surrounding area do keep away from this filth in all ways possible); the male fornicator shall not marry any but a female fornicator or idolatress (that means that the Muslims need to develop such beautiful tradition in all area that disallows the person involved in adultery to marry any of decent women from all that area), and (as for) the female fornicator, none shall marry her but a male fornicator or an idolater (due to the good impression of the beautiful tradition to keep them away to affect the decent women adversely); and it is forbidden to the believers (as EHSAAN asks to keep away from marrying such person who is involved in adultery and ADL asks to keep away from marrying such person who is involved in SHERK); and those who accuse free women

(which is named as QADHF) then they do not bring four (angelic) witnesses (on their accusation), flog them, (giving) eighty stripes (so that no person at the Islamic environment dares to accuse any Muslim person of such filthy sin/crime causing extreme shame to fall upon him), and do not admit any evidence (at the Islamic judicial system) from them ever; and these it is that are the transgressors (who intend to cause shameful attitude to take some hold at the environment); except those who repent after this and act aright, for surely Allah is Forgiving (so He eliminates the impression of wrongs from their document of deeds), Merciful (so He gives them space ahead to work for the virtuous deeds)"; Al-Hamdu Lillah; the next AAYAAT at the Ruku mention the issue of LI'AN which means "to curse each other" and in the Islamic jurisprudence when a man blames his wife with adultery and he does not have four upright eye-witnesses to his claim then the Islamic judicial system would ask him to say four times keeping his own self in focus that he is truthful in his accusation and the fifth time he would say that if he has lied then the curse of Allah falls on him; then his wife who had been accused would say four times keeping her husband in focus that he only is a liar in his accusation and the fifth time she would say that if he has spoken the truth then the wrath of Allah falls on her; so this issue specifically relates to the man and wife where the man accuses his wife of adultery and does not get four compatible eye-witnesses; by these statements, the man keeps off the HADD (the prescribed punishment of lashes) of wrongly abusing her of adultery while the woman keeps off the HADD from her of adultery respectively; this matter is specifically related to the man & wife when he had accused her of adultery and she had not confessed to it; though the statements of LI'AN itself are enough for the separation

between the man and the woman and they would not remain man and wife after that yet the court would announce the divorce between them officially then and there after LI'AN; she would never come into his marriage again and she would get the custody of their children that are young; if she gives birth to a child being pregnant at the time of LI'AN, it would not be referred to as the offspring of any particular man but he would be referred to as the child that came after LI'AN; it is so very sad that in the world where doings of one affects the other, children often have to bear the adversity of bitter quarrels inside the family without any fault of their own; the last AAYAT of the Ruku states that though cursing each other is nothing appreciable yet in broad sense, it is blessing of Allah (not only to both sides as they remove HADD from themselves and get the space to compensate for the wrong that any of them has committed), upon whole of environment as He cares to make all persons practice the Islamic teachings with respect among each other, for the good morality at the whole of environment; so Allah is Oft-returning to mercy because He sets the past actions that men have shown, in such manner where they do not affect the environment negatively and He is Most Wise because He takes the matters in such manner ahead in the future that all persons get the ample space to make themselves better by their positive actions remaining firm upon the teachings of Islam; certainly, Allah only is the true authority; Al-Hamdu Lillah.

### NOOR-The Second Ruku

11. Surely they who concocted the lie are a party from among you. Do not regard it an evil to you; nay, it is good for you. Every man of them shall have what he has earned of sin; and (as for) him who

took upon himself the main part thereof, he shall have the most grievous chastisement.

12. Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood?

13. Why did they not bring four witnesses of it? But as they have not brought witnesses they are liars before Allah.

14. And were it not for Allah's grace upon you and His mercy in this world and the hereafter, most grievous chastisement would certainly have touched you on account of the discourse which you entered into.

15. When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was most grievous.

16. And why did you not, when you heard it, say: It does not beseem us that we should talk of it; glory be to Thee! this is a great calumny?

17. Allah admonishes you that you should not return to the like of it ever again if you are believers.

18. And Allah makes clear to you AAYAAT; and Allah is Knowing, Wise.

19. Surely (as for) those who love that shameful things should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.

20. And were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful.

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This Ruku at Surah Noor defends one of the wives of the Prophet PBUH whom the hypocrites accused of adultery and some of good Muslims even, though very few, fell for their filthy propaganda against her; this incident is named as "IFK" (extreme fib; slander) and it caused much anguish to the Prophet PBUH until Allah defended her at this Ruku categorically and told about the most grievous punishment to all persons involved in speaking of and in publishing of IFK; the incident is reported at Bukhari in detail and briefly, it mentions that Bibi Ayesha-RA, who was the most beloved to the Prophet PBUH in his wives, had accompanied him at one of the expeditions (that he had taken to tackle the challenge from the tribe of Bani-MUSTALIQ at the sixth year of Hijrah); going back to Madinah, the Prophet PBUH ordered to proceed at night so Bibi Ayesha left the army-camp and went far away at wilderness to answer the call of nature and after that, when she came back to the camp, she realized that she had misplaced her necklace that was made of black bead and she went again to the far-away place to search for it and that search detained her for some period; meanwhile, the persons who used to carry her howdah (i.e. the cabin made for her that was set at the back of camel where she sat inside to fulfill the demands of veil) put her at the back of it properly and as she was very much light in weight so the lightness of howdah did not cause any concern to them while raising it up and they drove away the camel with the procession and all of them proceeded-on; she then found her necklace and returned to the camp but found nobody therein as the procession has departed; though she had made the mistake of not mentioning to any person that she would search for her necklace going back inside the wilderness yet she was wise enough to understand that they would certainly miss her sooner or later

and then they would come back to this same place to search for her; she made herself as comfortable as possible but instantly, she felt very sleepy; now, it happened that one of SAHABA by the name of SAFWAN bin MU'ATTIL as-SULAMI was following the procession as the Prophet PBUH had appointed him to see if the procession has mistakenly left anything behind; he reached the place where Bibi Ayesha-RA was sleeping, in the morning and as he came to her, he recognized her as he had seen her before the command of veil had descended; he called-out loudly as he recognized her, the words at BAQARAH-156 that are "to Allah We belong, and to Him is our return"; she arose and covered her face with her garment, and as he made his she-camel kneel down, she mounted it; then he set out, leading the she-camel that was carrying her till they joined the procession during the midday; at that time, the leader of the hypocrites, Abdullah bin UBAYYE, caused havoc by slander upon both of them, among all persons there; but soon the procession came to Madinah and just as they reached there, she became ill; she was not aware that some persons are spreading such wrong things about her among the masses but she did see that while she was sick, she was no longer receiving the same kindness from her respectable husband as she used to receive at such occasions of illness; he would enter at her place and say greeting and ask briefly about her and then depart; that caused some concern to Bibi Ayesha yet it was only when her ailment was receding that she came to know of that extreme fib that hypocrites there were saying about her; it was the mother of MISTAH (and this man also was involved in acceptance of this extreme fib) who stumbled over her robe when she was accompanying her and spontaneously cursed her son MISTAH (as she might have felt that it was his extreme wrong that had caused

some adversity to her); there were three of such considerably mentionable Muslim persons at that time who were not taken as hypocrites, but who had also acknowledged the IFK against Bibi Ayesha and MISTAH was among them; the other two were HASSAN bin THABIT, the poet who used to defend the speech of the Prophet PBUH by his poetry, and HAMNA, who was the sister-in-law of the Prophet PBUH (as she was the sister of ZAYNAB-BINT-JAHSH-RA); note that when the Prophet PBUH had asked his wife ZAYNAB about this matter, she had replied, "O Allah's Apostle! I protect my hearing and my sight (by refraining totally from telling lies) as I know nothing but good about Ayesha"; so on query from Bibi Ayesha at this utterance, the mother of MISTAH told about things that were current in people about Bibi Ayesha and as she got this information, she was shocked and it added to her ailment; when the Prophet PBUH visited her the next time, she asked him to give her the permission to go to her parent's home; at her parent's home, she asked her mother about this matter and she tried to soothe her by saying that there is no charming lady who is loved by her husband, who has other wives as well, but that those wives would find fault with her; she could not believe that there were such persons who really were saying all this about her and wept-on for all the night there and for the second night too; but then, there were such persons at the times of Bibi Maryam-AS too who had not spared her even, from such fibs; the problem had amounted to such stage that the Prophet PBUH even consulted BARIRA, the slave-girl of Ayesha, about it and she defended her beautifully by saying, "by Allah Who has sent you with the truth, I have never seen anything regarding Ayesha which I would blame her for except that she is a girl of immature age who sometimes sleeps and leaves the dough of her



family unprotected so that the domestic goats come and eat it"; upon this comment, the Prophet PBUH went on to the pulpit of the mosque and stated plainly that slandering of his family has caused much anguish to him; however, the matter did not end at that and it was nearly after a month upon this matter when the Prophet PBUH visited Bibi Ayesha-RA and said, "thereafter, O Ayesha! I have been informed such and-such thing about you; and if you are innocent, Allah will reveal your innocence, and if you have committed a sin, then ask for Allah's forgiveness and repent to Him, for when a slave confesses his sin and then repents to Allah, He accepts his repentance"; she was still a young girl and had little knowledge of the Quran but she managed to reply in such manner that meant that this fib has been talked about so much that even the Prophet PBUH gets the impression that it may have something in it; she told him that Allah knows that she is innocent and He would bring the fact about it at fore; she quoted the words of Jacob-AS "so (for me) patience is most fitting against that which you assert and it is Allah (Alone) Whose help is sought" (Surah YOUSUF-18); she had also narrated as we find at authentic books of Ahadith that she never thought that Allah would descend AAYAAT for her defense at the Quran that would be recited on forever; she states that the Prophet PBUH had not yet left his seat and nobody had left the house when WAHI came to him and he went into the same hard condition which used to overtake him (when WAHI used to come to him) that the drops of his sweat were running down, like pearls, though it was winter and as it was over, he smiled and said, "O Ayesha! Allah has declared your innocence"; Bibi Ayesha-RA thanked Allah at that occasion that He has conformed her innocence and that by AAYAAT of the Quran; certainly, Allah raises the good status of such good

virtuous persons who ask for His blessing with SABR when such immoral persons who have little respect for any person (and no respect for the good virtuous persons), challenge them stubbornly; certainly, Allah only is the true authority; Al-Hamdu Lillah; the first five AAYAAT of the Ruku state, "surely they who concocted the lie (IFK) are a party (of hypocrites) from among you; do not regard it an evil to you; nay, it is good for you (as now you all would receive the ruling for such cases and you all would learn clearly how to deal with such situation; also, it has exposed the hypocrites and such persons who have little care to finding of facts so they fall for rumors and even spread them on); every man of them shall have what he has earned of sin (that would be written at his document of deeds); and (as for) him who took upon himself the main part thereof (i.e. Abdullah bin UBAYYE), he shall have the most grievous chastisement; why did not the believing men and the believing women, when you all heard it, think well of their own (virtuous) people, and say- this is an evident falsehood (as the matter asks to bring four compatible witnesses of it which they had not provided upon their accusation)?-; why did they (i.e. the hypocrites) not bring four witnesses of it?- but as they have not brought witnesses (according to ADL, the law of Islam), they are liars before Allah; and were it not for Allah's grace upon you and His mercy in this world and the hereafter, most grievous chastisement would certainly have touched you on account of the discourse which you entered into (that some of you took this accusation at face without any witnesses of it and without any research about facts) when you received it with your tongues and spoke with your mouths what you had no knowledge of (while only those who were hypocrites among you, took this evident falsehood as fact), and you deemed it an easy matter while with Allah it was

most grievous (to accuse virtuous persons of such filth, particularly to accuse some virtuous woman of it)"; certainly, Allah has set His law most clearly and He only is the true authority; Al-Hamdu Lillah; the last five AAYAAT guide that the good Muslims shall only speak positively in such matters and never spread them as these things might cause stimulation to extreme shameful attitude to spread among the masses; it is good that there are places where the Muslims refrain from disclosing the name of such women who become victims to rape and they strictly need to conceal the names of such women too who are willfully involved in adultery unless their filth is totally proven officially and they are punished accordingly by relevant lashes upon it, in front of some of the Muslim womenfolk; it is necessary that all reporting of all events at all media of communication remain in such manner officially among the Muslims at any given surroundings which does not cause any shameful attitude to spread or to take hold at the place among the masses; note that Islam strictly commits to keeping it away from the Muslims (though at any age of their lives) even if it needs to censor anything from the media; for other of issues, it inspires the Muslims to care even more than other peoples at the world, for the freedom of expression but most surely, with care to speaking of facts only with such manner of expression that do not hurt anyone and most surely, with care to appreciating the goodness in other persons especially in the good Muslims, by their own internal sense of virtues, as they all are like brothers who care to live most harmoniously among each other (see Surah HAJJURAAAT-10); Al-Hamdu Lillah; note that there were such good Muslims who said the words that the Quran mentioned to say on such shameful rumors at AAYAT-16 when they heard it, even before these words had descended that were

"glory be to Thee- this is a great calumny"; the last five AAYAAT of the Ruku read, "and why did you (Muslims) not, when you heard it, say- it does not beseem us that we should talk of it- glory be to Thee- this is a great calumny?"; Allah admonishes you that you should not return to the like of it ever again if you are believers; and Allah makes clear to you AAYAAT (that you never take any of shameful attitudes as you live-on at EHSAN); and Allah is Knowing, Wise; surely (as for) those who love that shameful things should circulate respecting those who believe (by any manner that spreads the information among people), they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know (that how the unchecked mention of these things even, cause these things to affect the surroundings adversely); and were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful (then your light tackling of this matter would certainly have caused most grievous chastisement to you); Al-Hamdu Lillah.

### NOOR-The Third Ruku

21. O you who believe! do not follow the footsteps of the Satan, and whoever follows the footsteps of the Satan, then surely he bids the doing of indecency and evil; and were it not for Allah's grace upon you and His mercy, not one of you would have ever been pure, but Allah purifies whom He pleases; and Allah is Hearing, Knowing.

22. And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do

you not love that Allah should forgive you? And Allah is Forgiving, Merciful.

23. Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the hereafter, and they shall have a grievous chastisement.

24. On the day when their tongues and their hands and their feet shall bear witness against them as to what they did.

25. On that day Allah will pay back to them in full their just reward, and they shall know that Allah is the evident Truth.

26. Unclean things are for unclean ones and unclean ones are for unclean things, and the good things are for good ones and the good ones are for good things; these are free from what they say; they shall have forgiveness and an honorable sustenance.

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The Ruku starts by asking the Muslims not to follow the footsteps of the Satan because whoever follows his footsteps, he leads all such persons to the doing of indecency (shameful attitudes) and evil (injustice); when the person takes-up Islam and avoids SHERK then there are two categories of major sins that he has to avoid necessarily (Allah forgives the minor sins of the true Muslim even by WUDHU and even by SALAH; Al-Hamdu Lillah); these two categories are the shameful attitudes (in which the biggest of sins is to commit adultery/fornication) and injustice (in which the biggest of sins is to intentionally kill someone unjustly); note here that Allah has shaped the circumstances in such manner that Islam is the only challenger today to all shameful attitudes (mostly initiated by the indecent women so they have more of liability to become better and to see that nothing of shameful attitudes takes place) and to all injustice (mostly initiated by the

unjust men so they have more of liability to become better and to see that no injustice takes place); when the Muslim person sincerely asks Allah to help him/her in all adverse situations then only, he/she would be able to avoid all major sins; note also that Allah gave the respect to the Man due to the spirit he had blown inside him and the Satan intends to make him oblivious of its beauty and to plunge him into such of his base desires that lead him to care for the physical pleasures only; and note also that when the male and the female persons among the mankind disregard the command of HEJAB, it leads to extreme shameful attitudes gradually and that is why Islam asks to keep away from all such things too that have much high potential to lead to such attitudes; HEJAB is the attitude of reservation that challenges all shameful attitudes which the Muslim woman takes-up at all walks of life and our study would learn about it explicitly insha-Allah at the next Ruku; the Muslims would not eat anything impure or/and prohibited as it affects the inside adversely (and that is why Allah prohibited proximity even, to Adam and Eve to that tree that had the prohibited fruit and eating of which caused their respective private parts to come into the view of each other); the Muslim men would not talk without some necessity at the Islamic living-manner to unrelated women (and those women also would care to talk to them by necessity only and in some strict manner); the Muslim women would not leave their homes without some necessity and would return as they have attended to that and they would never wear such dresses that Islam takes as the most indecent clothing for them at any time anywhere (though at leaving their homes, they would see to it particularly) so they would not take-up any such attitude that Islam takes as shameful at any time anywhere; Al-Hamdu Lillah; this AAYAT implies that

Allah has shown His mercy to the Muslims and not punished them when they did not stop the spread of the rumor that was very shameful in nature and that related to total falsehood, but that shall not cause any inattention inside them about such matters ahead; Al-Hamdu Lillah; the next AAYAT asks the well-off Muslims not to stop the financial assistance that they had been providing to their poor relatives who had ignorantly involved themselves in acceptance of this rumor; they should forgive them and leave any attention to their extreme idiocy now; note here that Abu Bakr-RA, who used to provide financial assistance for MISTAH because of the latter's kinship to him (as the mother of MISTAH was his first cousin) and because of his poverty, had taken an oath that he will never provide for MISTAH anything after what he has said about his daughter Ayesha-RA; so Allah revealed this AAYAT-22 and upon hearing this, Abu Bakr said that he certainly wishes that Allah should forgive him so he resumed giving MISTAH the aid he used to give him before (and even increased it) and swore that he will never deny it again from him at all; Al-Hamdu Lillah; this AAYAT tells that it is not feasible to stop providing the financial assistance to some person in sudden manner, even if he has involved himself in some idiocy that hurts the person who is caring for him when he has done it ignorantly and he is most ready to repent duly on awareness of facts; Al-Hamdu Lillah; the couple of AAYAAT ahead mentions explicitly that those persons who accuse the innocent believing women who do not have any attention or any leaning towards shameful attitudes, they shall have most grievous chastisement not only at AKHIRAT but also at their lives at the world; at AKHIRAT, it would happen that Allah would give the tongues and hands & feet of such most wrong persons the power to bear witness in their own

specific manner against such dishonest persons of their most unjust doings; the Quran has mentioned at places about the extreme dishonest persons among the disbelievers that at AKHIRAT, their limbs or/and other parts of physique would witness against them explicitly (see Surah HA-MEEM AS-SADAH-20; Surah YA-SEEN-65); this also implies in the most clear terms that whoever had accused Bibi Ayesha-RA wrongly of such heinous wrong to disgrace her and did not repent upon it at the world, AKHIRAT would disgrace him in the most extreme manner among all peoples of the world in such manner that he would be totally unable to offer any defense for himself; certainly, Allah only is the true authority; Al-Hamdu Lillah; as all persons would receive their just judgment there according to their belief and deeds, these persons also would receive their judgment in the most just manner that would be the punishment by the hell-fire if they do not repent on their wrongs at the world sincerely; their own tongues would testify against them and their hands & feet would be the four witnesses that would endorse its statement explicitly; certainly, Allah only is the true authority; Al-Hamdu Lillah; the last AAYAT of the Ruku relate about the psyche of the Man that reads, "unclean things (i.e. all wrong-doings) are for unclean ones (i.e. those unfair persons who search only for faults even in the most virtuous persons as their attention remains towards unworthy gains of the world) and unclean ones are for unclean things (i.e. those unfair persons are attracted to all wrong-doings only); and the good things (i.e. all virtuous deeds) are for good ones (i.e. those virtuous persons who appreciate the goodness in all persons and try to make all persons better by keeping AKHIRAT in view) and the good ones are for good things (i.e. those virtuous persons are attracted to all virtuous deeds only); these are free



from what they (i.e. the unfair persons) say (to blame them of extreme shameful attitudes); they shall have forgiveness (at the world) and the honorable sustenance (at AKHIRAT)"; certainly, Allah only is the true authority; Al-Hamdu Lillah.

### *NOOR-The Fourth Ruku*

27. O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful.

28. But if you do not find any one therein, then do not enter them until permission is given to you; and if it is said to you: Go back, then go back; this is purer for you; and Allah is Cognizant of what you do.

29. It is no sin in you that you enter uninhabited houses wherein you have your necessaries; and Allah knows what you do openly and what you hide.

30. Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do.

31. And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over to their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having any need, or the children who have not attained knowledge of what is hidden of women; and let them not

strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! so that you may be successful.

32. And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.

33. And let those who do not find the means to marry keep chaste until Allah makes them free from want out of His grace. And (as for) those who ask for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah which He has given you; and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this world's life; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.

34. And certainly We have sent to you clear AAYAAT and a description of those who have passed away before you, and an admonition to those who guard (against evil).

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This Ruku relates beautifully the manner to live by the best of morality in the Islamic environment; the first three AAYAAT of this Ruku teach manners to visit someone or/and some place at the Islamic environment; the Muslims person needs to ask permission to enter when he comes to visit some person; he would stand a little at side from the main door so that his sight does not fall inside as the door opens; he would ask the permission to enter for three times only and if there is no answer, he would postpone his visit to some period ahead; one of the authentic Ahadith at

Bukhari mentions that tells that whenever the Prophet PBUH asked permission to enter, he knocked the door thrice with greeting and whenever he spoke anything significant, he used to repeat it thrice; in the current times, the Muslim person might ask permission to visit someone beforehand by the mobile cell-phones and would also conform his presence when he comes at his place and when permission is allowed to him, he would present SALAM to the inmates there; if he does not get the permission to enter from any of responsible persons there, he would leave the place and postpone his visit to some period in future without any resentment on this refusal; Islam most clearly asks to respect the privacy of Muslims at their homes as they might be engaged in some worthy task needing their attention and there also remains trust upon each other that no Muslim person would involve himself in any of wrongs even in private; also, it is not feasible to trespass upon any private property though there might not be anyone present there unless someone among Muslims have taken specific permission for it due to some of his belongings there; Al-Hamdu Lillah; also, when the Muslim person visits such places where his entry does not need permission as mosques, warehouses (where he has stored some of his assets), community centers (where he is one of members), restaurants, public gardens etc. though if there are timing set at these places to visit them, he would respect that; Al-Hamdu Lillah; at AAYAT-30, Allah asks the Prophet PBUH to provide the command to all Muslim men to care about their sight that they would strictly keep the gaze down when in front of the unrelated women as much as possible for them and they would take care that their private parts remains totally concealed from all people at all times and places; note that the SATAR (such of parts that the person needs to conceal necessarily) for the Muslim

man is from belly to knees all round and it needs his physical attention; the Muslim man does not need to leave the things that he requires for the ordinary living of his life so he would take lawful & pure foods and wear necessary simple decent clothes to conceal the SATAR without care to the saying that "clothes make the man" but he would show his gratitude to Allah by living virtuously in the most simple manner; his necessary clothes would also save him from the adversity of the weather and would also remain an adornment to him though he certainly would not wear such clothes that incline to showing-off; note that Islam does not take as virtuous to torture the physique in any manner but it asks to remain simple enjoying all blessings from Allah due to necessity and up-to necessity; the last of AAYAT-30 says that "surely Allah is Aware of what they do" and this implies that the men have such delicate sentiments towards women that need check and they would take care by EHSAAN for HEJAB of the Muslim women that comes at the next AAYAT, in the best manner possible for them; Al-Hamdu Lillah; at the next AAYAT of the Ruku that is AAYAT-31, Allah asks the Prophet PBUH to provide the same command to all Muslim women to care about their sight that they would strictly keep the gaze down when in front of the unrelated men as much as possible for them and they would take care that their private parts remain totally concealed from all people at all times and places; however, the AAYAT guides ahead to the issue of HEJAB that relates to the Muslim woman categorically; note that for the Muslim woman, all her body is SATAR (which includes her hair too) except for her face, hands up-to wrists and feet up-to ankles and the notable feature is that her SATAR and her HEJAB both are similar in the Islamic surroundings though there are some notable differences too that we would insha-Allah learn

ahead; there are such persons at these current times who have taken up the manners of the Satan so much that though they accept the clothing as adornment to the body yet they do not give the worthy credit to the fact that it conceals the parts that are most necessary to conceal which is its primary task; due to such views that are most adverse to Islam, they care but little about concealing of SATAR most strictly and their views relate much to make space for the women-folk to manifest their physique at some occasions in the most shameful manner; note that such manifestation is totally disallowed even at picnic occasions and totally disallowed even for medical reasons; the notable thing here is that even in the situation of utmost IDHTIRAR (the grave situation of necessity where even her life is at stake), it is necessary for the Muslim woman to take-up the attitude of reservation and care for her SATAR that declines only to become equivalent to the SATAR of the Muslim man at such exceptional medical situation; however, if surgery is most necessary at some other place due to IDHTIRAR for which only a male surgeon is available, the surgeon would concentrate at that place only by covering all the physique by sheet of cloth and exposing only that specific area by tearing it to necessity (whereas only the female persons would assist him in that surgery) as ULAMA would insha-Allah elaborate upon the issue if they are asked for guidance; may Allah give all Muslim persons the awareness of the Islamic teachings, provide all of them TOFIQ to live practically upon that awareness and save all of them from all satanic views by spreading them explicitly to all peoples of the world; Al-Hamdu Lillah; the awareness of the ruling for three matters that are SATAR, the normal manner of HEJAB and the strict manner of HEJAB, would insha-Allah explain the whole of issue that relates to the code of

dress and the necessary reservation in attitudes of the Muslim woman according to the Islamic teachings; for this necessary awareness, I, MSD, would insha-Allah provide the supplementary note after this note at the fourth Ruku of Surah NOOR, by the high blessing of Allah; Al-Hamdu Lillah; AAYAT-32 asks all such persons to seek an early marriage for the persons that are financially dependent on them; at those times, there were slave persons that were most dependent on their masters for their financial sustenance and different issues of life so the AAYAT mentions them too yet in the world that we have today, it implies that the responsible persons to some dependent men and women, have to see to this aspect of their lives too most necessarily; this would save their good chastity and if the responsible persons fear that they would get some additional financial burden as their liability, they need not worry about it as Allah would make their financial situation better to provide for those persons that are dependent upon them or/and make those dependent persons capable in such manner that they would be able to provide for themselves in much better way; certainly, Allah is Ample-giving, Knowing; Al-Hamdu Lillah; AAYAT-33 guides that those who are not financially dependent to any other person but they do not have much resources available at hand, they need to wait until Allah provides them enough for their ease at this matter by His blessing and so they would exercise utmost control on their sentiments towards the women so as not to fall into any of major sins; in Ahadith, one of the manners to develop that control inside is to keep SIYAAM (i.e. they need to fast as much as possible that they usually practice in the month of Ramadan); Al-Hamdu Lillah; the AAYAT also rules to accept the request of slave-persons if their masters see that they certainly would not put any hardship

to their selves (as they have some good skill to use to survive) or to the Islamic environment, when they ask their masters to release them of slavery by providing specific sum of amount for it (this is termed as MUKATABAT); the Islamic teachings set pace for the release of men & women from slavery by all manners that was possible at that time and until that release, asked the Muslims to treat their slaves in as humanely manner as possible at that time; we all Muslims know well about Muhammad (PBUH), the last of Messengers of Allah, that he never led Muslims to grade-consciousness as his speech tells clearly that is recorded at the books of Ahadith; he was a simple person who led all his life in the most simple manner by keeping his total attention towards Allah only whereas he never cared about accumulating any of material assets; Al-Hamdu Lillah; however, the Islamic teachings do ask the common man to respect and to obey the persons at authority when they do not go against the commands of Allah but it is significant that they do not appreciate for the Muslim persons at authority to impose grades; though it is difficult to develop the most proper attitudes among the masses in accordance to the Islamic teachings yet the persons at authority would try that sincerely to the utmost possibility; they shall not impose their importance as there is no V.I.P. culture in Islam that might ask for imposed protocol; indeed the true greatness belongs to Allah only; Al-Hamdu Lillah; Islam did not initiate the practice of slavery nor did it appreciate it and on the contrary, it gave such commands for slaves (for both male and female) that led to their emancipation with time; though detail is not possible here yet please note in brief that Islam asked to treat slaves with respect, asked to release them from slavery in compensation of few commands of Allah that their masters could not fulfill, asked not to give any of

female slaves except by marriage to men for sexual reasons (as this filth prevailed at that time among some of hypocrites who used to earn their filthy amounts by this) and though their sale was allowed yet it was not appreciated, asked to release female slaves if they become mothers to any of their children, asked not to stop any of their slaves from becoming MUKATAB (as we find here at this AAYAT) who asked for their release by paying-out some specific amount to their masters for their freedom and in addition to these, Islam asked in many other ways to free slaves and took it as one of the most charitable acts for the Muslims; with that, it also asked not to make people slaves to the extent possible at those times and this was the best that could have been done when the custom of slavery prevailed and when women outnumbered men highly who had among them many of such women who did need security to live-on with necessities; this was because the men fell at battle-grounds in those days in scores while the number of battles was high too; it is most highly notable that slavery was and is totally alien to the righteous practice of Islamic teachings and Islam tolerated it only because any direct action against it would have caused most unpleasant outcome to the living manner then; however, Islam did certainly deal with this issue of slavery most beautifully at those times and it did set the good pace for its total elimination by progress in time ahead; Al-Hamdu Lillah; the AAYAT also guides those persons in the most firm manner who claim to be Muslims that they shall not compel their slave-girls to prostitution as they desire to keep chaste; note that the AAYAT states the desire of the slave-girls for chastity as the fact of the matter and not as the condition to the matter; they shall avoid all such inclinations that ask to seek the frail goods of this world's life by means that Islam has totally



disapproved; and whoever compels their slave-girls, then surely after such compulsion, Allah is Most Forgiving and Most Merciful to those girls though their masters would receive the severe punishment not only for the heinous filth of the sin that they asked of them but also for their compulsion that they applied upon those girls due to their authority upon them; certainly Allah only is the true authority and they would see their severe punishment not only at AKHIRAT but also at their lives at the world; Al-Hamdu Lillah; Allah sums up the matter of the Ruku beautifully in the last AAYAT by the statement that "and certainly We have sent to you clear AAYAAT and a description of those who have passed away before you, and an admonition to those who guard (against evil)"; may Allah give all Muslim persons the awareness of the Islamic teachings, provide all of them TOFIQ to live practically upon that awareness and save all of them from all satanic views by spreading that awareness explicitly to all peoples of the world; Al-Hamdu Lillah.

*Supplementary note - AAYAT-59 (AHZAAB) & AAYAT-31 (NOOR)*

Islam asks the Muslim woman to care for the code of her dress by Islam and for the necessary reservation at all times in her attitudes; this needs that she learns the rulings for SATAR and HEJAB that gets highly strict when the environment presents some high challenge to the Islamic manner of living; for the Muslim woman, all her body is SATAR (which includes her hair too) except for the face, hands up-to wrists and feet up-to ankles; note that both SATAR and HEJAB are very similar at the Islamic surroundings yet this is significant that even then, HEJAB does ask her to take some additional long sheet of cloth too upon her

when she leaves her home for some genuine necessity; it also denotes her attitude of utmost reservation towards the men-folk (so it asks to shape her behavior too besides the attention that she needs at SATAR); the notable thing is that her HEJAB gets highly strict at the surroundings that challenge the practice of Islam (and such of surroundings presents FITNAH which means that there are high number of persons who not only abhor the practice of the righteous Islamic teachings but also the belief in the righteous Islamic teachings); there she would cover her face too except for her eyes to fulfill its demands when she leaves her home for some genuine necessity so her HEJAB does have some changeable features by change in times at hand yet SATAR is fixed in meaning which relates to all her physique including her hair except for her face, hands and feet; the BURQA or the ABAAYA that fully covers her physique with necessary veil to cover the face except for eyes, does fulfill this need of total covering at such surroundings; Al-Hamdu Lillah; for the awareness of the issue of HEJAB, the most significant feature to note is that HEJAB of the Muslim womenfolk has three aspects to it which also elucidate that it relates to her behavior too; the first aspect is that the Muslim woman must not leave her home except for some necessity (the ultimate decision about necessity would be hers, when she does care in practice about the basic teachings of Islam though she would care to keep in view the advice of her father- or if married, of her husband- about it); the second aspect is that when she goes out of her home at some necessity and the surroundings are such that in general, the men care not to trouble her in any way (and the Islamic rulings mention such place as free of FITNAH so there is no challenge to the righteous Islamic teachings there and those surroundings respect them

highly) then she might go out by strict care to her SATAR with her face, hands up-to wrist and feet up-to ankles uncovered though she would cover her whole body plus her hair by an additional long sheet of cloth necessarily (and so even BURQA or ABAAYA that is the long coat which conceals the whole physique plus the covering to hair, is fine); if the surroundings are otherwise, then she would take care to cover her face too except for eyes; the third aspect is connected to the first that as soon as the necessity ends, she would return to her home without any waste of time as Islam appreciates the basic place for her activity as her home for certain; Al-Hamdu Lillah; the observation of this issue tells explicitly that it is an embarrassment for the menfolk in general that the Muslim woman needs to cover her face too for HEJAB when she has to leave her home for some genuine necessity; one of the notable issues here is that Surah AHZAAB also mentions the command of HEJAB explicitly and though it is the thirty-third Surah in recitation yet it had descended a year before than Surah NOOR; so our study here would insha-Allah get some more refinement by consultation of that place too; Al-Hamdu Lillah; Surah AHZAAB-59 reads, "O Prophet (PBUH)! tell thy wives and daughters, and the believing women, that they should cast some of their outer garments (i.e. from the long sheet of cloth or ABAYA) over their persons (i.e. they should take veil over their faces too either with extension of some cloth from their outer garments or either in addition with some cloth, except for eyes when they leave their homes as they find the surroundings related to FITNAH); that is most convenient, that they should be known (that they are noble Muslim women) and are not molested; and Allah is Oft-Forgiving, Most Merciful"; Al-Hamdu Lillah; please note some significant points here about the ruling for HEJAB

which I, MSD, would present keeping AAYAT-59 at AHZAAB in view specifically but as AAYAT-31 of NOOR also relates to the ruling for HEJAB directly so I would take its assistance too for the awareness of its ruling; the first point is that AAYAT-59 at AHZAAB relates specifically to the dress-code and the attitude of the Muslim woman when she has to leave her home for some genuine necessity at surroundings of some FITNAH; the second point is that the term "Min-JALABIBEHIN" that is mentioned there, denotes according to IBNE-ABBAS-RA, such BURQA or such ABAAYA or such long sheet of cloth which conceals her whole physique and which has the veil in addition to it for the face with eyes unconcealed only, to see the way and she would remain to side of the pathway and she would remain inattentive to menfolk around (who by themselves would care in the best way for her HEJAB); the third point is that this AAYAT at AHZAAB relates to the times of some FITNAH, though it was light then yet substantial, to ask the Muslim women to take the strict manner of HEJAB that included their faces too; the explanation to this is that there were some persons among the Jews who passed remarks upon some of the Muslim women even when they had left their homes in the most decent manner for genuine necessity; when they were challenged on this most indecent attitude towards the Muslim women, those persons among the Jews argued that they mistakenly took them as slave-women; sadly, the surroundings were permissive at those times for men to give few adverse remarks to slave-women at pathways teasingly; so the Muslim women were asked here to take the strict HEJAB that is needed at FITNAH so that it distinguishes them clearly from the slave-women who only observed the normal manner of HEJAB and that also somewhat loosely; the fourth point is that

after a year or so, when this threat from the indecent persons among the Jews totally faded away, AAYAT-31 at Surah NOOR descended that implied that it suffices for the Muslim women to take the normal manner of HEJAB when she leaves her home for some genuine necessity which does not include her face (except where she intends it herself and that of-course is the better option); it also tells that she is allowed to reside at her home with normal clothing that are related to her SATAR (which includes the covering to her hair and that is very near to the normal manner of HEJAB) with necessary decent reservation in attitudes; this AAYAT-31 mentions such of her relatives in detail in front of whom she relaxes her HEJAB whereas she cares for her SATAR strictly; her first cousins who visit there, might be included here if they are decent enough and she is yet unmarried though please note here that ULAMA generally take them too as outsiders; the fifth point is that it is interesting that Allah asks the Prophet PBUH to express the ruling about SATAR and HEJAB and He does not provide it directly to Muslims so it tells that the Prophet PBUH was most liable to address such issues of morality that are intimately attached to the Muslim person; now, with these points, note that AAYAT-31 at Surah NOOR presents the list of the MEHRUM (very closely related men to her to whom her marriage is totally disallowed) explicitly in front of whom, the Muslim woman is allowed to present herself without any of her outer garments except for her normal clothes that conceals whole of her physique without telling any of its features being light or tight (and she would care to wear her head-covering even at such times as that also is included in her SATAR though if she is inattentive to it for some brief period among her very close relatives at home, that negligence is omissible); note that her husband is also

mentioned in the list yet he is an exception to her as for him, even the ruling for her SATAR is relaxed but as she is liable to leave HEJAB of any manner in front of him too so he also is mentioned here; note that even if among her very close relatives at home, she would care for the strict concealment of her SATAR at all times which is her whole physique except for her hands & feet and face; that probably would suffice even in front of her decent first cousins as they visit there at these current times though they surely are not among the MEHRUM; at AAYAT-31 of NOOR, Allah asks the Prophet PBUH to advise to Muslim women for the normal manner of HEJAB, "and do not display their ornaments (their normal dress and decorative things attached to it that relate to it including its designs) except what appears thereof (that is their outer garment, their height, their decent manner in walk and in necessary speech, their hands which may even have designs upon palms i.e. MEHNDI, their shoes and their faces but without dressing to lips or applying of face-powders), and let them wear their head-coverings over to their bosoms (and that sheet of cloth also shall not be light or/and short as that actually relates to SATAR and it counts among the necessary aspects of HEJAB too) and not display their ornaments (as noted above) except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women (i.e. the Muslim women as even with the normal manner of HEJAB, the Muslim woman is disallowed to interact freely with women that are other than Muslims), or those whom their right hands possess (i.e. their slave-women though this does not apply at these current times as by the blessing of Allah, slavery has gone away, insha-Allah never to come again), or the male servants not having any

need (and any of manly attention towards women at the household due to their extreme old age as servants or due to their residing from childhood at that place as servants to the family), or the children who have not attained knowledge of what is hidden of women (so except in front of these, the Muslim woman would take the strict manner of HEJAB in front of all menfolk); and let them not strike their feet so that what they hide of their ornaments may be known (as attitudes also count in rulings about HEJAB even if it is in the normal manner); and turn to Allah all of you, O believers! (as there might remain some of negligence in rulings about HEJAB from the Muslim women at times unintentionally or even from the Muslim men where they need to assist women about it, so asking-on for mercy from Allah at all times is most necessary) so that you may be successful"; Al-Hamdu Lillah; the explanation about both of these AAYAAT, that are AAYAT-31 of NOOR and AAYAT-59 of AHZAAB, notes explicitly that these both AAYAAT relate respectively to the normal manner of HEJAB at inside of homes (which also applies outside where the environment is Islamic as the Muslim woman adds the outer worthy garment over all her physique when outside her home at necessity and the worthy high reservation in all her attitudes towards the menfolk) and about the strict manner of HEJAB at outside of homes (where the environment presents trouble to the Islamic living manner of the decent Muslim woman even if she leaves her home briefly at genuine necessity); note that when the surroundings relate to the Islamic environment, AAYAT-60 of Surah NOOR gives some convenience in HEJAB to the old women among Muslims that they might relax some of their outer covering even in front of the unrelated men in such manner in which they reside at home, when they find some necessity to go outside

homes; but they would take utmost care for decent clothing even at such occasions (as they take at all occasions) that suffices totally well to conceal the whole physique plus the hair; the AAYAT also mentions that though this is allowed for them yet it is better for them that they do not avail this convenience and resort to all asking of HEJAB of the normal manner; all of Muslims have to note that the best manner to get the explanation of HEJAB totally is to practice it as better as possible by converting all surroundings to the Islamic environment and by keeping all attention towards Allah, the only Creator of all the creation Who always has all His attributes and certainly, He only is the true Lord; Al-Hamdu Lillah.

(This note ended at 06:30 am - Oct. 29, 2020; Al-Hamdu Lillah)

### NOOR-The Fifth Ruku

35. Allah is the light of the heavens and the earth; the likeness of His light is as a niche in which is a lamp, the lamp is in a glass, the glass is as it were a brightly shining heavenly body, lit from the blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not-- light upon light-- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.

36. In houses which Allah has permitted to be exalted and that His name may be remembered in them; they glorify Him therein in the mornings and the evenings,

37. Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving



of poor-rate; they fear the day in which the hearts and eyes shall turnabout;

38. So that Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure.

39. And (as for) those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be naught, and there he finds Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning;

40. Or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give light, he has no light.

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The first AAYAT of the Ruku starts by the statement that "Allah is the light of the heavens and the earth"; this means that He has provided the light of the true guidance to the heavens and the earth as without His will, there would have been no light anywhere at any time in the spiritual sense and so nothing would have known the task that it has to fulfill; the AAYAT presents a simile ahead to express how this light gets brighter for the mankind when he remembers Allah by his heart, by his words and by his practice at all matters of his life; the AAYAT notes, "the likeness of His light is as a niche (i.e. the chest of the man that denotes his inside) in which is a lamp (i.e. the light of guidance inside his heart by birth), the lamp is in a glass (i.e. his heart), the glass is as it were a brightly shining heavenly body (as his heart denotes the spirit

inside him that has come to him from heavens), lit from the blessed olive-tree (i.e. the heart glows spiritually in the most beautiful manner in such good person who accepts Islam sincerely), neither eastern nor western (i.e. Islam, the word of Allah that is like the blessed olive-tree, and every person needs its fundamental teachings for his life wherever and whenever he lives), the oil whereof almost gives light though fire touch it not (so the impression of Islam beautifies the spirit of the good person who accepts it and it glows like some beautiful heavenly body as it already had the potential inside for its acceptance) -- light upon light -- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things"; note that Surah ZUMAR states, "is he whose bosom Allah has expanded for Islam, so that he follows a light from his Lord, (is he as he who disbelieves)? - then woe unto those whose hearts are hardened against remembrance of Allah; such are in plain error" (ZUMAR-22); Al-Hamdu Lillah; the three of AAYAT ahead state that this parable especially relates to those persons who care to visit the Masjid for the remembrance of Allah, and their business transactions even do not stop them from such beautiful visits; they care to spend their good resources in the way of Allah too as they fear the Day of Judgment so Allah would provide them the best of returns and even more; Al-Hamdu Lillah; these AAYAAT read, "(they find attraction) in houses which Allah has permitted to be exalted (that are MASAJID) and that His name may be remembered in them; they glorify Him therein in the mornings and the evenings; (they are) such men whom neither (buying of) merchandise nor selling diverts from the remembrance of Allah and the keeping up of SALAH (that brings the attention to AKHIRAT) and (of ZAKAH that is) the giving of poor-rate

(that takes the attention away from unnecessary benefits of the world); they fear the day in which the hearts and eyes shall turnabout; so that Allah may give them the best reward of what they have done, and give them more out of His grace (i.e. grant them nearness to Him); and Allah gives sustenance (even in the world) to whom He pleases without measure"; certainly, Allah only is the true authority; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku tell about the disbelievers (which incline to hypocrisy and which totally have forgotten AKHIRAT respectively) that they take some of their deeds as most virtuous but it is just as the thirsty person has the illusion about glittering sand at some desert to which they come and find that there is no water there; such would be their position at AKHIRAT where Allah would give them the result to their doings that would only put disgrace to them and Allah would give that very soon as AKHIRAT is not that far away; Al-Hamdu Lillah; or their deeds (that are of other of disbelievers who have become totally oblivious of AKHIRAT and challenge it when they are asked to give attention to it), are as if they are at the depth of the ocean where waves are above waves and then over all of them is a dark black cloud which lingers there at night so it is darkness over darkness where if any person among them extends out his hand, he would be unable to see it; this means that remaining in such environment, if he does try at some period of life to ask facts about life, he would be unable to find those facts due to his position at total darkness that presents around due to the abhorrence to the righteous spiritual fundamental teachings of Islam; these last AAYAAT of the Ruku read, "and (as for) those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be naught, and there he finds

Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning; or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give light, he has no light"; certainly, Allah only is the true authority; Al-Hamdu Lillah.

### NOOR-The Sixth Ruku

41. Do you not see that Allah is He Whom do glorify all those who are in the heavens and the earth, and the (very) birds with expanded wings? He knows the prayer of each one and its glorification, and Allah is Cognizant of what they do.

42. And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual coming.

43. Do you not see that Allah drives along the clouds, then gathers them together, then piles them up, so that you see the rain coming forth from their midst? And He sends down of the clouds that are (like) mountains where-in is hail, afflicting there-with whom He pleases and turning it away from whom He pleases; the flash of His lightning almost takes away the sight.

44. Allah turns over the night and the day; most surely there is a lesson in this for those who have sight.

45. And Allah has created from water every living creature: so of them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four; Allah creates what He pleases; surely Allah has power over all things.

46. Certainly We have revealed clear AAYAAT, and Allah guides whom He pleases to the right way.

47. And they say: We believe in Allah and in the apostle and we obey; then one of parties of them turn back after this, and these are not believers.

48. And when they are called to Allah and His Apostle that he may judge between them, one of parties of them turn aside.

49. And if the truth be on their side, they come to him quickly, obedient.

50. Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Apostle will act wrongfully towards them? - in fact, they themselves are the unjust.

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The first AAYAT of the previous Ruku had mentioned that "Allah is the light of the heavens and the earth"; this is because He has provided the light of the true guidance to the heavens and the earth as without His will, there would have been no light anywhere at any time, neither in the physical sense nor in the spiritual sense, and so nothing of His creation would have known the task that it has to fulfill; here the first AAYAT mentions that Allah has given all of things the awareness of how to praise Allah, the only true Lord of all and all such persons who have got some good observation might detect some of this awareness; He has provided free-will only to two of His creation that are the JINN and the Human-being and they have to put the commands of Allah with all sincerity to their lives by that free-will which they have; so Allah tells at AAYAT-56 of Surah ZAARIYAAT that "I created the jinn and the humankind only that they worship Me" as all other of His creation already praise Him sincerely; Al-Hamdu Lillah; note that

all of His creation (even plants and all lifeless things like rocks and waters and others), praise Him in their own way as they attest to the purity of Allah from all defects, by their TASBIH (remembrance of Allah) yet the AAYAT mentions birds specifically as they recite TASBIH for Him even at their flight and they certainly are beautiful; Al-Hamdu Lillah; so each of the creation of Allah has got its manner of SALAH and the good awareness about how to praise Him in the best way possible and He certainly knows about their doings that they manifest at this matter; Al-Hamdu Lillah; Surah BANI-ISRAEL states at AAYAT-44, "the seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymns His praise; but you understand not their praise; He is ever Clement, Forgiving"; Al-Hamdu Lillah; the next AAYAT mentions that Allah certainly has the kingdom of the heavens and the earth, and those among the jinn and the mankind who do not take the advice at the world to surrender to Allah totally, they would certainly have to answer for their doings to Allah, the true Lord of all His creation, at the Day of Judgment; Al-Hamdu Lillah; AAYAAT-43 & 44 & 45 tell how Allah has cared for the safety of all His creation and how He has all authority to set issues relating to His creation as He wills; note that AAYAT-43 implies that Allah drives the cloud to where He intends and the clouds have total ability to store waters in them at the heaven (like the mountains that store waters at earth) and He attaches those clouds together and provide layers to them (as is evident even when some onlooker views them from an airplane) so as they get heavier, they pour waters to the earth; He also sends the hail from these mountainous stores at heaven to earth afflicting whom He wills and turning it away from whom He wills; the flash of lightening in it is so awesome at places where it seems

that it would even take away the sight; so it is by His will that they provide for the safety of the mankind and by the same, He has all authority to provide for the destruction of the mankind if He wills; Al-Hamdu Lillah; note that AAYAT-44 implies that He turns over the night and the day for the safety of the mankind yet He has all authority to keep only one of them perpetually upon some place where then it would be known fairly how punishing that situation is; Surah QASAS states, "say- have you thought, if Allah made night everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you light? - will ye not then hear?- say- have ye thought, if Allah made day everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you night wherein you rest? - will you not then see?- of His mercy has He appointed for you night and day, that therein you may rest, and that you may seek His bounty, and that haply you may be thankful" (QASAS-71 & 72 & 73); the man needs to count the blessings Allah has provided to him yet everything around which works in favor to his safety, he takes it for granted; note that Surah AALE-IMRAN has mentioned in this respect, "and Allah's is the kingdom of the heavens and the earth, and Allah has power over all things; most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand" (AALE-IMRAN-189 & 190); Al-Hamdu Lillah; note that AAYAT-45 implies that Allah has provided life to all the living beings starting their creation from waters as He intended for them; some of them crawl on the belly (i.e. serpents etc.), some of them walk on the two feet (i.e. gorillas, chimpanzees etc. in animals and also the mankind) and some of them trot upon four (i.e. cattle and wild animals etc.); Allah creates what He pleases and in the manner He wills; this also is

notable that Allah has provided insects numerous of feet so most certainly, He has all control over all of His creation at all times; Al-Hamdu Lillah; note that the most fundamental teachings of Islam are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); Al-Hamdu Lillah; the next AAYAT indicates that He has revealed clear AAYAAT (which means the necessary directions here) for all His creation to guide them to their respective tasks that they would fulfill but as for the jinn and the mankind (which also are among His creation whom He has provided the freewill), He guides whom He pleases to the right path when any of those ask for His safety to them at AKHIRAT and they do accept the righteous teachings of Islam by heart sincerely; Al-Hamdu Lillah; the last four AAYAAT of the Ruku present the attitude of hypocrites who were present among the Muslims at Madinah; these AAYAAT read, "and they (the Muslims) say- we believe in Allah and in the Apostle and we obey; then one of parties of them (i.e. hypocrites) turn back after this (as they find some of the Islamic commands difficult to practice especially to provide TABLIGH to the disbelievers and leave for QITAL against them if they opt to challenge Islam), and these are not believers (truly); and when they are called to Allah and His Apostle that he may judge between them, one of parties of them turn aside (as they know that the Prophet PBUH would judge by justice which they find against them); and if the justice (in the issue apparently) be on their side, they come to him quickly, obedient; is there in their hearts a disease (of disbelief in the



word of Allah), or are they in doubt (if the Prophet is providing them the righteous guidance), or do they fear that Allah and His Apostle will act wrongfully towards them (though they see clearly that he is the most righteous person and that he brings it to them in the most righteous manner and that the word of Allah manifests the righteous guidance)?- in fact, they themselves are the unjust (so that is the reason that they are unable to appreciate justice)"; Al-Hamdu Lillah.

### NOOR-The Seventh Ruku

51. The response of the believers, when they are invited to Allah and His Apostle that he may judge between them, is only to say that we hear and we obey; and these it is that are the successful.

52. And he who obeys Allah and His Apostle, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers.

53. And they swear by Allah with the most energetic of their oaths that if you command them they would certainly go forth. Say: Swear not; reasonable obedience (is desired); surely Allah is aware of what you do.

54. Say: Obey Allah and obey the Apostle; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Apostle but clear delivering (of the message).

55. Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their path of life which He has chosen for them, and that He will most certainly, after their fear, give them

security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the transgressors.

56. And keep up prayer and pay the poor-rate and obey the Apostle, so that mercy may be shown to you.

57. Think not that those who disbelieve shall escape in the earth; and their abode is the fire; and certainly evil is the resort!

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The Ruku starts by couple of AAYAT that state the true standard of the true success at AKHIRAT and the best manner to live righteously at the world; they read, "the response of the believers, when they are invited to Allah and His Apostle that he may judge between them (in their disputes), is only to say that we hear and we obey (whether the decision favors us or falls against us); and these it is that are the successful (at AKHIRAT); and he who obeys Allah and His Apostle (in practice), and fears Allah (with sincerity inside), and is careful of (his duty to) Him, these it is that are the (true) achievers (of the most peaceful life ultimately at the world too)"; Al-Hamdu Lillah; AAYAT-53 tells that there are such persons in Muslims who commit most energetically that if the Prophet PBUH commands them, they would certainly go forth at TABLIGH or/and QITAL against the disbelievers; the Prophet PBUH would plainly tell them to this statement that they do not have to swear as whatever issue having significance that he asks of them, they shall take it as command only to them as that is totally understood among SAHABA and so they would show the reasonable obedience from their side without presenting any of arguments from their side; surely Allah is aware of what they intend by their doings; the

Prophet PBUH would plainly tell them to obey Allah and to obey the Prophet PBUH as that surely is their liability whereas he has the liability to provide all peoples of the world, the true guidance by the Quran in clear terms without any addition or omission and he has always done it beautifully; they would either obey Allah and the Prophet PBUH or either pay for their extreme disobedience, not only at AKHIRAT but surely even at their life at the world; certainly, Allah only is the true authority; Al-Hamdu Lillah; the last three AAYAAT of the Ruku foretell the rule of KHILAFAT for the true Muslims ahead where the Islamic teachings would get firm hold and it is most interesting to note that after the coming of these AAYAAT to the Prophet PBUH, that was after AHZAAB (the battle of trench that had taken place at 5 AH beginning in the lunar month of SHAWWAL at the last of December then), the Muslims went on to gain power around; note that the Prophet PBUH has told in the most explicit manner just after AHZAAB that now, we Muslims only would challenge the disbelievers as they would be most unable to challenge us; Al-Hamdu Lillah; by the time of the death of the Prophet PBUH at 11 AH (that was at one of the initial 10 days of June 632 AD), they had got their hold at all the lands of Arabia and were prepared to go beyond; note that TABUK had taken place at the life of the Prophet PBUH where he had led his SAHABA to challenge the Roman troupes that were taken as the most disciplined warriors of the time and the world saw with surprise that the Roman emperor Heraclius avoided confrontation to Muslims at TABUK with all tactics possible; his manifest avoidance sent the impression all over the known world that the Muslims have firmly risen to the status of one of the impressive powers of the world; Al-Hamdu Lillah; AAYAT-55 reads, "Allah has promised to those of you who believe and do

good (so they are the true Muslims) that He will most certainly make them rulers (i.e. provide them KHILAFAT) in the earth as He made rulers those before them (by His will); and that He will most certainly establish for them their path of life (i.e. Islam) which He has chosen for them, and that He will most certainly, after their fear (that enemy might attack Madinah anytime), give them security in exchange; they shall serve Me, not associating aught with Me (as then all the environment would come to Islam and at that time, the Muslims would know it totally in practice); and whoever is ungrateful after this (that he does not appreciate the teachings of Islam but asks to live with any other manner even by seeing the Islamic teachings clearly in practice), these it is who are the transgressors"; so this AAYAT develops the hope inside the Muslims and it happened just as the AAYAT had foretold, and so it ends their fears that the enemy might attack them at Madinah and then try to eliminate the Islamic teachings; also, this AAYAT clearly tells that from now on, the Islamic teachings would remain firm at the world insha-Allah for all to learn by the Quran (with SUNNAH remaining available for its clarity in practice) and nothing would eliminate them so the people would always remain able to get them for their guidance; also, it implies that Muhammad PBUH is the last of Messengers of Allah as from now on with the Quran present at the world, there certainly remains no need for any of them; Al-Hamdu Lillah; the last couple of AAYAAT tell that the actual reason to getting the administration among the people is that some group of persons establish themselves firmly on the fundamental teachings of Islam collectively so they do get it by the will of Allah; and if there is no such significant group (though several of significant pockets of righteous individuals would always remain at places that might

even be in thousands), then even those who seemingly have some goodness in them, they rise to administration by the will of Allah; this is how Allah has set the psyche of the masses in the mankind and certainly He knows better; Al-Hamdu Lillah; these AAYAAT read, "and (O you true Muslims) keep up prayer and pay the poor-rate and obey the Apostle (by which Allah would provide you the authority to live upon Islam with total ease and by which He would give you TOFIQ to guide people to Islam), so that mercy may be shown to you (when you receive authority by the will of Allah and then try the best with ADL & EHSAAN that the word of Allah comes into practice collectively); think not that those who disbelieve shall escape in the earth (at the world by whatever status they get here at the world as they would ultimately receive the severe punishment even here as they live on by challenge to Allah, the true Lord, collectively), and their abode is the fire (at AKHIRAT); and certainly evil is the resort"; most certainly, Allah decides all things for the heavens, for the earth and for whatever that is between them because most certainly, Allah only is the true authority; Al-Hamdu Lillah.

### *NOOR-The Eighth Ruku*

58. O you who believe! let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus does Allah make clear to you the AAYAAT, and Allah is Knowing, Wise.

59. And when the children among you have attained to puberty, let them seek permission as those before them sought permission; thus does Allah make clear to you His AAYAAT, and Allah is knowing, Wise.

60. And (as for) women advanced in years who do not hope for marriage, it is no sin for them if they put off their (outer additional) clothes without displaying their ornaments; and if they restrain themselves it is better for them; and Allah is Hearing, Knowing.

61. There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick, nor on yourselves that you eat from your houses, or your fathers' houses or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friends' (houses). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with the salutation as directed by Allah, blessed (and) goodly; thus does Allah make clear to you the AAYAAT that you may understand.

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Surah NOOR guides to the best of morality that the good Muslims would practice at their social issues; it guides all Muslim men & women to keep away from all shameful doings (specially to keep strictly away from adultery), to keep away from accusing any person of adultery (specially from accusing anyone among the noble Muslim ladies who are most reserved in attitudes and are unaware to attract men); to keep away from spreading information that urges curiosity to shameful attitudes; to protect eyes from

gazing persons of other gender and to protect their respective private parts to come in view of persons of other gender; to care for some specific necessary additional commands for the best of morality that relate to Muslim women for HEJAB that develops their attitude of reservation towards men; to care for chastity in general fervently at surroundings by making ease for all persons to getting married; to avoid forcing women to become extremely shameful and to avoid gains of worldly benefits by urging women to become bold towards unrelated men at surroundings; to avoid asking for earnings without care to the fulfillment of the Islamic commands of SALAH and ZAKAH and without care to asking all peoples of the world towards the teachings of Islam; this Surah also notes like many other places at the Quran, that the Muslims would remain grateful to blessings that Allah has provided to all of mankind for the safety of life, physically and spiritually, in total abundance; Al-Hamdu Lillah; this Ruku starts by the direction for the Muslims that their subordinates among their slave persons and among children at home who have not yet attained puberty need to ask permission three times when they need to enter their private quarters; note that AAYAT-27 asked the outsiders to seek permission to enter homes whenever they visit someone and this AAYAT asks for the slave persons at home and the children there that have not yet come to adulthood, to seek that but at particular occasions; these occasions are before the morning prayer, and when they put off some of their clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy in general in which the Muslim persons, male or female, remain at ease so it is possible that the clothing at such situation is improper to right manner by the Islamic teachings; it is also possible that the posture at such situation is improper to

right manner by the Islamic teachings; note that it is much better at current times that the person cares to lock his residential quarter at his rest at these occasions so the children would necessarily need to seek permission there; note also that the command is general which is applicable to all Muslims to practice where they have children at home though slavery has become obsolete; Al-Hamdu Lillah; as the children at home come of age to adulthood, they even would seek permission to enter the private quarters at all occasions as other of adult persons; Al-Hamdu Lillah; AAYAT-60 gives some convenience in HEJAB to the old women among Muslims that they might relax some of their outer covering even in front of the unrelated men when they find some necessity to go outside homes; but they would take utmost care for decent clothing even at such occasions that suffices totally well to conceal the whole physique plus the hair; however, the AAYAT also mentions that though this is allowed for them yet it is better for them that they do not avail this convenience; the AAYAT states, "and (as for) women advanced in years who do not hope for marriage (at that age), it is no sin for them if they put off their (outer additional) clothes (i.e. those that the Muslim woman needs to take at the Islamic environment for her HEJAB in the normal manner when she needs to leave her home temporarily) without displaying their ornaments; and if they restrain themselves, it is better for them; and Allah is Hearing, Knowing"; Al-Hamdu Lillah; for the last AAYAT of the Ruku, note that Islam allows the Muslim person who is crippled or handicapped, not to attend SALAH in congregation; they do not need to go for HAJJ or at war against disbelievers; due to these commands, they took themselves as inferior to others even in few of social matters and often refrained from eating foods in gatherings of relatives or



their friends with this notion that they are not welcome there; also, if blind, they thought that they might eat more than normal there without intention (and foods was highly precious thing at those times) and if paralyzed, they thought that they might take more space in seating than normal there; such of their fears were sometimes increased too by some of Muslims who, in their sympathy, attended to them more than needed at their social gatherings; so Allah allowed them by this AAYAT to keep away such fears and allowed them to attend meals without any reservations at the residence of their near ones as mentioned here like those persons that were physically fit by the blessing of Allah; Al-Hamdu Lillah; with this direction, it allowed all Muslim persons that they might eat together or separately by their own intention, where there is no issue of any reservations or any problem for anyone to feel hurt about it but they all need to greet other of Muslims at gatherings as they enter there with the salutation in the manner that they have learned from Allah; the direction here is "so when you enter houses, greet your people with the salutation as directed by Allah, blessed (and) goodly" whereas the AAYAT uses the term ANFUSEKUM (yourselves) for the expression "your people"; this denotes the closeness of Muslims to each other and to greet all Muslims by the specific salutation asks His blessing for all Muslims and shows their care to each other; Allah certainly has taught all good social manners too to Muslims and they need commitment to it in the best of manners that is possible for them; Al-Hamdu Lillah.

*NOOR-The Last Ruku*

62. Only those are believers who believe in Allah and His Apostle, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Apostle; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

63. Do not hold the Apostle's calling (you) among you to be like your calling one to the other; Allah indeed knows those who steal away from among you, concealing themselves; therefore, let those beware who go against his order lest a trial afflict them, or there befall them a painful chastisement.

64. Be mindful that Allah's is whatever is in the heavens and the earth; He knows indeed that to which you are conforming yourselves; and on the day on which they are returned to Him, He will inform them of what they did; and Allah is Cognizant of all things.

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The last Ruku of Surah NOOR guides attention to TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); it starts by providing the ruling about the gathering where the Prophet PBUH discusses some significant issue related to the Muslims with SAHABA (his companions); at such social gathering, Allah disallowed any of SAHABA to leave except where he found it necessary due to some urgent issue to him where he

needed to ask permission to leave, from the Prophet PBUH; Allah appreciates all those who give their time to such important gatherings yet He also appreciates those persons who sought permission from the Prophet PBUH to leave when they needed to for some genuine necessity; however, He has clearly denounced those at this AAYAT who departed from such important gatherings without asking permission for it, from the Prophet PBUH as that clearly showed their hypocrisy; this situation was most notable when the battle of trench had taken place that the virtuous Muslims did remain steadfast at the occasion while the hypocrites were not happy with the situation complaining about their troubles in different ways; note that Allah grants the choice to the Prophet PBUH to accept or to reject any request from any person there to leave, as the Prophet PBUH deemed fit; he would ask Allah to forgive them on such request as they had to leave such an important gathering which related to make things better for AKHIRAT, because of some of their necessities that related to the world's life; this AAYAT also marks the most respectful status of the Prophet PBUH and the next AAYAT is explicit on the issue that all Muslims need to respond positively to the call of the Prophet PBUH as it reads, "do not hold the Apostle's calling (you) among you to be like your calling one to the other; Allah indeed knows those who steal away from among you (without his permission), concealing themselves (as much as possible from view); therefore, let those beware who go against his order lest a trial (i.e. FITNAH from Allah at the world) afflict them (as it counts as rejection of the message of the Prophet PBUH), or there befall them a painful chastisement (at AKHIRAT)"; note that when the term FINAH relates to issues among persons, it means that the wrong persons at the surroundings have led the

situation to such manner by their wrong-doings where it has become most difficult to practice the righteous Islamic teachings and where also, it has become most difficult to keep the belief firm in the righteous Islamic teachings; but when the AAYAT tells that Allah puts FITNAH to some person, it means that He puts such trial upon him due to his wrongs that would cause highest of troubles to him at his world's life unless he sincerely turns his attention to Him, the true Lord; Al-Hamdu Lillah; the last AAYAT of this Ruku (and of this Surah) expresses the total authority of Allah at whole of the universe and it guides attention to the Day of Judgment which tells all Muslims clearly to remain most sincere to Him in all of their good deeds as that only would save them from all troubles at the world and from the extreme chastisement at Day of Judgment; the AAYAT states, "be mindful that Allah's is whatever is in the heavens and the earth; He knows indeed that to which you are conforming yourselves; and on the day on which they are returned to Him, He will inform them of what they did; and Allah is Cognizant of all things"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada

*Here our study of NOOR ends; Al-Hamdu Lillah*

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Surah FURQAN  
(Consists of 6 Ruku; MK-5)

## FURQAN-The First Ruku

1. Blessed is He Who sent down the FURQAN upon His servant that he may be a warner to the nations;
2. He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure.
3. And they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm or profit, and they control not death nor life, nor raising (the dead) to life.
4. And those who disbelieve say: This is nothing but a lie which he has forged, and other people have helped him at it; so indeed they have done injustice and (uttered) falsehood.
5. And they say: The stories of the ancients-- he has got them written-- so these are read out to him morning and evening.
6. Say: He has revealed it Who knows the secret in the heavens and the earth; surely He is ever Forgiving, Merciful.
7. And they say: What is the matter with this Apostle that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a warner with him?
8. Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? And the unjust say: You do not follow any but a man who is affected by some magical spell.
9. See what likenesses do they apply to you, so they have gone astray, therefore they shall not be able to find way.

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Surah FURQAN guides all persons to understand that the life at the world is an examination where they would learn about Islam and where they would have the true belief in the fundamental teachings of Islam and where they would do all deeds according to that true belief; when the Muslim person lives with sincere commitment to Islam, it leads to TAQWA inside him which is the attitude of the heart as it denotes the fear of Allah that he does not get His displeasure by his sins becoming so sinful that he loses the chance to regain JANNAH and with that, it also denotes such hope towards Him that He would keep him safe from the Satan at all times and at all places; Al-Hamdu Lillah; Allah has provided the Quran to Muhammad PBUH, the last of His Messengers, so that every person understands the teachings of Islam and with that awareness, keeps away from all wrongs; the SUNNAH of Muhammad PBUH (i.e. his practical guidance to the Quran by his speech, by his deeds and even by his silence on issues) assists all those who sincerely believe in Islam to practice the teachings of the Quran; so the Quran and the Sunnah of the Prophet PBUH (as reported in the authentic books of Ahadith) are the basic things that respectively provide the teachings of Islam totally and the practice of Islam totally; Al-Hamdu Lillah; this Surah answers the objections of the disbelievers that they raised against the Quran and the Sunnah most explicitly and defends the beautiful status of the Prophet PBUH firmly to emphasize that he is the last of Messengers of Allah to all among the mankind and to all among the Jinn; Al-Hamdu Lillah; the Surah starts by telling that Allah has cared for the mankind and the jinn as He has provided FURQAN to His virtuous slave (i.e. the Prophet PBUH) so that all persons understand the right path explicitly; this AAYAT implies that

when a person is true slave to Allah, it certainly is the highest status for him as a man; Al-Hamdu Lillah; it tells explicitly that the Prophet PBUH would always remain warner to all worlds by spreading the teachings of the Quran, which means that he is the last Messenger of Allah to all persons that are present now or would come ahead anywhere among the mankind and he also is the last Messenger of Allah even to JINN; note that FURQAN means "the standard to differentiate between the Right and wrongs" and it is one of the most significant names of the Quran; other of these significant name include AL-KITAB (the Book), ADH-DHIKR (the Reminder), AL-HUDA (the Guidance), KALAM-ALLAH (the Word of Allah), WAHI (Revelation), AT-TANZIL (the Final Revelation Provided by Allah) and AN-NUR (the Light); these all names provide an insight into the righteous invitation that the Holy Book Quran presents to the mankind just by their respective meanings; the only explanation might be needed for ADH-DHIKR and the notable point here is that this name tells us that everyone has the sense of recognition for the Truth (named FITHRAT) due to the covenant taken from each and every person before the life at the world, in the world of Spirits and that sense is addressed by the Holy Book Quran so in this meaning it is the Reminder towards that voice inside; also note that being KALAM-ALLAH, it is the attribute of Allah and as such, it is even allowed to take oath by the Holy Book Quran as the JAEZ oath (i.e. the right oath) can only be taken by the name of Allah or by any of His attributes; Al-Hamdu Lillah; note about the word "Al-Quran" that it is the root-word which means "To-Read"; its form of verb for the past is QARA'A and for the present and also the future (called the MUDHARE-verb), it is YAQRA'U; the valid root-words by which these verbs occur include QURANAN and as the Arabic

Grammar allows to bring the root-word as an object at places so in this sense, "Al-Quran" means the book that is read continuously; Al-Hamdu Lillah; the subject-matter of the Holy Book Quran is to guide the individual towards righteousness i.e. the Islamic teachings so that he lives his life on the right path by his free-will that gets him the pleasure of Allah; note that everyone has to answer for his belief and deeds individually at AKHIRAT though the Muslim person would care fervently to bring the collective living to Islam at the world by his efforts as he remains most attentive towards Allah; He tells us in the Holy Book Quran, "certainly We have revealed to you the Book in which there is your own mention; do you not then understand?" (ANBIYA-10); Al-Hamdu Lillah; the second AAYAT states the glory of Allah that "He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure"; this AAYAT tells about TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); Al-Hamdu Lillah; note that the last AAYAT of Surah BANI-ISRAEL asks the Prophet PBUH, "and say-(all) praise is due to Allah, Who has not taken anyone as son and Who has no partner in the kingdom, and Who needs no helper to save Him from any disgrace; and proclaim His greatness magnifying (Him)"; Al-Hamdu Lillah; note also that AAYAT-54 of AARAAF tells, "surely Allah's is the creation and the command (so He only has created everything and certainly everything is working in perfect order according to the command that He has provided to it); blessed is Allah, the Lord of the worlds"; Al-Hamdu Lillah; note also that AAYAAT-47, 48 & 49 of this Surah FURQAN tell about some of blessings that Allah has given to the mankind for



its physical safety and in this respect, AAYAT-56 tells explicitly that Allah has sent the last of His Messengers to the world as He had sent other of His Messengers so that the mankind sees to its spiritual safety; so the virtuous persons would certainly show all their gratitude to Allah sincerely for all His blessings upon them; Al-Hamdu Lillah; the third AAYAT at this first Ruku tells about the idiocy of the disbelievers that, "and they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm or profit, and they control not death nor life, nor raising (the dead) to life"; so just in the following of their wrong ancestors who took the creation of Allah as gods besides Him and lived at the world without any care to work for AKHIRAT, they also have ruined themselves; AAYAAT ahead at this Ruku present answers to objections of the disbelievers that they raised against the Quran and against the Prophet PBUH; and these answers extend ahead whereas the next Ruku also tells about the severe punishment that such extreme disbelievers would receive at the Day of Judgment; Al-Hamdu Lillah; the first of their objections was that they said that the Prophet (PBUH) was teaching lies only which he has received by the assistance of some persons; note that the Prophet PBUH had lived at Makkah since many of years and all persons there held him as the most truthful of all persons who had no inclination to conspiracies so this was such blatant fib from the disbelievers which the Quran answers in plain words that "indeed they have done injustice and (uttered) falsehood"; Al-Hamdu Lillah; their second objection was that they said that he has written some stories of the ancient people and these are read to him at all times; the Quran answers this that "Allah has revealed it Who knows the secret in the heavens and the earth

(that is why the narrations that He has provided of His Messengers in the Quran in detail are most true); surely He is ever Forgiving (so He provides for the physical safety of all persons at the world and also provides the true guidance to all persons at the world in spite of their wrong-doings), Merciful (so He gives TOFIQ to persons who repent on wrongs at the world to make themselves better)"; their third objection was that they said that if he is the Messenger of Allah, why he eats food and attends markets; and their fourth objection was that they said that they do not see any angel with him who also should have warned them as an assistant to him; there were such disbelievers too in them who thought that the Messenger of Allah needs to be a rich person who would have some treasure with him or such garden of ample fruits that shows that he is one of the most prosperous persons so these of disbelievers raised their fifth objection against him that he is such person who has a spell of magic on him; the next Ruku and AAYAAT ahead answer these but the last AAYAT at this Ruku has told the Prophet PBUH about the extreme height of the idiocy of disbelievers; note that AAYAT-57 of this Surah FURQAN asks the Prophet PBUH, "say- I do not ask you anything in return (for the true guidance that I provide you) except that he who will, may take the way to his Lord"; due to this highest of status that the Prophet PBUH has, the last AAYAT of this first Ruku states, "see what likenesses do they apply to you, so they have gone astray, therefore they shall not be able to find way"; this is the punishment of all such disbelievers at the world who disrespect the Prophet PBUH though he provides them the true guidance sincerely for which he certainly has not asked any of benefits from them; also, all such disbelievers would receive most extreme punishment at AKHIRAT; most certainly, Allah only

has created all the creation and most certainly, He only has all true authority; Al-Hamdu Lillah.

### FURQAN-The Second Ruku

10. Blessed is He Who, if He pleased, will have given you what is better than this (at the world even), gardens beneath which rivers flow, and He will have given you palaces.

11. But they reject the hour, and We have prepared a burning fire for him who rejects the hour.

12. When it shall have them into its sight from a distant place, they shall hear its vehement raging and roaring.

13. And when they are cast into a narrow place in it, bound, they shall there call out for destruction.

14. Call not this day for one destruction, but call for destructions many.

15. Say: Is this better or the abiding garden which those who guard (against evil) are promised? That shall be the reward and the resort for them.

16. They shall have therein what they desire abiding (in it); it is a promise which it is proper to be prayed for from your Lord.

17. And on the day when He shall gather them, and whatever they served besides Allah, He shall say: Was it you who led astray these My servants, or did they themselves go astray from the path?

18. They shall say: Glory be to Thee; it was not beseeming for us that we should take any guardians besides Thee, but Thou didst make them and their fathers to enjoy until they forsook the reminder, and they were a people in perdition,

19. So they shall indeed deny you in what you say, then you shall not be able to ward off or help, and whoever among you is unjust, We will make him taste a great chastisement.

20. And We have not sent before you any apostles but they most surely ate food and went about in the markets; and We have made some of you a trial for others; will you bear patiently? And your Lord is ever Seeing.

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The Ruku starts by the statement that if Allah willed to provide the Prophet PBUH the blessed things similar to that which He would give him at AKHIRAT, he could have given that to him even at the world; but He would give that to him at AKHIRAT as that is better than such status which denotes abundance of wealth at his world's life; this thought that the Messenger of Allah needs to be a rich person is most incorrect and in fact, it denotes that they take the world as their true abode where the status by abundance of wealth would denote the worth of the person to ask towards the righteousness and they certainly do not have the true belief upon AKHIRAT; the consequence of such disbelief is that they would be punished by the most punishing hell-fire; AAYAAT 12, 13 & 14 state, "when it (the hell-fire) shall have them into its sight from a distant place, they shall hear its vehement raging and roaring; and when they are cast into a narrow place in it, bound, they shall there call out for destruction (i.e. end of their lives); call not this day for one destruction, but call for destructions many"; this tells that the hell-fire has the sense that it has to punish the disbelievers most severely according to the command of Allah; note that AAYAT-30 of QAAF tells, "on the day that We will say to the hell-fire 'are you filled up?'- and it will say- 'are

there any more'?"; there, they would not die though they would ask for that and their punishment would be most severe; this is how Allah punishes those disbelievers who disrespect Muhammad PBUH, the last of His Messengers, as he certainly has the highest of status among the mankind; Al-Hamdu Lillah; AAYAAT 15 & 16 state the peace that the true believers would find at JANNAH at AKHIRAT as they read, "say- is this (severe punishment) better or the abiding garden which those who guard (against evil due to their TAQWA) are promised?- that shall be the reward and the resort for them; they shall have therein what they desire abiding (in it); it is such promise which it is proper to be prayed for from your Lord"; note that the last Ruku of AALE-IMRAN states the manner of the true Muslims to ask for all peace at AKHIRAT and in that, AAYAT-194 tells, "(they say) Our Lord! and grant us what Thou hast promised us by Thy Messengers; and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise"; Al-Hamdu Lillah; AAYAAT-17, 18 & 19 depict the scene at AKHIRAT where those whom the disbelievers took equal to Allah in authority, would plainly refute their claim; these AAYAAT read, "and on the day when He shall gather them, and whatever they served besides Allah, He shall say- was it you who led astray these My servants, or did they themselves go astray from the path?- they shall say- glory be to Thee; it was not beseeming for us that we should take any guardians besides Thee, but Thou didst make them and their fathers to enjoy until they forsook the reminder, and they were people in perdition; so they shall indeed deny you in what you say, then you shall not be able to ward off (the punishment) or help (any other), and whoever among you is unjust, We will make him taste a great chastisement"; AAYAT-20 answers the third and the fifth objections of the disbelievers

briefly but explicitly; note that in this AAYAT, Allah presents His authority that He has set the manner by His will by which He rules among the people; certainly He only has the true authority; Al-Hamdu Lillah; they had said that if he is the Messenger of Allah, why he eats food and attends markets and they had said that the Prophet PBUH is such person who has a spell of magic on him as he is not a rich person and still he claims to be the Messenger of Allah; so the AAYAT states, "And We have not sent before you any apostles but they most surely ate food and went about in the markets; and We have made some of you a trial for others (so this trial does ask that people live at different financial positions which implies that there is no problem if the Prophet PBUH does not have abundance of wealth); will you bear patiently? And your Lord is ever Seeing"; Al-Hamdu Lillah; note that Allah had never labeled abundance of wealth as condition to make someone His Messenger when He sent them at the world and as such the objection of the disbelievers was totally baseless; they even took him under some magical spell because of their baseless objection that he needs to have abundance of wealth; note that as the Prophet Muhammad PBUH is the last of Messengers of Allah, the righteous Muslims have the liability to provide the message of the Quran after him collectively to all peoples of the world as best as they are able to and this certainly is most high blessing of Allah to all righteous Muslims; Al-Hamdu Lillah.

### *FURQAN-The Third Ruku*

21. And those who do not hope for Our meeting, say: Why have not angels been sent down upon us, or (why) do we not see our Lord?

Now certainly they are too proud of themselves and have revolted in great revolt.

22. On the day when they shall see the angels, there shall be no joy on that day for the guilty, and they shall say: It is a forbidden thing totally prohibited.

23. And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust.

24. The dwellers of the garden shall on that day be in better abiding-place and better resting-place.

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

26. The kingdom on that day shall rightly belong to the Beneficent Allah, and a hard day shall it be for the disbelievers.

27. And the day when the unjust one shall bite his hands saying: O woe is me! would that I had taken way with the Apostle.

28. O woe is me! would that I had not taken such person for a friend!

29. Certainly he led me astray from the reminder after it had come to me; and the Satan fails to aid man.

30. And the Apostle cried out: O my Lord! surely my people have treated this Quran as a forsaken thing.

31. And thus have We made for every prophet an enemy from among the sinners and sufficient is your Lord as Guide and Helper.

32. And those who disbelieve say: Why has not the Quran been revealed to him all at once? Thus, that We may strengthen your heart by it and We have arranged it well in arranging.

33. And they shall not bring to you any argument, but We have brought to you the truth and the best of significance.

34. (As for) those who shall be gathered upon their faces to hell, they are in a worse plight and straying farther away from the path.

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This third Ruku of Surah FURQAN answers the fourth objection that was raised by the disbelievers; they had said that they do not see any angel with the Prophet PBUH who also should have warned them as an assistant to him; some of these disbelievers had even asked to see Allah so that they believe in the Truth; to answer them, the three AAYAAT here at the beginning read, "and those who do not hope for Our meeting, say- why have not angels been sent down upon us, or (why) do we not see our Lord?- now certainly they are too proud of themselves and have revolted in great revolt; on the day when they shall see the angels, there shall be no joy on that day for the guilty, and they shall say- it is forbidden thing totally prohibited; and We will proceed to what they have done of deeds, so We shall render them as scattered floating dust"; Al-Hamdu Lillah; this tells that these people thought haughtily that they are at such status where the angels should come to them to ask them towards Islam and they should be allowed to see Allah with naked eyes; these AAYAAT explicitly tell them that it would be the Day of Judgment when they would see angels and there, they would find nothing to rejoice; angels would provide utmost punishment to them by the command of Allah and He would make such of their deeds that seemingly were virtues to them, useless to affect them positively; this is because the true commitment to Allah is necessary for such deeds that are seemingly virtuous to become acceptable at the court of Allah and they totally lacked such commitment; they would not see Allah



even at that day and He would not give any care to them at that day, the Day of Judgment; Al-Hamdu Lillah; in contrast, those virtuous persons who would receive JANNAH would be much better placed there at AKHIRAT with all blessings from Allah, the true Lord; Al-Hamdu Lillah; it would happen on that day that the heaven (the sky near to the earth) shall burst apart and that huge cavity shall have clouds from whence numerous angels shall be sent down descending to earth and the Quran has depicted this scene at BAQARAH-210 too which tells, "wait they for naught else than that Allah should come unto them in the shadows of the clouds with the angels?"; note that the earth shall be stretched to become plain on that day as we find at the beginning AAYAAT of Surah INSHIQAQ which also tells that the sky near to earth shall burst apart on that day, "when the heaven bursts asunder, and obeys its Lord and it must; and when the earth is stretched, and casts forth what is in it and becomes empty, and obeys its Lord and it must"; Al-Hamdu Lillah; though the will of Allah reigns over the earth and the heavens and all of His other creation at all times yet His kingdom on that day shall become totally manifest; it would be the most pleasant day for all the true believers and the most unpleasant day for all the disbelievers; certainly Allah only is the true authority; He is RAHMAN so He has provided the safety of life to the mankind by His creation around at the world and has provided the true guidance explicitly that all persons take that and live their lives according to Islam at the world; the Quran tells in most clear terms that at AKHIRAT, only the true believers in the fundamental Islamic teachings who had done their deeds according to that belief, would find total safety from all adversities; Al-Hamdu Lillah; AAYAAT-27, 28 & 29 tell about the extreme desperation of the disbeliever there where he would

remember how he got the message of Islam at the world and how he rejected it under the impression of wrong persons around him; these AAYAAT read, "and the day when the unjust one shall bite his hands (i.e. he would regret most extremely) saying- O woe is me- would that I had taken way with the Apostle; O woe is me- would that I had not taken such person for a friend; certainly he led me astray from the reminder after it had come to me; and the Satan fails to aid man"; but on that day, his remorse would be totally useless as the world is the place of examination and AKHIRAT is the place where all results to that examination would come at fore; Al-Hamdu Lillah; AAYAT-30 tells that the Prophet PBUH did worry that though he is providing the teachings of the Quran well to all persons yet the disbelievers do not care for them in the least which certainly would cause the most extreme punishment to them at AKHIRAT; so the AAYAT ahead soothes him by the statement that there always had been some extreme enemies of all Messengers of Allah among the disbelievers but Allah guided all His Messengers to the right path by His good commands and helped them out in all difficult situations with all care; it reads, "and thus have We made for every Prophet an enemy from among the sinners and sufficient is your Lord as Guide and Helper"; Al-Hamdu Lillah; AAYAT-32 tells another of objections of the disbelievers that they said why the Quran has not descended to him all at once; Allah answers to this, "thus, that We may strengthen your heart by it and We have arranged it well in arranging"; this implies that this is how Allah has willed in this matter and He soothes the Prophet PBUH by this manner of providing him the Quran; Allah helps him who is the last of His Messengers, in all situations that come his way so he remains totally steadfast upon the teachings of Islam and the Quran has

all His good commands which the Prophet PBUH provides to all persons that guide all of them to the right path; it certainly has the most beautiful arrangement in text, recitation and expression of the message of Allah to all of mankind and to all of Jinn that asks them to ponder upon it with total belief in Allah and with total patience; Al-Hamdu Lillah; Allah states at Surah Bani-Israel "and this is the Quran which We have divided (into parts) so that you (O Muhammad PBUH) might recite it to the people at intervals and We certainly have revealed it by stages" (Bani-Israel-106); AAYAT-33 states, "and they shall not bring to you any argument, but We have brought to you the truth and the best of significance (TAFSIR)"; this means that the teachings of the Quran answer all doubts whatsoever as it certainly guides the man totally towards the right path so that he takes all true attitudes that are righteous, in all issues of life; the word "TAFSIR" that comes at this AAYAT means elucidation of the teachings in the Quran so Allah has provided the detail too for the Guidance to the right path that He has certainly provided at the Quran; Al-Hamdu Lillah; the disbelievers who do not take this true guidance to their life, they shall be dragged upon their faces to the hell-fire so they are the most wrong persons by placement at AKHIRAT and they are such persons who had strayed away most highly from the right path at their lives at the world; they surely would see all consequence of all their doings; certainly, Allah only is the true authority; Al-Hamdu Lillah.

### FURQAN-The Fourth Ruku

35. And certainly We gave Musa the Book and We appointed with him his brother Haroun an aider.

36. Then We said: Go you both to the people who rejected Our AAYAAT; so We destroyed them with utter destruction.

37. And the people of Noah, when they rejected the apostles, We drowned them, and made them a sign for men, and We have prepared a painful punishment for the unjust;

38. And AAD and THAMUD and the dwellers by the RASS (i.e. the well) and many generations between them.

39. And to everyone We gave examples; and everyone did We destroy with utter destruction.

40. And certainly they have (often) passed by the town on which was rained an evil rain; did they not then see it? Nay! they did not hope to be raised again.

41. And when they see you, they do not take you for aught but a mockery: Is this he whom Allah has raised to be an apostle?

42. He had well-nigh led us astray from our gods had we not adhered patiently to them! And they will know, when they see the punishment, who is straying farther off from the path.

43. Have you seen him who takes his low passion for his god? Will you then be a protector over him?

44. Or do you think that most of them do hear or understand? They are nothing but as cattle; nay, they are straying farther off from the path.

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Surah FURQAN relates highly to telling about the world that it is the place for examination for all of mankind and for all of jinn as they both have the free-will which they need to apply to live upon the Islamic teachings to gain the pleasure of Allah; Al-Hamdu Lillah; for this, it presents the events that relate to the Messengers of Allah which tell explicitly that He wiped off many

of disbelieving nations who challenged the Messengers, from the face of earth by different calamities; they rejected the fundamental teachings of Islam that the Messengers of Allah presented to them and so they were unable to shape their deeds towards the high virtues; the most basic teachings of the Holy Book Quran are three that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); Al-Hamdu Lillah; note also that the people that were before Muhammad PBUH, if they believed the Messenger sent to them as their true guide whom Allah had sent for their righteous direction, they did fulfill their liability about RISALAT insha-Allah and note also that to believe in one of the Messengers of Allah is to believe in all of them and to reject one of them is to reject all of them as all provided the same guidance in essence; Al-Hamdu Lillah; we all have read about these events at places in the Quran as it has the manner of expression that it brings them to tell where needed that Allah cared for all safety of all the true believers in Him even at the world; He ended all the impression of the disbelievers at the world that was causing FITNAH here so that the true believers do find much convenience to gain the pleasure of Allah, the true Lord, which is the only aim of life; that only provides the true peace in life at the world by the blessing of Allah and that only would give them the true success at AKHIRAT by the blessing of Allah; Al-Hamdu Lillah; AAYAAT from 35 to 39 mention the extreme punishment to Pharaoh and his forces when they rejected the guidance of Moses-AS and Haroun-AS; note

that AAYAT-36 tells that Allah asked Moses and Haroun to go to people who have rejected His signs (AAYAAT) to accept the Truth so this implies that the Egyptians under Pharaoh at that time did have some knowledge about it due to their interaction with the Bani-Israel yet they had rejected the fundamental teachings of Islam; these AAYAAT mention the calamities that put destruction to all those people who had rejected the fundamental teachings of Islam; these included the disbelievers in the people of Noah-AS, in AAD (i.e. the people of HOODH-AS), in THAMUD (i.e. the people of SALEH-AS), in the dwellers by the RASS (that means the well and these people lived by some notably huge well near to the area where THAMUD used to reside before their destruction, at those ancient times); Allah had provided all of them the true guidance by different manners of expression yet as they did not accept it, He destroyed them totally; see also the supplementary note at AAYAAT-25 & 26 of Surah HOODH after the note at its third Ruku; Al-Hamdu Lillah; AAYAT-40 mentions that they have often passed by the area of Sodom where the people of Lot-AS resided who were punished by the most extreme punishment as Allah punished them by the rain of stones upon them; it tells that the manner of living of the disbelievers at Makkah tells that they do not have any concern that they would be raised again to life where they would have to account-for their doings at the world; it reads, "And certainly they have (often) passed by the town on which was rained an evil rain; did they not then see it? Nay! they did not hope to be raised again"; the last four AAYAAT of the Ruku tell about the manner in which the disbelievers treated the Prophet PBUH and tell about the extreme punishment that they would receive for it; they tell about the evil in them to which they have given themselves and which has caused them to live by

manners of cattle and even worse; note that the cattle sometimes raise their heads while grazing so they see the surroundings and they do praise Allah in their own manner; these AAYAAT tell about the disbelievers at Makkah that they are so much engaged in the pursuance of comforts of the life at the world that they do not have any concern that Allah would punish them most severely even at the world if they do not care to respect the Prophet PBUH totally and come to the right path; they are such people that have totally strayed away from the right path; these AAYAAT read, "and when they see you, they do not take you for aught but a mockery- (as they say mockingly) is this he whom Allah has raised to be an apostle (when he is not among the wealthy persons)? - he had well-nigh led us astray from our gods had we not adhered patiently to them (the word implied is SABR for the meaning "to adhere patiently" which denotes that they intended to mention their firmness upon all of their evil practice); and they will know, when they see the (most severe) punishment (even at the world) who is straying farther off from the (right) path; have you seen him who takes his low passion (i.e. the firmness upon his own evil notions while he is most haughty at his status at the world) for his god? - will you then be a protector over him? - or do you think that most of them do hear or understand? - they are nothing but as cattle; nay, they are straying farther off from the path (as cattle are better because they do pause during their grazing which does give them some view of the surroundings in which they graze and they do worship Allah in their own manner but these disbelievers are heedless towards any call to the right path)"; this implies that by their most evil manner of living, the disbelievers would live their lives in highly tense manner at the world and at AKHIRAT, they surely would see the most severe

punishment to them; certainly, Allah only has all the true authority; Al-Hamdu Lillah.

### FURQAN-The Fifth Ruku

45. Have you not considered (the work of) your Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary; then We have made the sun an indication of it

46. Then We take it to Ourselves, taking little by little.

47. And He it is Who made the night covering for you, and the sleep a rest, and He made the day to rise up again.

48. And He it is Who sends the winds as good news before His mercy; and We send down pure water from the cloud,

49. That We may give life thereby to a dead land and give it for drink, out of what We have created, to cattle and many people.

50. And certainly We have repeated this to them that they may be mindful, but the greater number of men do not consent to aught except denying.

51. And if We had pleased We would certainly have raised a warner in every town.

52. So do not follow the disbelievers, and strive against them a mighty striving with it.

53. And He it is Who has made two rivers to flow freely, the one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltiness; and between the two He has made a barrier and inviolable obstruction.

54. And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful.



55. And they serve besides Allah that which neither profits them nor causes them harm; and the disbeliever is a partisan against his Lord.

56. And We have not sent you but as giver of good news and as warner.

57. Say: I do not ask you anything on this in return except that he who will, may take the way to his Lord.

58. And rely on the Ever-living Who dies not, and celebrate His praise; and Sufficient is He as being aware of faults of His servants,

59. Who created the heavens and the earth and what is between them in six periods, and He is firmly established on the throne of authority; the Beneficent Allah, so ask respecting it one aware.

60. And when it is said to them: Prostrate to the Beneficent Allah (AR-RAHMAN), they say: And what is AR-RAHMAN? Shall we prostrate to what you bid us? And it adds to their aversion.

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The previous Ruku mentioned how Allah destroyed those peoples who rejected the message He provided to them by His Messengers; He cared for them by providing them the message of Islam so that they save themselves from the severe punishment at AKHIRAT by its acceptance and He does not put any destruction on those who live by the virtuous manner; this Ruku tells how He has provided for safety of all persons at the world physically so that they live their lives according to Islamic teachings most committedly though there are such people at the world who do not show any gratitude for such convenience that they have in their examination; it tells that Allah has created everything in harmony to each other and it also tells that the commitment to Islamic

teachings would lead all virtuous persons to regain their true residence i.e. JANNAH and whoever rejects them, Allah would destroy all of such people by His will by any of His creation at the world and they would be extreme losers at AKHIRAT; He would certainly not let any people to destroy the harmony that He has given to His creation and He certainly has all the true authority; Al-Hamdu Lillah; the Ruku starts by the mention of shadows that they obey Him by their expansion and contraction and as the position of the sun tells their placement so the sun even is following the command of Allah to it as all of His creation is doing so; Al-Hamdu Lillah; He has made the night as covering for all persons that they feel weariness at that time and need to get sleep to end it at that time to prepare themselves well to work on the next day as they rise from it; Al-Hamdu Lillah; these AAYAAT read, "have you not considered (the work of) your Lord, how He extends the shade? - and if He had pleased He would certainly have made it stationary; then We have made the sun an indication of it; then We take it to Ourselves, taking little by little; and He it is Who made the night covering for you, and the sleep a rest, and He made the day to rise up again"; Al-Hamdu Lillah; the next three AAYAAT mention about how the environment tells about the coming of rain which glows-up the dead earth as it reads, "and He it is Who sends the winds as good news before His mercy (i.e. the beneficial rainfall to the earth); and We send down pure water (i.e. the rainwater) from the cloud (i.e. from the sky near to earth); that We may give life thereby to a dead land and give it for drink, out of what We have created, to cattle and many people (so both get the same water to drink yet the cattle develop better than those who ignore the teachings of Islam); and certainly We have repeated this (i.e. the statement about the

rainfall upon the dead land at different places at the Quran) to them that they may be mindful (that they would be raised-up on the Day of Judgment where they would have to account for all their doings), but the greater number of men do not consent to aught except denying (the resurrection of the dead at the Day of Judgment)"; Al-Hamdu Lillah; note that the Quran has related the rain upon the land as an indication to raising all men from the dead as the angel blows the trumpet for that by the command of Allah; Surah AARAAF-57 relates, "and He it is Who sends forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful"; Al-Hamdu Lillah; Surah HAJJ-5, 6 & 7 relate, "and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage; this is because Allah is the Truth and because He gives life to the dead and because He has power over all things; and because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves"; Al-Hamdu Lillah; Surah ROUM-48, 49 & 50 tell, "Allah is He Who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo! they are joyful; though they were before this, before it was sent down upon them, confounded in sure despair; look then at the signs of Allah's mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things"; Al-Hamdu Lillah; the next couple of AAYAAT tell the Prophet PBUH not to worry about the

disbelievers who want him to care to accumulate assets at the world and to give less attention to the spread of the message of Islam; Allah wants him to provide the Islamic teachings to them explicitly by the Quran as that is his liability; He certainly wants them to learn about Islam though He does not care whether they accept Islam or not; He could have sent His Messengers to each of towns to provide His message to disbelievers to put pressure upon them if He had willed for that; but He has sent the Prophet PBUH as his last Messenger to all peoples of the world and has provided the Holy Book Quran to him to fulfill his task beautifully that in itself is JEHAD against the disbelievers; after his departure from the world, the virtuous Muslims would provide all Islamic teachings to all peoples of the world by the Quran as most certainly, it has come to stay for the true guidance to all peoples of the world; Al-Hamdu Lillah; these AAYAAT read, "and if We had pleased We would certainly have raised a warner in every town; so do not follow the disbelievers, and strive against them a mighty striving with it (i.e. with the Quran)"; note that the AAYAT has the word JEHAD that denotes "striving" here and as Allah revealed Surah FURQAN at Makkah, it asks the Prophet PBUH here to provide the disbelievers all the teachings of the Quran most explicitly as this also is among the most significant aspects of JEHAD; Al-Hamdu Lillah; AAYAAT-53 & 54 ask attention to this amazing phenomenon that there are such places at the face of earth where two of waters flow parallel to each other and one of them is sweet in taste while the other is salty; and even the life of the man shows that he has to take different attitudes as he fulfills his different obligations to blood relations and to relations that he makes due to marriage; these AAYAAT state, "and He it is Who has made two rivers to flow freely, the

one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltiness; and between the two He has made a barrier and inviolable obstruction; and He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful"; note that the water at seas is salty and due to their composition, they do not stink or/and go bad for any use; the water cycle takes their waters to clouds from whence it falls as the most pure water for the cattle and the mankind; Al-Hamdu Lillah; this Ruku is asks to observe how the contrast around in the creation is making it beautiful and how it provides the change in surroundings; Allah has set everything in harmony to each other and He asks the man to live his life by giving harmony to all his matters as much as possible for him according to the teachings of Islam; note that the Surah stated at its very beginning at the second AAYAT, "He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure"; Al-Hamdu Lillah; AAYAT-55 mentions that the disbelievers take others besides Him that only are among His creation, as equal in authority to Him without any care to the fact that they are most unable to provide any profits or any losses to them so only because of their most limited capacity to observe the issues around them and in their own selves in accurate context, they deny the true authority of Allah; it reads, "and they serve besides Allah that which neither profits them nor causes them harm; and the disbeliever is a partisan against his Lord"; the next three AAYAAT at the Ruku tell about the care that Allah has provided to the Prophet PBUH; they emphasize that Allah guided all His Messengers to the right path by His good commands and

helped them out in all difficult situations with all care and He certainly would provide His care to the Prophet PBUH too; he would provide-on the teachings of Islam to all so that they care to come to Islam, and he would not ask for any of benefits at the life at the world so he would live on with necessities here for which Allah cares for him; these AAYAAT read, "and We have not sent you but as giver of good news (to believers) and as warner (to disbelievers); say- I do not ask you on this anything in return except that he who will, may take the way to his Lord; and rely on the Ever-living Who dies not, and celebrate His praise; and Sufficient is He as being aware of faults of His servants; (He is) Who created the heavens and the earth and what is between them in six periods, and He is firmly established on the throne of authority; (He is) the Beneficent Allah (AR-RAHMAN), so ask respecting it one aware"; Al-Hamdu Lillah; to get the meaning of the last AAYAT of this Ruku, note that though AR-RAHMAN was one of the names of Allah yet the disbelievers at Arabia then, did not call Him by it; they raised objection even to this name of Allah as an excuse to keep to their disbelief to which they had mentioned their adherence (see AAYAT-42); the AAYAT reads, "and when it is said to them- prostrate to the Beneficent Allah (AR-RAHMAN), they say- and what is AR-RAHMAN? - shall we prostrate to what you bid us? and it adds to their aversion"; such was their argumentative nature that when they had decided to keep to their disbelief, they argued against everything without any grounds that challenged their wrongs though that challenge to their disbelief was totally valid with all just reasoning; this ignorance to the Truth because of their extreme argumentative nature, led them further away from it as the AAYAT has

indicated that "it adds to their aversion"; certainly, Allah only is the true authority; Al-Hamdu Lillah.

### FURQAN-The Last Ruku

61. Blessed is He Who made mansions of heavenly bodies in the heaven and made therein the lamp and the shining moon.

62. And He it is Who made the night and the day to follow each other for him who desires to be mindful or desires to be thankful.

63. And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace.

64. And they who pass the night prostrating themselves before their Lord and standing.

65. And they who say: O our Lord! turn away from us the punishment of hell, surely the punishment thereof is lasting

66. Surely it is an evil abode and (evil) place to stay.

67. And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean.

68. And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication and he who does this shall pay the penalty;

69. The punishment shall be doubled to him on the day of resurrection, and therein he shall abide in extreme abasement forever;

70. Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.

71. And whoever repents and does good, he surely turns to Allah by the (goodly) turning.

72. And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly.

73. And they who, when reminded of the AAYAAT of their Lord, do not fall down therein deaf and blind.

74. And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil).

75. These shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations.

76. Abiding therein forever; goodly the abode and the resting-place.

77. Say: My Lord does not care for you were it not due to call you; but you have indeed rejected (the Truth), so that which shall cleave shall come.

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This Ruku tells about those persons who are the true servants to Allah as they do show gratitude to Him, the true Lord, sincerely for all His blessings; Al-Hamdu Lillah; the previous Ruku guided attention at its start to how the night and the day provide physical benefits to the man by providing space for him to rest and to work for his necessary sustenance respectively as Allah wills for that; this last Ruku of FURQAN starts by relating how the night and the day provide spiritual benefits by the will of Allah, to those who remember Allah, the true Lord, by efforts at nights and remain grateful to Him for all that He has blessed them with, by efforts at days; Al-Hamdu Lillah; we all have studied the good qualities of the true Muslims at the beginning of



Surah MOMINOON where the Quran presents the beauty of their SABR (which denotes that they keep away from the attractions of the world) and their SALAH (which denotes that they are most attentive to Allah to get His pleasure) most explicitly and this last Ruku of Surah FURQAN complements it beautifully; Al-Hamdu Lillah; AAYAAT at the beginning of this Ruku state, "Blessed is He Who made mansions of heavenly bodies in the heaven and made therein the lamp and the shining moon; and He it is Who made the night and the day to follow each other for him who desires to be mindful (towards Him) or desires to be thankful"; note that the term BURUJ (i.e. mansions of heavenly bodies) seems an indication here to places in the specific band keeping to which planets revolve around the sun and Allah knows better; the lamp means the sun that burns to provide the light from it while the moon is shining due to its reflection of that light; Al-Hamdu Lillah; the next AAYAAT state the twelve things that denote the commitment of the true servants of AR-RAHMAN to all His commands; these include five things that they do, three things that they avoid and four things that are related to their good attitudes in situations that come their way; Al-Hamdu Lillah; from AAYAT-63 to AAYAT-67, the Ruku tells the five virtuous things that they do so the first thing about them is that they walk most humbly upon the earth as they are calm by nature and have no haughtiness in them; the second thing about them is that they excuse themselves with courtesy from the useless discussions of such ignorant persons who are argumentative by nature; the third thing is that they read SALAH at nights with all attention to Allah, the true Lord, when they have much of silence around to remember His blessings upon them; the fourth thing is that as they worry about AKHIRAT highly which would bring the results

for all persons that came to the world anytime anywhere, so they ask Allah continuously to save them totally from the hell-fire as it would keep punishing those severely who had done extreme wrongs at the world; the fifth thing is that whenever they spend their rightful amounts upon their needs or/and to help the needy persons around, they spend them by such harmony that there is no inclination towards extravagance and no inclination towards parsimony; Al-Hamdu Lillah; these AAYAAT from 63 to 67 tell about them, "and the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say- peace; and they who pass the night prostrating themselves before their Lord and standing; and they who say- O our Lord! turn away from us the punishment of hell, surely the punishment thereof is lasting; surely it is an evil abode (to reside) and evil place to stay (even for some of time); and they who when they spend, are neither extravagant nor parsimonious, and (they keep) between these the just mean"; Al-Hamdu Lillah; the next four AAYAAT tell about the three things that the true Muslims, the true servants of AR-RAHMAN, avoid with all care to virtuous justice; these AAYAAT read, "and they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice (when the matter asks for QISAS i.e. life against life), and (who) do not commit fornication (or adultery) and he who does (any of) this shall pay the penalty (even at the world); the punishment shall be doubled to him on the day of resurrection, and therein he shall abide in extreme abasement forever; except him who repents (in the life at the world) and believes (sincerely in the Truth) and does good deeds (according to his belief); so these are they of whom Allah changes the evil deeds to good ones (as after coming

to Islam, Allah washes away the sins of the person that he/she had done previously from his/her document of deeds and with the true belief, his/her virtuous deeds ahead find place at the document that had no count previously); and Allah is Forgiving, Merciful; and (even that person from among the Muslims who had killed some person most unjustly or who had involved himself in fornication/adultery), whoever repents (sincerely) and does good (deeds), he surely turns to Allah by the (goodly) turning"; Al-Hamdu Lillah; note that AAYAAT-68 has mentioned the three most heinous major sins that all Muslims need to avoid most committedly; these major sins that the AAYAT mentions include SHERK which is the biggest among the major sins that means to challenge the true authority of Allah by taking any of His creation as having part in creating any of His creation with Him or by taking any of His creation as equal in authority to Him or by taking any of His creation as authorized to change any of His commands that He has explicitly issued by His authority to firmly obey; the two other of major sins is to kill some person unjustly that is the greatest of injustice and fornication/adultery that is the most shameful behavior; Allah asks all persons by the Quran to believe in TAUHID that means that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord so all must fulfill His commands that He has explicitly issued by His authority without taking any of His creation as equal in authority to Him in any way; Al-Hamdu Lillah RABBEL-AALAMIN; note that AAYAT-48 and AAYAT-116 at Surah NISAA present the heinous evil of SHERK in the most strict terms as we studied there; among the AAYAAT that ask to avoid both injustice and shameful attitudes, we find AAYAAT 168 & 169 of Surah BAQARAH that read, "O people- eat the lawful and the

good things out of what is in the earth, and do not follow the footsteps of the Satan; surely he is your open enemy; he only enjoins you SOOU (injustice) and FAHSHAA (shameful behavior), and that you may speak against Allah what you do not know (that lead to assigning partners to Him)"; Al-Hamdu Lillah; AAYAT-45 of ANKABUT reads, "recite that which has been revealed to you of the Book and keep up SALAH; surely SALAH keeps away from all shameful behavior and injustice, and certainly the remembrance of Allah is the greatest, and Allah knows what you do" (Surah ANKABUT-45); see also the note at the third Ruku of Surah YOUSUF; there are many other AAYAAT too which mention these two of major sins together and Surah FURQAN-68 is also one of them; note that EHSAAN (the natural tendency towards virtues inside) eliminates all the shameful behavior (mostly initiated by sinful women) and ADL (the force of the Islamic law to provide the virtuous justice) eliminates all of injustice (mostly initiated by sinful men); certainly Allah only is the true authority; Al-Hamdu Lillah; AAYAAT-72, 73, 74 mention their good attitudes at situations that come their way; these AAYAAT read, "and they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly; and they who, when reminded of the AAYAAT of their Lord, do not fall down therein deaf and blind; and they who say- O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil)"; these AAYAAT mention that IBADUR-RAHMAN (the true servants of the Beneficent Allah) live in such manner that they never become part of any wrongs as they never conspire against their Muslim brothers and care to live in gathering of Muslims with dignity; they live in such manner that if they pass by superfluous activities of persons who care but little

for the value of time to put it to better use by Islam, they pass-by with sobriety; they live in such manner that when they recite the Quran and read AAYAAT that provide guidance to them, they do not ignore them but ponder upon them and as they get to know about their own selves and about all things around, they appreciate the principles by which Allah has created all things; they live in such manner that they make DUA to Allah time and again that all persons of their household remain committed to the Islamic teachings and so they lead highly good persons around them as guides to them and they ask Allah for other of Muslims too who live at the their surroundings that they also become most virtuous and Allah gives them TOFIQ to become IMAM (the virtuous guides to the right path) to them too so that they all strengthen each other beautifully as brothers upon all the teachings of Islam; Al-Hamdu Lillah; AAYAAT-75 & 76 tell that these persons, who truly are the servants of Beneficent Allah, would be provided high living places at JANNAH because of their SABR which means that they always remained steadfast on the teachings of Islam and never gave-in to any wrongs; there angels would greet them and respect them with salutations; it is most beautiful even as resting place for some of time yet that place would be their residence forever ahead; Al-Hamdu Lillah; these AAYAAT read, "these shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations; abiding therein forever; goodly the abode and the resting-place"; the last AAYAT of the Ruku and of Surah FURQAN asks the Prophet PBUH to tell them explicitly that Allah does not care whether the disbelievers accept Islam or not; but Allah provides them the teachings of Islam by the Quran (which the Prophet PBUH has to give them as his liability), so that they do not claim at AKHIRAT that they did

not ever become aware of those teachings at their lives at the world; they would surely get the due result to their rejection of the Islamic teachings and any of their claims to innocence then would remain useless; the AAYAT reads, "say- my Lord does not care for you were it not due to call you; but you have indeed rejected (the Truth), so that which shall cleave shall come"; certainly, Allah only is the true authority; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada  
[www.saleemdada.weebly.com](http://www.saleemdada.weebly.com)

*Here our study of FURQAN and "Tafsiri-Guide to the Quran" (Second Part) ends; Al-Hamdu Lillah - may Allah provide His mercy and His blessing to me on this effort to get His pleasure and to all those who study it attentively; Al-Hamdu Lillah.*

Wednesday - 7:25 AM  
RABI-THANI-02, 1442  
November-18, 2020