

"Tafsiri-Guide to the Quran"  
(the Third Part)  
(From Surah SHUA'RAA to Surah QAAF)

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Al-Hamdu Lillah

Surah SHUA'RAA  
(Consists of 11 Ruku; MK-5)

*SHUA'RAA-The First Ruku*

1. TA SIN MIM.
2. These are the verses of the Book that makes (things) clear.
3. Perhaps you will kill yourself with grief because they do not believe.
4. If We please, We should send down upon them a sign from the heaven so that their necks stoop to it.
5. And there does not come to them a new reminder from the Beneficent Allah but they turn aside from it.
6. So they have indeed rejected (the Truth), therefore the news of that which they mock shall soon come to them.
7. Do they not see the earth, how many of every noble kind We have caused to grow in it?
8. Most surely there is a sign in that, but most of them will not believe.
9. And most surely your Lord is the Mighty, the Merciful.

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After the accomplishment of writing TAFSIR of the last part of the Quran by the blessing of Allah, that is from Surah ZAARI'AAT to its last, I, MSD, begin the writing of its third part now, by the blessing of Allah; Surah SHUA'RAA starts with letters "TA SIN MIM" that are among the MUQATTA'AAT (that means the 14 disjointed letters that are among the Arabic alphabets which come at the commencement of 29 Surah in specific combinations) and it is not necessary for a person to know them in the understanding of the Quran; note also that all these letters are present at Surah FATIHA and my writing "The Expressions of Quran" presents much detail for them; seeing the MUQATTA'AAT, it is an interesting fact to note that all Surah that begin with them, have reference to the Holy Book Quran after them except for Surah-29 (ANKABUT) and Surah-30 (ROUM); Al-Hamdu Lillah; this denotes clearly that these disjointed letters are certainly related to the subject-matter of the Holy Book Quran, especially to the Surah where they occur; note that both of Surah that are exceptions denote the will of Allah which the world would see very soon, just after the disjointed letters as ANKABUT reads at the beginning, "ALIF LAAM MEEM; do men think that they will be left alone on saying, 'we believe, and not be tried?' and certainly We tried those before them, so Allah will certainly know (i.e. He would bring at fore) those who are true and He will certainly know (i.e. He would bring at fore) the liars"; Surah-ROUM reads at the beginning, "ALIF LAAM MEEM; the Romans are vanquished, in a near land, and they, after being vanquished, shall overcome within a few years; Allah's is the command before and after; and on that day the believers

shall rejoice with the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful"; note that the Romans faced devastating defeat by the Persians and that defeat was such that it seemed that the Romans would not stand against the Persians under Heraclius; but they defeated the Persians within a few years and the news of their victory against the Persians reached Madinah when the Muslims were celebrating their win against the forces of Makkah at BADR; Al-Hamdu Lillah; the first Ruku of SHUA'RAA tells that Allah has settled the man upon earth so that He examines who really is rightful to get Jannah and who is not; if He intended, He would have given such sign from the heaven that they had to accept the Truth totally yet His intention is not that; each person has to get the pleasure of Allah by his/her belief and deeds by his/her own freewill as that only would prove that he/she is worthy to get Jannah; this Ruku tells the Prophet PBUH that he does not need to worry so much if the disbelievers do not accept the fundamental Islamic teachings as this world certainly is the place of examination; Surah KAHF-6 & 7 read, "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); 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"; Al-Hamdu Lillah; whole of Surah SHUA'RAA presents how Allah dealt with those who disbelieved in His authority and challenged His Messengers so it elaborates the message that Allah has provided at this Ruku; AAYAT-1 to AAYAT- 7 state, "TA SIN MIM; these are the AAYAAT of the Book that makes (things) clear (about the true belief and the virtuous deeds); perhaps (O Prophet PBUH) you will kill yourself with grief because they do not believe; if We please,

We should send down upon them a sign from the heaven (as they are asking, which will prove that the Quran tells the Truth only) so that their necks stoop to it (but Allah does not intend that they believe in the Truth by compulsion); and there does not come to them a new reminder (AAYAAT of the Quran that guides to the Truth) from the Beneficent Allah but they turn aside from it; so they have indeed rejected (the Truth), therefore the news of that which they mock shall soon come to them (as disbelief in the message of Allah would put destruction to them even at the world); do they not see the earth, how many of every noble kind We have caused to grow in it (for the sake of physical convenience that they live their lives without being tense)?"; the last two AAYAAT that are 8 & 9 of this Ruku have repeatedly come at this Surah because they express that if the disbelievers ask for sign then there is sign in the psyche of the man and in his history for certain; Allah relates the events in this Surah, of His Messengers which clearly tell that disbelief in the Messengers of Allah leads to destruction; they were asking the disbelievers to accept the fundamental teachings of Islam but the challenge of disbelievers to them, brought extreme destruction upon the disbelievers; first, Allah narrates the event related to Moses-AS and then to Abraham-AS; then He presents those events which relate to His five Messengers and we have read about them at Surah AARAAF & Surah HOODH too; these five Messengers that Allah has mentioned here at this Surah too had their dwelling places near to each other with difference of their periods at the world; note that after sending any of His Messengers to some nation, Allah appoints such time where they would ultimately accept the fundamental Islamic teachings or face certain death; we all have studied at AARAAF in its second Ruku about Adam & Eve that is

explicit that the worldly life is an examination to the mankind so all persons must keep to the three fundamental teachings of Islam that all the Messengers of Allah have guided to; the five of these narratives in sequence are of Noah, HOODH, SALEH, Lot and SHOAIB (SALAM on all the 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 at the Day of Judgment) and RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); note that Al-FATIHA, the opening Surah of the Quran, guides to all these three fundamental teachings of Islam; Al-Hamdu Lillah; Surah SHUA'RAA repeats these narratives of the five Messengers in the same sequence; all Messengers did try their best to guide their respective nations as Allah asked them; however, their nations did not comply and so Allah destroyed them completely at the world and they certainly would be among the severely punished peoples at AKHIRAT; Al-Hamdu Lillah; these last two AAYAAT of the Ruku read, "most surely there is a sign in that, but most of them will not believe; and most surely your Lord is the Mighty, the Merciful"; note about these attributes of Allah that the last AAYAT of the Ruku presents, that they have high significance in understanding of this Surah as AZIZ (Mighty) means that 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 that causes FASAD (high difficulties to work upon the Islamic teachings) for high length of period; He destroyed by events that are named as natural calamities, many such nations that had challenged His authority and were causing

FASAD at the world; Surah ANKABUT has the AAYAT (that is AAYAT-40) where Allah tells us that "each one of them We seized for his crime; so in them, against some We sent a violent tornado (with showers of stones); some were caught by blast; some We caused the earth to swallow up; and some We drowned; it was not Allah Who injured them but they injured (and oppressed) their own souls"; Al-Hamdu Lillah; RAHIM (Merciful) means that He provided ample space to disbelievers by sending His Messengers to them (when they were coming to the world by His will and now the Quran guides all persons who need the true guidance) and gave them all the time they needed, to consider the fundamental teachings of Islam; He cares for all of mankind that they live-on their lives where their physical security is at hand for them and also, that they live-on their lives where their spiritual security is at hand for them; so note that His name RAHIM denotes His attribute which tells His care for the spiritual guidance to the mankind and His patience upon their wrong doings until they receive the ample time He has appointed for them, to accept it; so, because He is RAHIM, He would care for the true believers exclusively at AKHIRAT mercifully as they do believe Him not only as the only Creator of all the creation Who always has all His authority, but also believe Him as the only RABB of all creation; Al-Hamdu Lillah.

### SHUA'RAA-The Second Ruku

10. And when your Lord called out to Musa, saying: Go to the unjust people,
11. The people of Pharaoh: Will they not guard (against evil)?
12. He said: O my Lord! surely I fear that they will reject me;

13. And by breast straitens, and my tongue is not eloquent, therefore send Thou to Haroun (to help me);

14. And they have a crime against me, therefore I fear that they may slay me.

15. He said: By no means, so go you both with Our signs; surely We are with you, hearing;

16. Then come to Pharaoh and say: Surely we are the apostle of the Lord of the worlds:

17. Then send with us the children of Israel.

18. (Pharaoh) said: Did we not bring you up as a child among us, and you tarried among us for (many) years of your life?

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

20. He said: I did it then while I was of those unable to see the right course;

21. So I fled from you when I feared you, then my Lord granted me wisdom and made me of the apostles;

22. And is it a favor of which you remind me that you have enslaved the children of Israel?

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

24. He said: The Lord of the heavens and the earth and what is between them, if you would be sure.

25. (Pharaoh) said to those around him: Do you not hear?

26. He said: Your Lord and the Lord of your fathers of old.

27. Said he: Most surely your Apostle who is sent to you is mad.

28. He said: The Lord of the east and the west and what is between them, if you understand.

29. Said he: If you will take a god besides me, I will most certainly make you one of the imprisoned.

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

31. Said he: Bring it then, if you are of the truthful ones.
32. So he cast down his rod, and lo! it was an obvious serpent,
33. And he drew forth his hand, and lo! it appeared white to the onlookers.

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The second Ruku relates that Allah appointed Moses-AS as His Messenger and commanded him to go to Pharaoh and his people that they accept the Truth, the fundamental teachings of Islam, and leave their unjust ways that they have shown towards the Bani-Israel; note that the Quran has mentioned Moses-AS more than any other Messenger of Allah as he is nearer to Muhammad PBUH by many aspects and so events related to him supported Muhammad PBUH, the last Messenger of Allah, much at his life; Al-Hamdu Lillah; Moses-AS said to Allah, the true Lord, that he feared that they would reject the message of Allah as he presents it to them; he asked Allah to make his brother Haroun (Aaron-AS) too His Messenger as he gets troubled due to his stammering in speech; he also showed his fear that as he had accidentally killed one of their men, they would kill him due to it; this happened when he had fought in defense of a person who was among the Bani-Israel and hit the man with a deadly punch; Allah told him that nothing of this sort would happen as Allah would see that they do not get any dominion over him to charge him with the accidental murder officially; he shall go to him by assistance of Aaron-AS and they both would present the message of Allah to Pharaoh that he needs to accept Allah as the true Lord and release Bani-Israel from captivity; so Allah had commanded Pharaoh clearly, to send Bani-Israel with them; at AYAT-16, Allah asks both Moses and Aaron to go to Pharaoh and tell him that they



both are apostles of Allah, the true Lord, but the word "apostle" is in singular at this place; note that many of commentators on the Quran, who are adept in Arabic, have explicitly mentioned that such usage is acceptable in Arabic grammar in the context that manifests here; however, I, MSD, intend to elaborate upon the meaning that it presents as at this Tafsiri-Guide, that is significant; the notable point here is that, by the usage of the term in singular, the Quran has told in most clear terms that the message of all Messengers of Allah is basically the same; they all do call towards the fundamental teachings of Islam to all persons Allah has sent them to (and Allah has sent His last Messenger Muhammad PBUH to all peoples of the world), for which they ask all persons to worship Allah only and obey His Messenger sent to them with complete belief in AKHIRAT; Al-Hamdu Lillah; as both Moses and Aaron also had to ask Pharaoh to send Bani-Israel with them releasing them from captivity, Moses mentioned it additionally which AAYAT-17 tells here; this is the manner of the Quran to present its message with the most beautiful way of usage of terms that is most comprehensive for it; Al-Hamdu Lillah; from AAYAT-18 to last, the Ruku narrates the dialogue between Moses and Pharaoh whereas the last two AAYAAT of it tell that Moses showed him the two miracles that Allah has provided to him; Al-Hamdu Lillah; AAYAT-18 to AAYAT-22 narrate that Pharaoh told Moses that he had spent his childhood at the palace of Pharaoh where he had spent many years with the household; and he also told him that he had killed one of their men so he was very ungrateful person towards that household; note that Pharaoh intended to put him at his defense so that he becomes unable to present the message of Allah; note also that it seems that this Pharaoh was the grandson of Thutmose-II, the weak Pharaoh, who

ruled for about 10 years only, coming to the throne at 1510 BC or so (and most probably, it was his wife Hatshepsut known as AASEIAH in the literature of Muslims, who had saved Moses-AS when he was flowing at the waters in his crib); read also the note at the sixth Ruku of Surah BAQARAH; Moses answered his second issue first that he did kill one of their men yet it was an accident which happened because of his care to Bani-Israel, his people, when he did not have awareness of the principles that Allah, the true Lord, asks to put at life; so when he feared them (as they treated their captives in extremely harsh manner and they would have gladly killed him for his accidental act), he ran away so Allah provided him the command over the Bani-Israel because he is most sincere to them for their physical safety and made him His Messenger to all of them for their spiritual safety, and even to Pharaoh and his people; Al-Hamdu Lillah; then Moses-AS answered the second issue that Pharaoh raised about his childhood at their palace; he told Pharaoh that they have kept the Bani-Israel at their captivity and yet he is taking the credit for his childhood at the palace whereas his mother had put him at specific crib in the flowing water just to save him from the atrocities that his grandfather was committing against the Bani-Israel; so that Pharaoh was responsible for the murder of many of the Bani-Israel and he wants him to get credit for saving one of them, who even was saved by Hatshepsut and not particularly by him; seeing that he gets blame instead of credit (and there were many Israelites too at his court), he changed the topic and asked Moses to clarify about his statement that he is the Messenger of RABB (the true Lord Whom all have to obey) of the worlds; Moses told him that Allah Who has made him His Messenger, is the true Lord of the heavens and the earth and what is between them (i.e.

the true Lord of all His creation), if they do ask to accept the Truth certainly; note that when we Muslims need to say that Allah has created all things, we need to say it in this manner that Allah only has created the heavens and the earth and what is between them; this is the manner He has provided us in the Quran to mention all of His creation; Al-Hamdu Lillah; note also that even the Pharaoh and his people had the acceptance that there is One Who has created all yet they did not take Him as RABB i.e. the true Lord to obey at all their issues of life; the disbelievers at all periods & places, had rejected Allah as their RABB and had refused to take His guidance for the true belief and had denied to take the principles He has provided for the virtuous deeds of the life; the Muslims believe that He not only is the Creator of all the creation Who never loses His attributes, but He also is the only true Lord of all the creation Whom the jinn and the mankind have to obey totally by their freewill in all aspects of life; Al-Hamdu Lillah; other of disbelief is where someone does believe that Allah is RABB, the true Lord, yet has the notion that his disobedience to Allah would not cause any harm to him, as that is of no consequence or as the recommendation at the court of Allah of some good person for him (or his sacrifice for him) would save him from his wrong-doings at the Day of Judgment; this also leads to the result that the disbeliever ignores that he has to fulfill the commands of Allah at all issues of life and so practically he does not believe that Allah is RABB, the true Lord, of all the creation; the Muslims believe that every person has to face his/her deeds alone at AKHIRAT and for that every person must care to obey Allah in all his deeds to get His pleasure there as that only is the true success; Al-Hamdu Lillah; the answer of Moses-AS clearly presented TAUHID (Allah only is the Creator of all the creation

and He always has all His attributes and He only is the true Lord); as it had turned alien to people that they shall obey too the One Who has created them, besides accepting Him as the Creator of all, Pharaoh addressed all persons around if they heard that answer which is so very alien to acceptable notion of their living manner; Moses clarified further that He is your Lord and the Lord of your fathers of old; by this clarification, he guided their attention towards the day of HASHR that whoever disobeys Allah, he/she would certainly face extreme trouble at that certain day; Al-Hamdu Lillah; this clarification infuriated Pharaoh and he again addressed all persons around that Moses who claims to be the Messenger of the Lord of the worlds, seems affected by lunacy; note that all such persons who know that it is not their virtue inside which makes them get respect of their people (as they have none), but their official status among them, they try to degrade any challenger to them in view of their people rather than try to present themselves positively; this attitude in itself results by fear of losing their official status, which takes place by their inferiority complex; finally, Moses clarified that He is the Lord of the east and the west and what is between them, if they really do intend to understand that He is RABB (the true Lord Whom all have to obey) of the worlds; this was the last straw as it directly challenged the status of the Pharaoh which he claimed that whatever the belief of any person at his rule, Pharaoh shall be obeyed unconditionally; so he said to Moses directly if he will take a god besides him, he would most certainly imprison him; AAYAAT-21 to 26 of Surah NAZI'AAT read, "but he (Pharaoh) rejected (the Truth) and disobeyed; then he went back hastily; then he gathered (men) and called out; then he said- I am your lord, the most high- so Allah seized him with the punishment of the

hereafter and the former life; most surely there is in this a lesson to him who fears (Allah)"; note that Pharaoh said to the people that he is their RABB but he did not claim that he has anything to do with the creation of the universe as that would have been blatant untruth; this is why Abraham-AS left Nimrod (who also took himself as RABB of his people) dumbfounded by asking him to bring the sun out from the west (see the note at the thirty-fifth Ruku of Surah BAQARAH); the word of Allah only denotes the worthy standard to lead the life at the world for its improvement ahead and so certainly, Allah only is the true Lord; Al-Hamdu Lillah; note that the jinn and the man have to obey Him unconditionally by their own freewill for all aspects of life because Allah has given these both only, the freewill to accept or reject the fundamental teachings of Islam; if someone obeys any of men, it would only be so when he commands in accordance with the commands of Allah or his command does not challenge the commands of Allah in any manner, as there is no other RABB except Allah, the true Lord; Al-Hamdu Lillah; Moses replied to this threat by asking the Pharaoh if he would still imprison him if he gives him the proof that he really is the Messenger of Allah, the true Lord; note that the unplaced confidence on authority sometimes corrupts the person so much that he is unable to see the consequence of his own doings and certainly Allah only has the true authority; Al-Hamdu Lillah; due to such confidence, Pharaoh asked him to provide his evidence so Moses-AS put his staff down and it transformed into an obvious serpent; and as he drew forth his hand, it appeared white (shining beautifully) to the onlookers; this led to events which ultimately culminated at the exodus of the Bani-Israel; Al-Hamdu Lillah.

### SHUA'RAA-The Third Ruku

34. (Pharaoh) said to the chiefs around him: Most surely this is a skillful magician,
35. Who desires to turn you out of your land with his magic; what is it then that you advise?
36. They said: Give him and his brother respite and send heralds into the cities
37. That they should bring to you every skillful magician.
38. So the magicians were gathered together at the appointed time on the fixed day,
39. And it was said to the people: Will you gather together?
40. Haply we may follow the magicians, if they are the vanquishers.
41. And when the magicians came, they said to Pharaoh: Shall we get a reward if we are the vanquishers?
42. He said: Yes, and surely you will then be of those who are made near.
43. Musa said to them: Cast what you are going to cast.
44. So they cast down their cords and their rods and said: By Pharaoh's power, we shall most surely be victorious.
45. Then Musa cast down his staff and lo! it swallowed up the lies they told.
46. And the magicians were thrown down prostrate;
47. They said: We believe in the Lord of the worlds:
48. The Lord of Musa and Aaron.
49. Said he: You believe in him before I give you permission; most surely he is the chief of you who taught you the magic, so you shall know: certainly I will cut off your hands and your feet on opposite sides, and certainly I will crucify you all.

50. They said: No harm; surely to our Lord we go back;

51. Surely we hope that our Lord will forgive us our wrongs because we are the first of the believers.

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This Ruku like the fourteenth Ruku of Surah AARAAF, narrates the contest between Moses-AS and the magicians whom the Pharaoh had called to defeat him; Allah helped Moses and he won that contest completely; Al-Hamdu Lillah; it happened that when the Pharaoh and his courtiers saw the two amazing miracles, he consulted his courtiers and those courtiers from among his nation consulted the prominent persons (at the Bani-Israel) to advise them about the course of action to take against Moses by telling them that he is the most adept magician who intends to take the Bani-Israel out of their lands; they advised the courtiers 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 some national specific day of their celebrations 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 automatically implied that he would get highest of 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 as they realized that it certainly was not any spell of magic that Moses had demonstrated; this is mentioned in passive manner that they were thrown down prostrate to ground (by the guidance of the voice of the Truth inside) in prostration to Allah and they said in the clearest manner 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; so 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 that he is their lord and no other is superior to him to obey; 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 what else the Pharaoh had found in them except that they had believed in the miracle from Allah when it has come to them; 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; their statement tells that when the person guides the asking of goodness in his self to the righteous direction, that even does lead him to the right path as just a little while back, they were asking the benefits of the world, its wealth and status, 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; they had consulted each other well when Moses had advised them to leave their stance and to accept the righteousness, before the contest and then only they had decided to challenge him (see Surah TA-HA-61 to 64); they accepted the punishment which Pharaoh had announced for them with the clear statement, "no harm; surely to our Lord we go back; surely we hope that our Lord will forgive us our wrongs (due to challenging the Messenger of Allah on behalf of Pharaoh and due to asking of benefits at life at the world) because we (as compensation to wrongs) are the first of the believers"; certainly, Allah guides whom He wills and He only has the true authority; Al-Hamdu Lillah.

#### *SHUA'RAA- The Fourth Ruku*

52. And We revealed to Musa, saying: Go away with My servants travelling by night, surely you will be pursued.

53. So Pharaoh sent heralds into the cities;

54. Most surely these are a small company;
55. And most surely they have enraged us;
56. And most surely we are a vigilant multitude.
57. So We turned them out of gardens and springs,
58. And treasures and goodly dwellings,
59. Even so. And We gave them as a heritage to the children of Israel.
60. Then they pursued them at sunrise.
61. So when the two hosts saw each other, the companions of Musa cried out: Most surely we are being overtaken.
62. He said: By no means; surely my Lord is with me: He will show me a way out.
63. Then We revealed to Musa: Strike the sea with your staff. So it had cloven asunder, and each part was like a huge mound.
64. And We brought near, there, the others.
65. And We saved Musa and those with him, all of them.
66. Then We drowned the others.
67. Most surely there is a sign in this, but most of them do not believe.
68. And most surely your Lord is the Mighty, the Merciful.

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As the Pharaoh and his men persisted on the disbelief, Allah told Moses to lead the Bani-Israel to safety; the Pharaoh had sent his men at cities to discourage people so that they do not support Moses, by the announcement that his followers are not much in quantity and they have infuriated him and his men are most watchful over them so there is no option for them to save themselves if they leave Egypt so no person shall follow them; but Allah had to save the Bani-Israel so his plans against them, were

useless and it happened that as the Pharaoh and his army followed them, they all were drowned there while the Bani-Israel looked on to it from the bank of safety after they had crossed the Red Sea that gave way to them all when Moses struck the waters there with his staff by the command of Allah; certainly, Allah only has the true authority; Al-Hamdu Lillah; note that when Moses-AS hit his staff at the sea, it divided into two huge parts and each part was like a huge mound; the words that the Quran uses here, imply that it was the command of Allah to the sea to stand in such manner so it is quite erroneous to try to find any physical reason to it; Al-Hamdu Lillah; afterwards, they made their base at Sinai and their generation grew there that had not seen slavery, who conquered the lands in the command of Joshua-AS as Aaron and Moses had died there during this period; at Sinai, Allah told Moses to hit his ASA (Staff) upon the huge specific stone there and by that strike, twelve springs gushed out of that (see the note at the seventh Ruku of Surah BAQARAH); it is interesting to note that when Moses was leading Bani-Israel to safety when the Pharaoh and his army were following them, it was this ASA the strike of which produced the way at the river so it parted the waters then; now the strike of the same at the huge stone brought forth the twelve springs of the fresh water from it; Al-Hamdu Lillah; there were twelve tribes of the Bani-Israel (as Israel-AS had twelve sons and the descendants of each one became a tribe of Bani-Israel) so each of the tribes assigned one of the springs to them; Allah asked them to eat the MANN (the sweet that manifested there) and SALWA (the small birds that used to come there) and drink from the springs; that would keep them safe from making such mischief that might lead to FASAD so the taking-in of these wonderful edibles and the miraculous

water certainly had some blessing from Allah in them that these would have kept them away from all such mischief by the permission of Allah; so the intake of anything affects the man even in the spiritual sense and the Quran asks at places to take care about what he eats; Al-Hamdu Lillah; the last couple of AAYAAT are the recurring AAYAAT at the Surah which read, "most surely there is a sign in this, but most of them do not believe; and most surely your Lord is the Mighty, the Merciful"; this tells clearly that the disbelievers need to accept the fundamental teachings of Islam in the good time on, which Allah has provided them by His blessing or else, when the extreme disaster gets them, their repentance even will be totally useless; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### SHUA'RAA-The Fifth Ruku

69. And recite to them the story of Ibrahim.

70. When he said to his father and his people: What do you worship?

71. They said: We worship idols, so we shall be their votaries.

72. He said: Do they hear you when you call?

73. Or do they profit you or cause you any harm?

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

75. He said: Have you then considered what you have been worshipping:

76. You and your ancient sires.

77. Surely they are enemies to me, but not (so) the Lord of the worlds;

78. Who created me, then He has shown me the way:

79. And He Who gives me to eat and gives me to drink:

80. And when I am sick, then He restores me to health  
81. And He Who will cause me to die, then give me life;  
82. And Who, I hope, will forgive me my mistake on the Day of Judgment.  
83. My Lord: Grant me wisdom, and join me with the good  
84. And ordain for me a goodly mention among posterity  
85. And make me of the heirs of the garden of bliss  
86. And forgive my father, for surely he is of those who have gone astray;  
87. And disgrace me not on the day when they are raised  
88. The day on which property will not avail, nor sons  
89. Except him who comes to Allah with sincere heart (free from all evil).  
90. And the garden shall be brought near for those who guard (against evil),  
91. And the hell-fire shall be made manifest to the erring ones,  
92. And it shall be said to them: Where are those that you used to worship;  
93. Besides Allah? Can they help you or yet help themselves?  
94. So they shall be thrown down into it, they and the erring ones,  
95. And the hosts of the Satan, all of them.  
96. They shall say while they contend therein:  
97. By Allah! we were certainly in manifest error,  
98. When we made you equal to the Lord of the worlds;  
99. And none but the guilty led us astray;  
100. So we have no intercessors,  
101. Nor a true friend;  
102. But if we could but once return, we would be of the believers.  
103. Most surely there is a sign in this, but most of them do not believe.

104. And most surely your Lord is the Mighty, the Merciful.

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Abraham-AS was born at the city of UR and the people there worshipped idols and took stars even, as objects to worship; their king asked unconditional obedience from them and demanded to consider him as their lord to obey; Abraham challenged these aspects of their belief at different occasions as we find the mention at BAQARAH-258, at AN'AAM-the ninth Ruku, at ANBIYA-the fifth Ruku and here at SHUA'RAA; the narration here relates that Abraham asked his father and his people why do they take idols as objects to worship; they told him they do this in the following of their forefathers; to this, Abraham told them boldly that he finds all of them in manifest error; the Quran narrates the dialogue between Abraham and his people here and like Moses addressed Pharaoh and his courtiers, Abraham at the period he lived, also guided that Allah only is the true Lord Who would judge their doings at the Day of Judgment; he told them explicitly that the idols that they worship are unable to benefit them in any way and they are unable to harm them too; they and their forefathers have been doing extreme wrong by worshipping idols because Allah only is the true Lord of all the worlds at all times; so he guided his nation towards TAUHID of Allah that He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; he told them plainly that Allah only cares for the mankind and does not put any burden on any person when that person worships Him truly and obeys Him truly; He provides physical and spiritual benefits to the man when the man is truly attentive to Him, the true Lord; AAYAAT from 77 to 82 narrate his words, "surely they (i.e. idols) are enemies to

me, but not (so) the Lord of the worlds, Who created me, then He has shown me the way; and He Who gives me to eat and gives me to drink; and when I am sick, then He restores me to health; and He Who will cause me to die, then give me life; and Who, I hope, will forgive me my mistake on the Day of Judgment"; Al-Hamdu Lillah; there are significant points to note in this speech of Abraham-AS and the first one is that he guided their attention to the fact that they make idols by themselves and then they worship them in the name of following of their ancestors whereas Allah is He Who has created the mankind and He is the true Lord for all times at all places; so if their ancestors were doing an extreme wrong, they should refrain from such wrongs and they should rather challenge their doings; they should only take the right path of acceptance of the fundamental teachings of Islam; Al-Hamdu Lillah; the second point to note is that he guided their attention that Allah has provided the guidance to the fundamental teachings of Islam to the mankind and put an urge inside the man to accept it for his true benefits so all persons should come to it and not challenge it by their wrong doings; Al-Hamdu Lillah; the third point to note is that he guided their attention that Allah takes care of the basic physical necessities of the mankind because he has provided all facilities to the man at his life at the world to get them all with little of efforts if they do not create troubles for each other; Al-Hamdu Lillah; the fourth point is that he guided their attention that Allah restores the health of the man when he is afflicted by some sickness or by some wound or by some troublesome physical distress; it is common observation that the body heals itself of many afflictions with time and Abraham guided the attention of his people to this; Allah has provided an amazing immune system to the man and a beautiful manner of

adjustment to physical distresses so if the man does trust that with total attention towards Allah, it would certainly save him from all physical troubles with due efforts unless the appointed time of his death has come for him; note that Abraham referred the cause of affliction to his own self and mentioned that Allah cures it so this is notable that Allah does not put any trouble to the mankind unless the man himself becomes foolish towards his own self; there are such influences around that may affect the physique of the man adversely if he does not take care to his necessary hygiene; Abraham phrased his statement in such way that the words do not seem any disrespect to Allah; Al-Hamdu Lillah; the fifth point is that he guided their attention that Allah would bring all persons to life at the certain day of HASHR when all of them would be dead; he said, "and He Who will cause me to die, then give me life" so with reference to his own self, he indicated to them that every person though he/she may have come at any time & at any place in the world, is answerable for his/her life at the world to Allah, the true Lord, at the Day of Judgment; Al-Hamdu Lillah; the last point here is that he told them in dialogue with them, "and Who, I hope, will forgive me my mistake on the Day of Judgment"; this is very notable as here my mistake ("KHATIATI") that he mentioned seems his stay in them in the hope that they might come to the right path so it took place just by his placement there as he took some time to leave them; note that he did not mention it as a sin but termed it as his mistake as such mistake of placement does not become sin unless some person accepts it practically and totally ignores TABLIGH for the Truth; although his response to their wrongs was not very late yet as one of the Messengers of Allah, he took care to take it as a mistake for which he asked Allah to show mercy; note also that before



this dialogue, he had challenged their belief in the heavenly bodies (see the note at the ninth Ruku of Surah AN'AAM) and after this dialogue, he did try to demonstrate to them practically too how unable their idols are even to protect their own selves (see the note at the fifth Ruku of Surah ANBIYA) which led to his departure from UR, with his wife Sarah-AS and nephew Lot-AS; this tells that it is necessary for a righteous person to challenge the wrongs around to his utmost capability as he learns of it because without it, he would be mistaken that would lead him to sin except where he does ask Allah to show mercy on his mistake; Al-Hamdu Lillah; ahead in the Ruku, AAYAAT 83 to 89 narrate DUA of Abraham-AS to Allah which read, "my Lord- grant me wisdom (to judge the rightness in any given situation), and join me with the good (righteous persons); and ordain for me a goodly mention among posterity; and make me of the heirs of the garden (JANNAH) of bliss; and forgive my father, for surely he is of those who have gone astray -(note that later he left asking forgiveness for his father as he died on disbelief; see TAUBAH-114)-; and disgrace me not on the day when they are raised, the day on which property will not avail, nor sons, except him who comes to Allah with sincere heart (free from all evil)"; Al-Hamdu Lillah; the Quran tells at places that the righteous persons would be most happy from the very time when they see JANNAH which they would be about to enter; and it would happen that as the wrong doers would be put into the hell-fire, they would blame each other for their extreme troubles; Allah tells about this at AAYAAT from 90 to 102 which read, "and (at the Day of HASHR) the garden (JANNAH) shall be brought near for those who guard (against evil); and the hell-fire shall be made manifest to the erring ones; and it shall be said to them- where are those that you

used to worship, besides Allah?- can they help you or yet help themselves?- so they shall be thrown down into it, they and (all of) the erring ones and the hosts of the Satan, all of them; they shall say while they contend therein (blaming each other)- by Allah! we were certainly in manifest error, when we made you equal to the Lord of the worlds, and none but the guilty (i.e. from among their ancestors) led us astray; so we have no intercessors nor a true friend -(this would be the statement of such persons from among them who had thought that they would be saved by some intercessor for them or some friend that would stand for them at the Day of HASHR which proved wrong)-; but if we could but once return, we would be of the believers"; this is certain to happen that JANNAH would come closer to righteous persons who had always kept their hearts free from all evil, and the hell-fire would be shown to the wrong doers so that they see its fierceness then & there; Al-Hamdu Lillah; the last two AAYAAT of the Ruku are the recurring AAYAAT at this Surah that guide attention of all persons, specially those who ask Allah to provide signs to believe, that in each of the narrated events here, there is a very clear sign to believe so they must come to the righteous belief before it is too late; these AAYAAT read, "most surely there is a sign in this, but most of them do not believe; and most surely your Lord is the Mighty, the Merciful"; this certainly tells clearly that the disbelievers need to accept the fundamental teachings of Islam in the good time on, which Allah has provided them by His blessing or else, when the extreme disaster gets them, their repentance even will be totally useless; certainly, Allah only has the true authority; Al-Hamdu Lillah.

*SHUA'RAA- The Sixth Ruku*

105. The people of NUH (Noah) rejected the apostles.
106. When their brother Noah said to them: Will you not guard (against evil)?
107. Surely I am a faithful apostle to you;
108. So guard against (the punishment of) Allah and obey me
109. And I do not ask you any reward for it; my reward is only with the Lord of the worlds:
110. So guard against (the punishment of) Allah and obey me.
111. They said: Shall we believe in you while the meanest follow you?
112. He said: And what knowledge have I of what they do?
113. Their account is only with my Lord, if you could perceive
114. And I am not going to drive away the believers;
115. I am naught but a plain warner.
116. They said: If you desist not, O Noah, you shall most certainly be of those stoned to death.
117. He said: My Lord! Surely my people give me the lie!
118. Therefore judge Thou between me and them with a (just) judgment, and deliver me and those who are with me of the believers.
119. So We delivered him and those with him in the laden ark.
120. Then We drowned the rest afterwards
121. Most surely there is a sign in this, but most of them do not believe.
122. And most surely your Lord is the Mighty, the Merciful.

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From this Ruku, the Surah narrates about the five significant Messengers of Allah which are Noah, HOODH, SALEH, Lot &

SHOAIB (Salam on all Messengers of Allah) and this narration extends to the tenth Ruku; we have read about them in this very sequence at Surah AARAAF and Surah HOODH too; Al-Hamdu Lillah; 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 who lived at about three hundred years after his time; it tells us how they gave their nations the message of Allah and how Allah punished their nations even at the world when they rejected that message; note that after sending any of the Messengers to some nation, Allah appoints such time where they would ultimately accept the fundamental Islamic teachings or face certain death; we all have studied at Surah AARAAF in its second Ruku about Adam & Eve which is explicit 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 of Messengers of Allah have guided to; 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 at the Day of Judgment) and RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); note that AL-FATIHA, the opening Surah of the Quran, guides to all these three fundamental teachings of Islam (see also the supplementary note at AAYAT-25 & 26 of Surah HOODH after the note at its third Ruku); Al-Hamdu Lillah; this Surah i.e. SHUA'RAA, tells clearly that the message that all of these Messengers of Allah gave, has this repeatedly that "will you not guard (against evil)?-surely I am a faithful apostle to you; so guard against (the

punishment of) Allah and obey me; and I do not ask you any reward for it; my reward is only with the Lord of the worlds"; so all the Messengers did try their best to guide their nations as Allah has asked them; however, their nations did not comply and so Allah destroyed all of them completely at the world as their respective appointed times took place and they all certainly would be among the most severely punished peoples at AKHIRAT; 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; Al-Hamdu Lillah; note also here that the Ruku opens by the statement that "the people of NUH (Noah) rejected the apostles" and this tells that to reject one apostle of Allah is to reject all of them as their message that is the message of Allah, is basically the same; this is the manner by which other Ruku ahead start too up-to the tenth which narrate about the apostles of Allah; Al-Hamdu Lillah; so this explains the term "apostle" used in singular at AAYAT-16 of this Surah further where by the usage of the term in singular, the Quran has told in most clear terms that the message of all Messengers of Allah is basically the same; all of them do call all persons Allah has sent them to, towards the fundamental teachings of Islam (and Allah has sent His last Messenger Muhammad PBUH to all peoples of the world), for which they ask all persons to worship Allah only and obey His Messenger sent to them with complete belief in AKHIRAT; Al-Hamdu Lillah; Noah-AS had told his nation who were idolaters 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 did not ask them to obey the commands of Allah at first but he told them to obey him because he knew that as he guides them to the Truth then his obedience

would cause them to obey the commands of Allah, once they accept Him as the only One to worship; Al-Hamdu Lillah; he told them that he does not need any returns from them on the Guidance to the right path that he is providing to them as Allah, the Lord of the worlds, would provide him his returns for it; he told them on their invalid argument (which was that only persons of low social status among them were following him), that he is not going to drive away any of the true believers because of their low social status as that status has no adverse consequence to their belief and certainly, that is of no concern to him as his task is to warn all persons that they shall not disobey Allah Who only is their true Lord; note that the disbelievers are so obsessed with the life at the world that they take the attainment of wealth and status among people as the criteria for the rightness of some person; though the error lied on their side, the nation of Noah took him as in clear error and told him in response to his TABLIGH that if he does not desist from it, they would stone him to death; when Allah told Noah-AS that further on, no more persons would accept the fundamental teachings of Islam, he asked Allah to punish them severely; note that he made this DUA against his nation after many centuries of calling them to accept the fundamental teachings of Islam; Allah accepted this DUA and so the result of their rejection to him was that they all were drowned except for the believers with him at the ark; certainly, Allah only has the true authority; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku, state explicitly, "most surely there is a sign in this, but most of them do not believe; and most surely your Lord is the Mighty, the Merciful"; Al-Hamdu Lillah.

*SHUA'RAA-The Seventh Ruku*

123. AAD gave the lie to the apostles.
124. When their brother HOODH said to them: Will you not guard (against evil)?
125. Surely I am a faithful apostle to you;
126. So guard against (the punishment of) Allah and obey me:
127. And I do not ask you any reward for it; surely my reward is only with the Lord of the worlds
128. Do you build on every height a monument? Vain is it that you do:
129. And you make strong fortresses that perhaps you may last forever
130. And when you lay hands (on men) you lay hands (like) tyrants;
131. So guard against (the punishment of) Allah and obey me
132. And be careful of (your duty to) Him Who has given you abundance of what you know.
133. He has given you abundance of cattle and children
134. And gardens and fountains;
135. Surely I fear for you the chastisement of a grievous day
136. They said: It is the same to us whether you admonish or are not one of the admonishers
137. This is naught but a custom of the ancients;
138. And we are not going to be punished.
139. So they gave him the lie, then We destroyed them. Most surely there is a sign in this, but most of them do not believe.
140. And most surely your Lord is the Mighty, the Merciful.

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The second narrative of these Messengers presented here is of HOODH-AS; his nation was named as AAD and he gave them the

same message as Noah had given to his nation; in addition, he told them not to do such things which show their preference to the life at the world but rather, they need to show gratitude to Allah; note that his nation lived in the area of curved sand-hills in the southern part of the Arabian peninsula and they were very strong in physique and had handsome height and looks; here, in Surah SHUA'RAA, the AAYAAT tell that HOODH-AS also provided his nation the righteous social manner to live at the world which read that he told his nation, "do you build on every height a monument?-vain is it that you do; and you make strong fortresses that perhaps you may last forever; and when you lay hands (on men) you lay hands (like) tyrants; so guard against (the punishment of) Allah and obey me; and be careful of (your duty to) Him Who has given you abundance of what you know; He has given you abundance of cattle and children; and gardens and fountains; surely I fear for you the chastisement of a grievous day" (AAYAAT-128 to 135); these have few most significant advices relating to the righteous practical manner of living and I, MSD, find that with all comments which have been written on them, they yet need due attention in these current times; note that the guidance that any of Messengers of Allah gave to his nation in addition to the fundamental teachings of Islam which the Quran has reported explicitly, has worth for us all (as they are directly related to the Truth) even at these current times except where the Quran itself has mentioned it as specific to that nation; Al-Hamdu Lillah; insha Allah, I would comment on this beautiful guidance that HOODH-AS provided to his nation in few necessary points ahead; the first point to note here is that it is highly wrong to make landmarks (and picnic spots) at every breezy place at height though some of them for the necessary need of pleasure caring about the Islamic



commands are fine as the AAYAT here has the word "KUL" (every) and the word "TA'BATHUN" (vain is it that you do); the second point to note here is that to make such extensive fortresses, castles, buildings and any of very tall skyscrapers, is highly wrong even if they are termed necessary by unworthy reasons as the word used here is MASANE' which applies to all of extensive buildings in width or height; we all must say this time & again at these current times most explicitly when some persons have developed this thought that they would make skyscrapers to impose their importance to the world; the third point is that in all matters related to life at the world, the Muslim person must show necessary respect to every man as the creation of Allah and not abuse the authority that Allah has given to him, in any manner; the AAYAT here forbids abuse of authority when the officials grab a person, even though responsible for any wrong, or/and when they grab some challengers to them, even though they are of enemy, as such persons get totally defenseless against them; they need proper official verdict for their doings to punish them rather than official abuse of authority in any manner as the acceptance certainly has to be "not guilty unless proven officially"; note that this abuse of authority was so prevalent at the ancient times that when ZELICHA had falsely blamed Yusuf-AS of an attempt to rape her, she had asked her husband (who held high official position in administration) to imprison him or to punish him by extreme physical torment (see Surah YOUSUF-25); so, even at Egypt that was considered a developed place of that time, this type of brutality of beating the weak persons of the land without any valid official verdict for it, prevailed; even after four hundred years of Yusuf-AS, Moses-AS had asked Allah to save him from the brutal clutches of the Egyptian officials, when he had

accidentally killed an Egyptian person there (see Surah QASAS-21); 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) and it is fair to say that the man truly has not yet developed; the AAYAT has the word JABBARIN (tyrants) which denotes their manner to deal with weak persons when they got hold of them and thus this directs to leniency in general, even to criminals except for the execution of the official due verdict that they receive in due time; the fourth point here is that HOODH tried to correct their attitudes about their manner of living socially where they fell against the Truth; their attitudes denoted preference of life at the world whereas the virtuous manner according to the fundamental teachings of Islam, is to live with the total preference of AKHIRAT over the life at the world; note that we have seen at the previous Ruku that Noah-AS did not give any concern to the low social status of those who believed in the Truth as it had no adversity to the true belief yet HOODH-AS challenged their attitudes by which they lived on socially as that were most adverse to the true belief in the fundamental teachings of Islam; so these are the most worthy points to note for all persons even at these current times and they must shape their attitudes according to it so that they live on in total compliance to Islam; Al-Hamdu Lillah; with all the guidance that HOODH-AS provided to his nation, it like the nation of Noah, took him as in grave folly and told him plainly that they would not listen to him and would not leave the manner to live which they have taken of their forefathers; they even said that they would not be punished and his speech is the manner of old where someone takes upon himself as bound to show the way; the outcome of their rejection to him was that they all were destroyed except for the

believers with him; note that they had given their idols different names and had become such idolaters that they did not tolerate hearing anything against them; so they were punished by furious violent wind that stayed upon them for seven nights and eight days as the wrath of Allah upon them; Surah HAAQQAH says about this punishment that it 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" (HAAQQAH-7); the last couple of AAYAAT at this Ruku too, state explicitly, "most surely there is a sign in this, but most of them do not believe; and most surely your Lord is the Mighty, the Merciful"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### SHUA'RAA- The Eighth Ruku

141. THAMUD gave the lie to the apostles
142. When their brother SALEH said to them: Will you not guard (against evil)?
143. Surely I am a faithful apostle to you
144. So guard against (the punishment of) Allah and obey me
145. And I do not ask you any reward for it; my reward is only with the Lord of the worlds;
146. Will you be left secure in what is here;
147. In gardens and fountains,
148. And cornfields and heavy-sheathed palm-trees?
149. And you hew houses out of the mountains exultingly;
150. So guard against (the punishment of) Allah and obey me;
151. And do not obey the bidding of the extravagant,
152. Who make mischief in the land and do not act aright.

153. They said: You are only of the deluded ones;  
154. You are naught but a mortal like ourselves; so bring a sign if you are one of the truthful.  
155. He said: This is a she-camel; she shall have her portion of water, and you have your portion of water on an appointed time;  
156. And do not touch her with evil, lest the punishment of a grievous day should overtake you.  
157. But they hamstrung her, then regretted;  
158. So the punishment overtook them. Most surely there is a sign in this, but most of them do not believe.  
159. And most surely your Lord is the Mighty, the Merciful.

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The third of the narratives here is of SALEH-AS whose nation was named as THAMUD; his nation too was polytheist and gave total preference to the life at the world so he gave them the same message as Noah & HOODH had given to their nations; those people were good at construction of buildings by carving and structuring and used to build mansions at plains and carved houses at the mounts; AAYAAT from 146 to 152 tell how SALEH guided them to the right path by telling them that Allah has given life to the man for his examination and He would try them certainly; they must believe in Allah truly and they must not prefer the life at the world but care for AKHIRAT where they have to account for all of their doings; they certainly need to be grateful to Allah, Who only is the true Lord, for all blessings that He has provided to them; he warned the common people that they certainly need to take care that the elite among them, who were averse to his virtuous teachings, do not misguide them to wrongs; these AAYAAT read, "will you be left secure in what is here, in gardens

and fountains, and cornfields and heavy-sheathed palm-trees?- and you hew houses out of the mountains exultingly; so guard against (the punishment of) Allah and obey me; and do not obey the bidding of the extravagant, who make mischief in the land and do not act aright"; the disbelievers in THAMUD told 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 their idols that even their ancestors used to worship; SALEH told them clearly that he is providing them the message of Allah in purity and they need to believe in it for their own safety at the world and at AKHIRAT; Al-Hamdu Lillah; however, their ruling elite rejected his message outright and asked others too to reject it; it happened that some disbelievers in THAMUD asked SALEH for some sign to believe him to which Allah provided them a she-camel that showed-up miraculously coming 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 not touch her with evil, for then a near chastisement would overtake them; AAYAT-155 here (and Surah QAMAR-28 too) 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 turns at alternate days; but it happened that some of their youth planned to slay her and the Quran mentions the one who did slay her as the most wicked of them all (see Surah SHAMS-12); as the disbelievers in the people of SALEH stood by that most wicked character so he 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; 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); the last couple of AAYAAT at this Ruku too, state explicitly, "most surely there is a sign in this, but most of them do not believe; and most surely your Lord is the Mighty, the Merciful"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### SHUA'RAA-The Ninth Ruku

160. The people of Lot gave the lie to the apostles.
161. When their brother Lot said to them: Will you not guard (against evil)?
162. Surely I am a faithful apostle to you;
163. So guard against (the punishment of) Allah and obey me:
164. And I do not ask you any reward for it; my reward is only with the Lord of the worlds;
165. What! do you come to the males from among the creatures
166. And leave what your Lord has created for you of your wives? Nay, you are a people exceeding limits.
167. They said: If you desist not, O Lot! you shall surely be of those who are expelled.
168. He said: Surely I am of those who utterly abhor your act;
169. My Lord! deliver me and my followers from what they do.
170. So We delivered him and his followers all,
171. Except an old woman, among those who remained behind.

172. Then We utterly destroyed the others.

173. And We rained down upon them a rain, and evil was the rain on those warned.

174. Most surely there is a sign in this, but most of them do not believe.

175. And most surely your Lord is the Mighty, the Merciful.

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The fourth of the narratives here is of Lot-AS who had been sent to 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 men; Lot, who actually did not belong to that nation but had been sent to them as the Messenger of Allah, 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 as AAYAT-167 tells here; 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 (which is mentioned here at AAYAT-171 as an old woman); she was of those who remained behind; and We rained upon them a rain (of stones, to eliminate them totally as AAYAAT-172 & 173 mention here); consider then what the end was of the guilty"; Allah had sent angels to punish this filthy people and these angels had visited Abraham-AS before coming to Lot-AS; at that occasion, they had even told Abraham the manner

of the punishment to them as Surah ZAARIYAAT states, "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 ZAARIYAAT); 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 did not disapprove of their heinous crime) and so He made them lesson ahead that He would punish all such persons who commit any of major sins together (especially of the most shameful nature) even at the world most severely; the last couple of AAYAAT at this Ruku too, state explicitly, "most surely there is a sign in this, but most of them do not believe; and most surely your Lord is the Mighty, the Merciful"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### SHUA'RAA-The Tenth Ruku

176. The dwellers of the thicket gave the lie to the apostles.

177. When SHOAIIB said to them: Will you not guard (against evil)?

178. Surely I am a faithful apostle to you;

179. So guard against (the punishment of) Allah and obey me:

180. And I do not ask you any reward for it, my reward is only with the Lord of the worlds;

181. Give a full measure and be not of those who diminish;

182. And weigh (things) with a right balance,

183. And do not wrong men of their things, and do not act corruptly in the earth, making mischief.



184. And guard against (the punishment of) Him Who created you and the former nations.

185. They said: You are only of those deluded;

186. And you are naught but a mortal like ourselves, and we know you to be certainly of the liars.

187. Therefore cause a portion of the heaven to come down upon us, if you are one of the truthful.

188. He said: My Lord knows best what you do.

189. But they called him a liar, so the punishment of the day of covering overtook them; surely it was the punishment of a grievous day.

190. Most surely there is a sign in this, but most of them do not believe.

191. And most surely your Lord is the Mighty, the Merciful.

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The period of SHOAIB-AS is between Abraham-AS and Moses-AS and he also guided his nation to the Truth at Madyan, that is also named as ASHABUL-AYKAH (the dwellers of the thicket); he also additionally hit the wrongs in their living manner that challenged the fundamental teachings of Islam just as other of Messengers had challenged such wrongs among their respective peoples; they were polytheists following the wrong path of their ancestors 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 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 extreme wrong 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; SHOAIB-AS as the Messenger of Allah to his people, also provided them the true guidance according to the command of Allah yet there are couple of things in this Ruku that need some address; first is that SHOAIB was sent to Madyan and we find here that he was sent to ASHABUL-AYKAH and the second is that the narratives of other four Messengers of Allah tell them as the brother to their respective nations yet his narrative does not relate him to his people by this term; note here that these both matters are interrelated as the people of Madyan were living extensively at that area, mainly at Madyan proper yet also at its adjacent area to TABUK where the largest pocket of them was at some specific thicket that are named as ASHABUL-AYKAH; they all were related to business activities and had similar ills in them which SHOAIB addressed head-on; he was not termed as their brother (though the Quran has called him the brother to the people of Madyan proper at HOODH-84 and at ANKABUT-36), as his dwelling place was Madyan proper which also was the center of his guidance to the fundamental teachings of Islam; note that Allah eliminated the people of Madyan proper by a deadly rumbling earthquake as He had destroyed the people of SALEH on their disbelief in Him whereas He eliminated ASHABUL-AYKAH by the dark cloud that covered them and put lightening onto them, probably within a short period after the Madyan proper was destroyed due to their disbelief; AAYAAT from 181 to 184 tells about his additional teachings to his nation, "give a full measure

and be not of those who diminish; and weigh (things) with a right balance; and do not wrong men of their things, and do not act corruptly (in this manner) in the earth, making mischief (as that causes high trouble in practice of Islamic teachings in the ordinary business of life); and guard against (the punishment of) Him Who created you and the former nations"; Al-Hamdu Lillah; it confused the persons at his nation that they have to care for the commands of Allah even to get the material profits they make at market, as they took the belief as something that relates to the concepts of the individual at the spiritual level with no impression at material things at the collective living of persons who live in huge number together; note here that the Islamic teachings challenge the concept of secularism head-on whereas the statement of the disbelievers in the nation of SHOAIB, is mentioned at the eighth Ruku of Surah HOODH that "they said- O SHOAIB- 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 SHOAIB as one of the most intelligent persons among them (just as the people of SALEH took him as one of the most intelligent persons); however, they questioned his intelligence where he asked them to leave their idols and worship Allah only and with that, also care for the righteous moral values at their dealings at market; they did not accept his message to believe in Allah truly and did not accept his message to take His guidance in principle in all issues of life practically so ultimately, their disbelief led to their destruction; Al-Hamdu Lillah; they had asked SHOAIB to cause the portion of the heaven to come down upon them so AAYAT-189 tells, "but they called him a liar, so the

punishment of the day of covering (of a dark cloud) overtook them; surely it was the punishment of a grievous day"; the Quran gives the message most explicitly that those who challenge Allah would certainly see their destruction in high number even at the world; the last two AAYAAT at this Ruku too, state explicitly, "most surely there is a sign in this, but most of them do not believe; and most surely your Lord is the Mighty, the Merciful"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### SHUA'RAA- The Last Ruku

192. And most surely this is a revelation from the Lord of the worlds.

193. The Faithful Spirit has descended with it,

194. Upon your heart that you maybe among warners

195. In plain Arabic language.

196. And most surely the same is in the scriptures of the ancients.

197. Is it not a sign to them that the learned men of the Israelites know it?

198. And if we had revealed it to any of the foreigners

199. So that he should have recited it to them, they would not have believed therein.

200. Thus have We caused it to enter into the hearts of the guilty.

201. They will not believe in it until they see the painful punishment.

202. And it shall come to them all of a sudden, while they shall not perceive;

203. Then they will say: Shall we be respited?

204. What! do they still seek to hasten on Our punishment?

205. Have you then considered if We let them enjoy themselves for years,  
206. Then there comes to them that with which they are threatened,  
207. That which they were made to enjoy, shall not avail them?  
208. And We did not destroy any town but it had (its) warners,  
209. To remind, and We are never unjust.  
210. And the SHAYATIN (followers of the Satan among the JINN) have not come down with it.  
211. And it behooves them not, and they have not the power to do (it).  
212. Most surely they are far removed from the hearing of it.  
213. So call not upon another god with Allah, lest you be of those who are punished.  
214. And warn your nearest relations,  
215. And be kind to him who follows you of the believers.  
216. But if they disobey you, then say: Surely I am clear of what you do.  
217. And rely on the Mighty, the Merciful,  
218. Who sees you when you stand up.  
219. And your turning over and over among those who prostrate themselves before Allah.  
220. Surely He is the Hearing, the Knowing.  
221. Shall I inform you (of him) upon whom the SHAYATIN descend?  
222. They descend upon every lying, sinful one,  
223. They pour hearsay vanities, and most of them are liars.  
224. And as to the poets, those who go astray follow them.  
225. Do you not see that they wander about bewildered in every valley?

226. And that they say that which they do not do,

227. Except those who believe and do good and remember Allah much and defend themselves after they are oppressed; and they who act oppressively shall know to what final place of turning they shall turn back.

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This Ruku, that comprises of 36 AAYAAT, is one of the longest Ruku in the Quran by AAYAAT in it, though the longest among all is the second Ruku of the thirty-seventh Surah i.e. SAAFFAAT (which also descended at Makkah, at the seventh year) as it has 53 AAYAAT in it; note that the fifth Ruku too, of this Surah SHUA'RAA, has 36 AAYAT in it and note also that there are 558 Ruku in the Holy Book Quran whereas there are 7 MANAZIL in it; there are 6236 AAYAAT in it though with the addition of the AAYAT "BISM-Allah", which has a permanent placement in it, that comes to the total of 6237; Al-Hamdu Lillah; this Ruku tells about the Holy Book Quran- that it has been sent by Allah, the true Lord, but there are such wrong persons who would never believe in it, even if they see that it certainly is sent by Allah, until they see their punishment most clearly as their hearts lean towards the criminal attitude (AAYAAT 192 to 209) and that the Prophet PBUH shall go on providing its teachings to all persons, which are the most virtuous teachings that Allah has sent to him with utmost protection, so that all persons see the Truth to accept it, and he shall care for the believers by asking total mercy from Allah, the true Lord, for them (AAYAAT 210 to 220); the last part of it tells that the Quran is totally safe from all such wrong persons who are affected by SHAYATIN (the satanic persons among the jinn) and who are given to their thoughts that are

averse to Islam, which totally makes clear that Muhammad PBUH, the last Messenger of Allah who is totally free of all such wrongs, has safely received the Holy Book Quran in text and meaning from Allah, the true Lord, with utmost protection from all satanic impression (AAYAAT 221 to the last); Al-Hamdu Lillah; AAYAAT 192 to 209 read, "and most surely this is a revelation from the Lord of the worlds; RUHUL-AMIN Gabriel-AS (i.e. the Faithful Spirit) has descended with it, upon your heart (O Muhammad PBUH) that you may be among the warning persons; (it is) in plain Arabic language; and most surely the same (good teaching) is in the scriptures of the ancients (i.e. in Torah and the holy scriptures that Allah provided to the mankind before it through His Messengers); is it not a sign to them that the learned men of the Israelites know it (though they take what they find easy in the commands of Allah to practice and leave others)? and if we had revealed it to any of the foreigners (i.e. not an Arab), so that he should have recited it to them, they (still) would not have believed therein; thus have We caused it (i.e. the disbelief) to enter into the hearts of the guilty (that are in the disbelievers that) they will not believe in it until they see the painful punishment (even at the world); and it shall come to them all of a sudden (as is the manner of Allah to send His punishment to the extreme disbelievers), while they shall not perceive; then they will say- shall we be respited? What (after hearing that they would be defenseless then)! do they still seek to hasten on Our punishment? have you then considered if We let them enjoy themselves for years, then there comes to them that with which they are threatened (i.e. the extreme punishment), that which they were made to enjoy (that is the enjoyment of life at the world for many years), shall not avail them (therefore no one should forget that

he/she is going through an examination in the world)? and We did not destroy any town but it had (its) warning persons to remind (as Allah does not send His punishment unless the disbelievers see the Truth clearly and then reject it, as we have studied at this Surah too), and We are never unjust"; Al-Hamdu Lillah; AAYAAT 210 to 220 read, "and the SHAYATIN (followers of the Satan among the JINN) have not come down with it (so it certainly has descended on Muhammad PBUH as Allah sent it to him); and it behooves them not, and they have not the power to do so; most surely they are far removed from the hearing of it (see the note at the second Ruku of Surah HIJR); so call not upon another god with Allah (but worship Allah only, the true Lord, as you O Muhammad PBUH have always done) lest you be of those who are punished, and warn your nearest relations (at Makkah), and be kind to him who follows you of the believers (from among them); but if they disobey you, then say- surely I am clear of what you do (because you O Muhammad PBUH have the liability to provide the Truth to all persons but you do not have to see that they come to Islam); and rely on the Mighty, the Merciful (so He would provide punishment to those who disbelieve in Him, by His true authority and He would care for those who believe in Him truly), Who sees you when you stand up (at Salah at nights); and your turning over and over among those (true Muslims) who prostrate themselves before Allah (at Salah at nights, to guide them more to Islam); surely He is the Hearing, the Knowing (Who keeps the respective records of all persons that they would see at AKHIRAT)"; Al-Hamdu Lillah; note about the command of Allah -"and warn your nearest relations"- to Muhammad PBUH, His last Messenger to all of mankind, that he had to start spreading the teachings of Islam by the rule "AL-AQRAB-FAL-AQRAB" (first the nearer among all persons then to



the next among them and so on), beginning from his household and then expanding it to all peoples of the world; this is the manner to seek necessarily, in providing monetary amounts too to the needy among the people; Al-Hamdu Lillah; the last part of it tells that the Quran is totally safe from all such wrong persons who are affected by SHAYATIN (the satanic persons among the JINN) and who are given to their thoughts that are averse to Islam, which totally makes clear that Muhammad PBUH, the last Messenger of Allah who is totally free of all such wrongs, has safely received the Holy Book Quran in text and meaning from Allah, the true Lord, with utmost protection from all satanic impression; Al-Hamdu Lillah; it tells that there are two types of wrong persons that are affected by Satan so one of them are extreme liars that have become most sinful (who may try to alter the text of the Quran) and the other of them are poets given to unworthy futile thoughts (who may try to adversely affect the meaning of the Quran) but both of these are totally unable to make any change to the Quran; Al-Hamdu Lillah; it happens that SHAYATIN blow those words that they had stolen by hearing the speech of angels (and they even add words to what they had heard) at the insides of extreme liars because these SHAYATIN too are the most extreme liars; as for such poets who are given to unworthy futile thoughts, their followers are those who go off the right path and these poets do not focus on righteousness but say different things in their poetic verses that even fall against each other; their utmost wrong is that even if they happen to say something right in their poetic verses, they do not follow it practically; however, the last AAYAT of the Ruku, that also is the last AAYAT of the Surah, gives them space when they do have some necessary good qualities in them; it reads, "except those who

believe and do good and remember Allah much and defend themselves after they are oppressed; and they who act oppressively shall know to what final place of turning they shall turn back"; this AAYAT specifies that by four of good traits, the person who says poetic verses is not included in those who adversely affect the teachings of the Quran, though he shall have these all traits simultaneously; Al-Hamdu Lillah; the good poet who is an exception, shall be the believer in the Truth, he shall practice the commands of Allah in life, he shall remember Allah at all occasions reciting His praise at all times much and he shall readily defend the true Muslims by his poetry from all such persons who try to spread rumors about them, to give them a bad name and put blame on them to pave way for an unjust attitude towards them; the last AAYAT tells most clearly at the last of it that even if the poetic verses of the good poet who is an exception, do not affect the oppressors to care for justice towards the true Muslims, he does not need to worry as "they who act oppressively shall know (soon enough) to what final place of turning (at the hell-fire), they shall turn back (at AKHIRAT)"; certainly all praise is for Allah, the true Lord, Who has all the true authority; Al-Hamdu Lillah.

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## Surah NAML

(Consists of 7 Ruku; MK-5)

### *NAML-The First Ruku*

1. TA SIN! These are the verses of the Quran and the Book that makes (things) clear
2. A guidance and good news for the believers,
3. Who keep up Salah and pay the poor-rate, and of AKHIRAT, they are sure.
4. As to those who do not believe in AKHIRAT, We have surely made their deeds fair-seeming to them, but they blindly wander on.
5. These are they who shall have an evil punishment, and at AKHIRAT, they shall be the greatest losers.
6. And most surely you are made to receive the Quran from the Wise, the Knowing.
7. When Musa said to his family: Surely I see fire; I will bring to you from it some news, or I will bring to you there-from a burning firebrand so that you may warm yourselves.
8. So when he came to it a voice was uttered saying: Blessed is Whoever is in the fire and whatever is about it; and glory be to Allah, the Lord of the worlds;
9. O Musa! surely I am Allah, the Mighty, the Wise;
10. And cast down your staff. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return: O Musa! fear not; surely the apostles shall not fear in My presence;
11. Neither he who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful:
12. And enter your hand into the opening of your bosom, it shall come forth white without evil; among nine signs to Pharaoh and his people, surely they are a transgressing people.
13. So when Our clear signs came to them, they said: This is clear enchantment.

14. And they denied them unjustly and proudly while their soul had been convinced of them; consider, then how was the end of the mischief-makers.

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Surah NAML also descended the same year as Surah SHUA'RAA just after it and it tells about those Prophets of Allah who had received miracles from Allah, to bring their respective peoples to the fundamental teachings of Islam; Al-Hamdu Lillah; it responds to the demand of disbelievers for miracles, that they need to see the signs at AAFAAQ (the environment that is around them) and at their own selves (their attitudes at times) so that they tell them about Allah as these are the AAYAAT (signs, indications, miracles, revelations, evidences), that have the capability to guide them to the right path; Al-Hamdu Lillah; it has the subtle message that even miracles benefit those only who are most prepared to accept the Truth when it manifests to them; the first Ruku states about the good traits of the true Muslims and also gives the account of Moses-AS how Allah appointed him as His Messenger and how he provided the Truth at the Pharaoh's court with the presentation of the miracles that he had received from Allah, the true Lord; Al-Hamdu Lillah; AAYAAT from the first to the sixth state, "TA SIN! these are the verses of the Quran and the Book (LAUHE-MAFUZ) that makes (things) clear; a guidance and good news for the believers, who keep up Salah and pay the poor-rate, and of AKHIRAT, they are sure; as to those who do not believe in AKHIRAT, We have surely made their deeds fair-seeming to them, but they blindly wander on (without giving any care that they would have to face their respective accounts of deeds for certain at the certain day of HASHR, the first day of AKHIRAT);

these are they who shall have an evil punishment, and at AKHIRAT, they shall be the greatest losers; and most surely you are made to receive the Quran from (Allah, Who is) the Wise (so He is taking the world on towards the destination He intends), the Knowing (so He records all good deeds of all good Muslims that they would certainly see at AKHIRAT)"; Al-Hamdu Lillah; from AAYAT-7 to AAYAT-14, the Ruku narrates how Allah appointed Moses-AS as His Messenger and how he provided the Truth at the Pharaoh's court with presentation of the miracles that he had received from Allah, the true Lord; note that Moses-AS had married at Madyan where he had arrived to save himself from the unjust law of Egyptians when he had accidentally killed an Egyptian; his father-in-law has asked him to serve their household for eight years, and better still for ten years, so that he marries his daughter to him; Moses accepted the deal and served him for ten years at the place; he might have stayed for few more years at Madyan by his own intention but the Quran has kept silence on that; then, he took his family and intended for some other place to reside when on the route, he saw some light as fire at the side of the Mount TOOR; those were cold nights and he told his family that he had seen some fire so they would wait as he brings some authentic news of the way and better still, some brand of fire that they might be able to get warmth for themselves; Surah NAML states at AAYAT-7, "when Musa said to his family- surely I see fire; I will bring to you from it some news, or I will bring to you there-from a burning firebrand (SHIHABEN-QABASEN) so that you may warm yourselves"; note that the next Surah, that is Surah QASAS, presents this same statement of Moses at AAYAT-29 but for the firebrand, it has the term "JAZWATEM-MINAN-NAAR" which in essence means the same; this tells that

at translation of some words to other language, the Quran permits some space to the translator whereas the meaning remains similar in essence, though its translation would not be termed as the Quran; it also happens that the Quran relates an event at one place and then provides some more detail to the same at another place which does explain it; and it also happens that it focuses on that aspect of an event at a place which is related to the concerned issue at that place; Al-Hamdu Lillah; now, when Moses got nearer to that site, he found that some bush is burning and he heard the voice of Allah, the true Lord, that "blessed is Whoever is in the fire (i.e. the show of Allah's authority that He showed at the bush and He only knows truly how He affected it) and whatever is about it (i.e. the angels and also Moses-AS); and glory be to Allah, the Lord of the worlds; O Musa! surely I am Allah, the Mighty, the Wise"; note that the bondage of time & place does not apply to Allah and Moses heard His voice which addressed him, from all sides; 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 as he picked it up and when he put his hand inside his bosom and pulled it out, it lighted without any affliction; when at first, he saw the staff changing into a serpent, he became afraid and ran back fearfully; Allah called him and said not to fear as He is appointing him as His Messenger and His Messengers need not fear anything as He always keeps watch on them after He appoints them to some people that there befalls no adversity to them; Allah told him to draw his hand near to him if he fears anything so that would soothe him; with these signs, Allah sent him to Pharaoh and his people and on his request, his brother Aaron was also appointed as one of the Prophets with him (as Moses had the issue of stuttering in speech); Allah told him

that Pharaoh and his people would be unable to harm any of them even though he had accidentally killed one of their men; he had done good to repent that act at that very time and had asked mercy from Allah, which He had granted to him; Al-Hamdu Lillah; the Quran tells clearly that the Pharaoh and his people did not believe in the message of Allah that Moses and Aaron brought to them, though they did have the notion inside them that this certainly is the Truth, yet they rather mocked him; and the two amazing miracles that he showed them, they took it as plain magic and rejected the message; note that there were nine of signs that Allah showed Pharaoh and his people through Moses-AS yet they did not accept the fundamental teachings of Islam; besides his staff that changed to the huge serpent and the shining hand, there were (iii) draughts (shortage of crops), (iv) diminution of fruits (this also means lesser returns to efforts) (v) TOOFAAN (hail-storm), (vi) locusts, (vii) lice, (viii) frogs and (ix) blood; see also the supplementary note after the fifteenth Ruku of AARAAF that presents the life of Moses briefly but comprehensively; Al-Hamdu Lillah; Allah drowned Pharaoh and his men who were following Moses-AS and the Bani-Israel whereas they all reached to safety by the will of Allah; Al-Hamdu Lillah.

### NAML-The Second Ruku

15. And certainly We gave knowledge to DAWUD-AS and Suleiman-AS, and they both said: Praise be to Allah, Who has made us to excel many of His believing servants.

16. And Suleiman was DAWUD's heir, and he said: O men! we have been taught the language of birds, and we have been given all things; most surely this is manifest grace.

17. And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups.

18. Until when they came to the valley of the NAML (Ants), a NAMLITE said: O NAML! enter your houses, (that) Suleiman (Solomon) and his hosts may not crush you while they do not know.

19. So he smiled, wondering at her word, and said: My Lord! grant me that I should be grateful for Thy favor which Thou hast bestowed on me and on my parents, and that I should do good such as Thou art pleased with, and make me enter, by Thy mercy, into Thy servants, the good ones.

20. And he reviewed the birds, then said: How is it I see not the hoopoe or is it that he is of the absentees?

21. I will most certainly punish him with a severe punishment, or slaughter him, or he shall bring to me a clear plea.

22. And he tarried not long, then said: I comprehend that which you do not comprehend and I have brought to you a sure information from Sheba.

23. Surely I found a woman ruling over them, and she has been given abundance and she has a mighty throne:

24. I found her and her people adoring the sun instead of Allah, and the Satan has made their deeds fair-seeming to them and thus turned them from the way, so they do not go aright

25. That they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you reveal:

26. Allah, there is no god but He: He is the Lord of the mighty throne.

27. He said- we will see whether you have told the truth or whether you are of the liars:



28. Take this my letter and put it over to them, then turn away from them and see what (answer) they return.

29. She said: O chief! surely an honorable letter has been delivered to me

30. Surely it is from Suleiman, and surely it is in the name of Allah, the Beneficent, the Merciful;

31. Saying: exalt not yourselves against me and come to me in submission.

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This Ruku and the Ruku ahead, narrate a few events related to Suleiman-AS (i.e. Solomon); he was the son of DAWUD-AS (i.e. David) and they both were Kings of the Israelites, with all necessary things to benefit from, at their disposal keeping to the commands of Allah; their period is from about 1100 BC that comes to about three hundred years after Moses-AS; Suleiman was the heir to David, and they both were among the wisest persons of the Bani-Israel for which they praised Allah all the time much; in addition to being king of Israelites, Allah had also provided Suleiman the rule over jinn and over birds, the language of whom he understood well; Allah had also made the wind subservient to him that it took him to places far-away just in a morning or just in an evening which normally took a month of travel to reach at those times; Al-Hamdu Lillah; Allah tells at Surah SABA, "and (We made) the wind (subservient) to Suleiman, 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"

(Surah SABA-12); Al-Hamdu Lillah; here at Surah NAML, we learn that once, when Suleiman was passing through a valley of ants with his army (and intended to land nearby), which included not only men but also many of jinn and many of birds, one of ants warned her fellow-ants that they shall take shelter fast as not to be crushed by the army of Suleiman; AAYAT-18 reads," until when they came to the valley of the NAML (Ants), a NAMLITE said: O NAML! enter your houses, (that) SULAIMAN and his hosts may not crush you while they do not know"; this tells that even ants (especially these ancient ants which probably were much higher in size to which we find them today) do have an understanding when something from above may pounce on them while the army of Suleiman had plenty of birds in them and their diet mainly included insects in it; we find here that they do have their own system of communication by which they send messages to each other, especially when there is threat to life nearby, whereas the army of Suleiman was still far from the area when the ant realized that they are heading towards it; note that it was a female ant that warned her mates and we have read at Surah NAHL (which means honey-bee) that it is the female in bees that work industriously to make its hive and the honey so we do find that the female in insects have more agility than the male in them; as the Surah does not mention that Suleiman had heard the speech of the ant directly (because Allah had provided him the ability to understand the speech of birds only that we learned by AAYAT-16 and though ants sometimes do develop little wings yet they are not taken in birds) so it happened that Allah made him aware of this communication among ants and learning that, he was most pleased and showed his extreme gratitude humbly to Him for this most impressive status that even ants did care for; he asked Allah to

keep him always into the most righteous persons by giving him TOFIQ for good deeds all his life, as Allah only has the true authority; note that this same Surah NAML has that "and when the Word (QIYAMAT i.e. the last day of the world) falls upon them (i.e. comes near to them), we would bring out an animal out of earth that would talk to them, as people did not believe truly our indications" (Surah NAML-82); it is said in commentaries related to the Quran that this animal would appear in Makkah near the end of the world and Hadith has explicitly mentioned it; the Quran tells amazing occurrences at different places that are mostly related to birds but there are such occurrences that it states even for animals specially reptiles, insects and even fish that present the fact that Allah is Able to provide his directions well even by these of His creation too; Al-Hamdu Lillah; may Allah save all true Muslims from giving-in to satanic whims and keep them always on the right path; Al-Hamdu Lillah; at this occasion, when he landed with his army at a site inside or near to the valley of ants, Suleiman-AS took attendance of birds in his army personnel and found that HUD-HUD (the hoopoe) in them was missing; note that the hoopoe, as we find today, has pinkish to cinnamon body with a notable crest which is usually held flat; its legs are strong and so it walks and runs swiftly as it searches for worms & insects to eat, probing the ground with its curved bill; though primarily a ground-bird, this beautiful bird does roost in trees and flies efficiently; the female lays about 6 eggs normally yet sometimes as many as 12, in some safe hole in a tree or in a wall; its male bird feeds his mate while she incubates the clutch for about 18 days; note also that the hoopoe which is mentioned in these AAYAAT, was probably much larger than the size in which we find it today (which is near to a foot) and probably even larger than of those as

were found at those days; Suleiman got angry on this breach of discipline of hoopoe, that he had left them without his permission, and said in clear words, "I will most certainly punish him with a severe punishment (probably he meant that he would punish the bird by taking feather of his wings off), or slaughter him, or he shall bring to me a clear plea (as the person at management of affairs shall certainly care to the valid excuse of something done out of way, by any of staff)"; only some of time had passed then, when the hoopoe returned as the bird is very swift in flying, and he had some significant information that he presented to Suleiman in most beautiful manner certainly; Al-Hamdu Lillah; the bird told him as the AAYAAT state, "I comprehend that which you (O king Suleiman) do not comprehend and I have brought to you a sure information from Sheba (which is a place in Yemen); surely, I found a woman (the queen of Sheba) ruling over them, and she has been given abundance (of assets of the world) and she has a mighty throne; I found her and her people adoring the sun instead of Allah, and the Satan has made their deeds fair-seeming to them (that they do not reflect on their extreme wrong-doing) and thus turned them from the way (while they think that they are righteous), so they do not go aright; that they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you reveal; Allah- there is no god but He- He is the Lord of the (true) mighty throne"; Al-Hamdu Lillah; there are some significant things to note in this beautiful speech which insha-Allah I, MSD, would presently note here; the first thing to note is that this speech comes from a bird, that is most observant, yet it certainly is guidance to righteousness; the second thing is that the bird spoke boldly to Suleiman, "I comprehend that which you do not

comprehend and I have brought to you a sure information from Sheba"; we have read at the beginning of the Ruku that Suleiman was the heir to David, and Allah gave both of them the knowledge of the Truth and so they both were among the wisest persons of the Bani-Israel for which they praised Allah all the time much; the notable thing is that there is significant difference between the knowledge that rises to wisdom, and the news that relates to some worldly issues; the hoopoe meant that he had the news about Sheba and that did not challenge the beautiful knowledge that Suleiman had of the Truth in any way certainly; the third thing is that the bird noted that it is a woman that rules Sheba so that denotes that men were expected to rule some place and not women, in general; the fourth thing is that the bird said, "the queen of Sheba has been given abundance" by which he meant that she had been given everything necessary from the worldly assets, especially to rule the land of which she was the empress; when KULLA-SHAYEN (everything) comes for Allah, it does mean everything i.e. all of His creation but for others, it means all assets that is necessary for them from the world by total convenience; the fifth thing that the bird told about those people in his speech was that they worshipped the sun instead of Allah and added that the Satan had made their deeds fair-seeming to them; this tells that even birds are totally aware that only Allah is the true Lord to whom all of the creation must show their total respect; additionally, the hoopoe was most fortunate to have the company of the Prophet Suleiman-AS; we have read at the first AAYAT of the Quran that is "Al-Hamdu Lillah RABBEL-AALAMIN" which means "all praise is due to Allah, the Lord of the Worlds"; He only is the true Lord of all, so He asks for total obedience from all of His creation, that is most sincere; Al-Hamdu

Lillah (all praise certainly is for Allah); the sixth thing is that the bird mentioned in his speech that "Allah brings forth what is hidden in the heavens and the earth and knows what you hide and what you reveal"; he praised Allah for the blessings that all persons see most clearly yet they are especially appealing to birds; note that he meant that Allah sends angels down from the heavens and waters of rains down that is hidden in clouds, towards the earth that makes the trees beautiful and He brings forth crops through it and even insects, that are hidden inside the earth from which all, specially birds, do benefit; Al-Hamdu Lillah; the last thing is that the bird stated in his speech that, "Allah- there is no god but He- He is the Lord of the mighty throne"; so he corrected himself by expressing explicitly that the true mighty throne is certainly of Allah, the true Lord, Who has all true authority over all His creation; Al-Hamdu Lillah; though Suleiman-AS trusted the hoopoe yet he told him that he would still verify his statement for which he gave him a letter addressed to the queen and asked him to see what conversation she has with the prominent persons at her court as she receives the letter; it is an interesting fact that birds (especially pigeons) had been taking letters from the ancient times, to the set destination where they were tamed and thus communicated well among persons; this hoopoe was clever enough to take it directly to the queen without any suspicion of them that he is able to observe their gestures getting to what they signify; note that Suleiman had asked the hoopoe to "see" how they respond so he threw the letter into her lap while she probably was seated at her court and perched somewhere near, to observe their gestures; now, as the queen read it, she immediately presented its contents to all prominent persons at her court; she did not question the contents so it is

most evident that Sheba fell well inside the ruling area of Suleiman and the empress knew this that he has all the right to ask her and her people there to commit to the Islamic manner of living; his letter implied that if they did not comply to his command, they would face certain trouble; the last AAYAAT of the Ruku (from 27 to 31) read, "He said (to the hoopoe)- we will see whether you have told the truth or whether you are of the liars; take this my letter and put it over to them, then turn away from them and see what (answer) they return; she (the queen) said (as she received the letter)- O chief! surely an honorable letter has been delivered to me, surely it is from Suleiman and surely it is in the name of Allah, the Beneficent, the Merciful, saying- exalt not yourselves against me and come to me in submission"; note that she spoke about the letter that it is honorable and cared to state that Suleiman has begun it by the name of Allah, the Beneficent, the Merciful (as He only is the true Lord), and not by his own name; note also that "BISM-Allah AR-RAHMAN-ER-RAHIM" (by the name of Allah, the Beneficent, the Merciful) has a permanent placement in the Holy Book Quran which is read at the start of each Surah (except for Surah TAUBAH) and this is the only place where it had occurred inside the text; AR-RAHMAN and AR-RAHIM both are the names of Allah that show His attribute that He is Most Merciful though AR-RAHMAN tells that He has so much mercy that to understand its height is impossible and that is why He gives ample space to all peoples at the world to come to the fundamental teachings of Islam; and AR-RAHIM tells that He provides continuous mercy to all those only among all peoples at the world who do accept His message of Islam and that is why He would care only for these sincere believers at AKHIRAT, where He would put disbelievers at

the hell-fire; Al-Hamdu Lillah; another notable thing is that Suleiman had written, "exalt not yourselves against me (because he ruled the area and they were rebels in technical terms) and come to me in submission (as he was the Messenger of Allah who had to see that all persons get the message of Islam and accept the fundamental teachings of Islam but if they reject it after getting it clearly, he would certainly challenge them and end their power); Al-Hamdu Lillah; the outcome to this letter was that the queen sent some most valuable gift to Suleiman to see if he is sincere to his cause or would settle for some valuable amounts leaving them on their own as she did not intend to go to war with his force but intended to settle the matter by a mutual pact of some sort; insha-Allah, we all would study this at the Ruku that comes ahead; Al-Hamdu Lillah.

### *NAML-The Third Ruku*

32. She said: O chiefs! give me advice respecting my affair: I never decide an affair until you are in my presence.

33. They said: We are possessors of strength and possessors of mighty prowess, and the command is yours, therefore see what you will command.

34. She said: Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low, and thus they (always) do;

35. And surely I am going to send a present to them, and shall wait to see what (answer) do the apostles bring back.

36. So when he came to Suleiman, he said: What! will you help me with wealth? But what Allah has given me is better than what He has given you. Nay, you are exultant because of your present;



37. Go back to them, so we will most certainly come to them with hosts which they shall have no power to oppose, and we will most certainly expel them therefrom in disgrace and they shall be in a state of ignominy.

38. He said: O chiefs! which of you can bring to me her throne before they come to me in submission?

39. One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it.

40. One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honored.

41. He said: Alter her throne for her, we will see whether she follows the right way or is of those who do not go aright.

42. So when she came, it was said: Is your throne like this? She said: It is as it were the same, and we were given the knowledge before it, and we were submissive.

43. And what she worshipped besides Allah prevented her, surely she was of disbelieving people.

44. It was said to her: Enter the palace; but when she saw it she deemed it to be a great expanse of water, and bared her legs. He said: Surely it is a palace made smooth with glass. She said: My Lord! surely I have been unjust to myself, and I submit with Suleiman to Allah, the Lord of the worlds.

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The Ruku continues the narration ahead that the queen at that occasion asked the prominent persons at her court to advise her on the matter to which they assured her that whatever would be her decision, they would comply to it; however, they noted for her that they are possessors of strength and possessors of mighty prowess so it was an indication that they would prefer to take-up a war against the force of Suleiman; the queen did not intend to take any fight against his force, so she wisely commented, "surely the kings, when they enter a town, ruin it and make the noblest of its people to be low (to break the morale of the people there so that none of them tries to rebel against their rule), and thus they (always) do" -(NAML-34); this denotes her awareness to the natural tendency of the man which he generally shows at the occasion of conquest upon enemy; note in this context, that when Moses had told the good old man whom he had met at Madyan (after he fled from Egypt) about his plight, he had soothed him that he is out of troubles with him insha-Allah; at that occasion, one of her daughters had told her father, "O my father! employ him, surely the best of those that you can employ is the strong man (QAVI i.e. capable to do the job), the trustworthy (AMIN i.e. honest to fulfill his liability)" -(QASAS-26); this denotes her sharp observation about Moses; note also in this context, that the Quran relates the words of ZELIKHA at Surah YOUSUF-52 (when she confessed to her wrong accusation of Joseph) which tell her observation that "Allah does not guide the device of the betrayers"; this denotes her understanding of something that certainly is true when betrayal is against some righteous person; she also, like the queen of Sheba (who had blamed the self of hers for the deception she practiced against Suleiman as we would study ahead), had blamed the self of hers for the wrong she had

committed against Joseph-AS; so all these three women had awareness to the characteristics of the man, in their own respective manner; this also is notable that they provided their respective intelligent comments when provoked by their focus to three of Messengers of Allah who respectively were Suleiman, Moses and Joseph (Salam on all Messengers of Allah); Al-Hamdu Lillah; the queen of Sheba sent some most valuable present to Suleiman to see whether his concern is for the assets of the world or does he really care to improve them spiritually; though he would have rejected the present anyhow when it was intended to make him leave his task of bringing them to the Truth, yet by what the hoopoe had conveyed to him, he had gathered that the queen wants to know more about his character so he played on her fear and told the envoys, "go back to them, so we will most certainly come to them with hosts which they shall have no power to oppose, and we will most certainly expel them therefrom in disgrace and they shall be in a state of ignominy"; he knew that now she would visit him herself to solve the matter in the soft manner by mutual talks as he was aware that the queen does not intend to challenge him at the battleground; however, he did want to be sure about it and the other thing that he wanted, was to examine her intelligence more to see if she has the insight of interpreting signs provided to her; due to this, he enquired the prominent persons at his court if anyone might bring her throne to him before she comes to him; at this enquiry, one of the jinn, who was amazingly strong & audacious, responded, "I will bring it to you before you rise up from your place; and most surely I am strong (capable to do the job, and) trusty for it"; note that the jinn mentioned the same two qualities for himself which the daughter of the good old man had presented for Moses-AS, that he is

capable to do the job of bringing the throne and he is so trustworthy that he would bring it directly to him for sure; so the Holy Book Quran tells about the person who provides his service for some task or is chosen to that, he must have two necessary attributes that is he would be QAVI (capable to perform his task well) and AMIN (honest to perform his task well); Al-Hamdu Lillah; when the jinn had offered his service, someone from the men there, who had the knowledge of the book (and Allah knows better about this man & the knowledge that he had of the book), said to Suleiman that he would bring him the throne in the twinkling of an eye and just as he said it, it manifested at the court; when Suleiman saw it settled beside him, he praised Allah and acknowledged that He has tried him whether he is grateful or ungrateful when he has such amazing persons around him at his service; Al-Hamdu Lillah; note here that the term JINN comes from combination of letters in Arabic that are used basically for something hidden; jinn are stronger than the human beings but angels, who are even stronger than jinn physically, protect human beings by the command of Allah so that jinn do not attack them by their physical power; however, the man, when he has the knowledge of the Truth well and practices the commands of Allah, is better placed than the jinn as Allah has provided him spiritual supremacy over the jinn; Al-Hamdu Lillah; when the throne of the queen came to Suleiman, he commanded some of men at his service to change some of its looks without altering it beyond recognition basically; now, as the queen reached the place and was welcomed there, she was asked about her throne as she saw it; that query to her was to see if she does accept that her throne could be brought in such short time to this place without any resistance from her armed personnel and without her knowledge of such

feat; and it also was to make her realize that if Suleiman-AS intended to get precious worldly assets from her, he could have done it by force available to him but he does not have attachment to worldly assets that she had offered him; she wisely answered that "it was just like that" so as not to embarrass Suleiman, without answering wrongly; she had given respect to his letter too when she had received it so it seems that remaining harmonious to issues around for the sake of peace, was one of her traits; at this occasion, the queen of Sheba said that she and her people had submitted to Allah as they have received the knowledge leading to the Truth even before she has seen this amazing feat which tells that Suleiman-AS has the capability to bring her throne to his court within a short time without any trouble; however, she was making a bluff as the Quran tells clearly, "And what she worshipped besides Allah, prevented her; surely she was of disbelieving people"; Suleiman saw through her deception but he cared for her harmonious nature and her intelligence to see issues at hand (some of commentaries have mentioned that later-on Suleiman even honored her by marrying her); so he chose to convey his recognition of her deception by providing her a sign for it; he put a clear fine glass over a pool of clear water which came at the way to the royal palace to where he asked her to accompany him; as it needed to tread on that delicate fine glass he had made on the way and she thought that she is going to tread on the water that actually was under it, she pulled her cloth up; so Suleiman told her that this palace made with beautiful glass, has this pool of water covered with a delicate fine glass upon it and with that, he directed her well without any speech that as this glass is barrier to the clear water beneath, she also has some reservation in accepting the true belief so without causing her any

embarrassment, he guided her to realize that he has detected her deception; she read this sign beautifully that Suleiman had made to her by this path of glass and this time without any deception, accepted Islam truly by heart clarifying that it is just like the acceptance of Suleiman for sure; note that the Holy Book Quran sets a standard for judgment of the true belief that it must be in accordance with the belief of persons well known in righteousness (see Surah-BAQARAH-137; Surah NISA-115; even the magicians who contested Moses, clarified when they accepted the Truth that they have accepted it like Aaron and Moses as TAHA-70 denotes); so the Queen of Sheba accepted the Truth by the same standard relating her acceptance to the acceptance of Suleiman-AS but she noted here that she would vouch for her own true belief without giving any comments to her nation whether they would accept the Truth or not; note that she had told the chiefs at her court, "I never decide an affair until you are in my presence", yet she decided this most crucial affair as it concerned her individual security at AKHIRAT and she did not take even a little time to accept the fundamental teachings of Islam; certainly, haste in the worldly matter is not appreciable by Islam but haste in matters of AKHIRAT is highly appreciable as the Quran points out to us, "Be quick in the race for forgiveness from your Lord, and for garden whose width is that of the heavens and of the earth, prepared for the righteous; those are who spend, whether in prosperity, or in adversity; who restrain anger, and pardon men, for Allah loves those who do good" (AALE-IMRAN-133 & 134); Al-Hamdu Lillah; note also that an important mode of expression in the Holy Book Quran is when it refers to something twice or even more, then at such places, there is some delicate difference; in the narration of creation of Adam in Surah

BAQARAH, we find that Allah gave Adam & Eve the command to descend to earth twice, first before He granted mercy to Adam & Eve and second after His mercy; so the character of this same command is different as at first, it was given as punishment while at second, it was given to examine human-beings whether they really deserve JANNAH i.e. the garden of Paradise or not (see Surah Baqarah-35 to 39); the seventh Ruku at Surah ANFAAL mentions that the disbelievers (hypocrites) are much like the Pharaoh (of the oppression) and his people who disbelieved the AAYAAT of Allah and so Allah punished them severely due to their disbelief so this implies that even that Pharaoh (whose wife Hatshepsut had saved Moses at his birth) and his near relatives knew about the fundamental teachings of Islam; just after this, the Ruku at ANFAAL mentions the Pharaoh and his people again so here the mention relates to the Pharaoh of the Exodus; this is notable that it relates this too that they were drowned though it does not tell this specific punishment at AAYAT-52 of the Ruku that narrates about the Pharaoh of the oppression; Al-Hamdu Lillah; the Quran has stated both the statements of the queen about her belief whereas the second statement that she pronounced to mention her belief was most valid though she did try to deceive Suleiman-AS at first; we find that Allah certainly guides those who do want Guidance to the right path and miracles even, benefit those persons only who are much prepared to accept the Truth as it manifests to them, by the will of Allah; certainly, He only is the true Lord; certainly, He only has the true authority; Al-Hamdu Lillah.

*NAML-The Fourth Ruku*

45. And certainly We sent to THAMUD their brother SALEH, saying: Serve Allah; and lo! they became two sects quarrelling with each other.

46. He said: O my people! why do you seek to hasten on the evil before the good? Why do you not ask forgiveness of Allah so that you may be dealt with mercifully?

47. They said: We have met with ill luck on account of you and on account of those with you. He said: The cause of your evil fortune is with Allah; nay, you are a people who are tried.

48. And there were in the city nine persons who made mischief in the land and did not act aright.

49. They said: Swear to each other by Allah that we will certainly make a sudden attack on him and his family by night, then we will say to his heir: We did not witness the destruction of his family, and we are most surely truthful.

50. And they planned a plan, and We planned a plan while they perceived not.

51. See, then, how was the end of their plan that We destroyed them and their people, all (of them).

52. So those are their houses fallen down because they were unjust, most surely there is a sign in this for a people who know.

53. And We delivered those who believed and who guarded (against evil).

54. And (We sent) Lot, when he said to his people: What! do you commit indecency while you see?

55. What! do you indeed approach men lustfully rather than women? Nay, you are a people who act ignorantly.

56. But the answer of his people was no other except that they said: Turn out Lot's followers from your town; surely they are a people who would keep pure!



57. But We delivered him and his followers except his wife; We ordained her to be of those who remained behind.

58. And We rained on them a rain, and evil was the rain of those who had been warned.

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After the narration of events related to Suleiman-AS, this Ruku at Surah NAML tells about Saleh-AS and Lot-AS; Allah sent Saleh to the nation of THAMUD who used to live at the southeastern part of Madyan (this location was placed at the east of the Gulf of Al-AQABAH) and due to their extreme wrongs, met their destruction by the most deadly earthquake and they all were dead at their homes laying prostrate; Allah had provided a she-camel to the nation of Saleh when they asked for a miracle, which they killed without any care to his guidance that they shall never give any trouble to it; the Ruku begins by the statement that Saleh told his nation to believe truly in Allah by acceptance that He only is the true Lord and they need to obey His commands only; though the elite among them did not accept his guidance yet many of ordinary men accepted it; this difference of belief caused much friction among those people as substantial number of persons accepted Saleh and that resulted in their division into two sects that did quarrel with each other; the elite among them blamed Saleh for it and even asked him to bring the disaster that he promises them if they reject the guidance that he is providing them; Saleh told them all, "O my people! why do you seek to hasten on the evil (i.e. the punishment) before the good (i.e. the acceptance of the Truth)? -why do you not ask forgiveness of Allah (on your wrong-doings) so that you may be dealt with mercifully? they said- we have met with ill luck on account of you

and on account of those with you (they meant that they were quarreling among themselves as they are divided into two sects, because of his guidance); he said- the cause of your evil fortune is with Allah (as He has set the life at the world as an examination for all peoples indeed); nay, you are a people who are tried (so he implied that either they accept the Truth or either they face certain death by most extreme punishment even at the world)"; Al-Hamdu Lillah; there were nine mischievous persons in THAMUD, who were always ready to give trouble to persons around, who planned to kill Saleh with his family at night and decided that they would do it together in such manner that if any of his heirs tried to put any blame on them, they would lie that they do not know anything about it so they would save their tribes from any trouble that they would have to face, due to this act; this council of theirs took place after one of them had killed the she-camel brutally but before they could execute their plan, Allah brought His punishment to all of THAMUD as we have read at Surah AARAAF, "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"; certainly, Allah only has the true authority; Al-Hamdu Lillah; read also the note at the tenth Ruku of AARAAF; after this, the Ruku tells about Lot-AS who had been sent to 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 men; Lot who actually did not belong to that nation but had been sent to them as the Messenger of Allah, 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; from AAYAT-54 to the last of Ruku, Allah tells "and (We sent) Lot, when he said to his people: What! do you commit indecency while you see (the filth of it most clearly)? -what! do you indeed approach men lustfully rather than women (whom Allah has created in such manner that they may fulfill this need of men becoming wives to them)? -nay, you are a people who act ignorantly (by surrender to extreme perverted lustful feeling); but the answer of his people was no other except that they said -turn out Lot's followers from your town; surely they are a people who would keep pure (so they would make disturbance all the time by their righteous TABLIGH)! -but We delivered him and his followers except his wife; We ordained her to be of those who remained behind; and We rained on them a rain (of stones), and evil was the rain of those who had been warned"; note that angels came at Sodom & Gomorrah and as a miracle of Lot-AS, even the people saw them though they were unaware that they are angels; they were punished by extreme chastisement that shower of stones fell upon them that caused a painful death to all that nation but Allah saved Lot and all those who had accepted the fundamental teachings of Islam; Al-Hamdu Lillah.

### NAML-The Fifth Ruku

59. Say: Praise be to Allah and peace on His servants whom He has chosen: is Allah better, or what they associate (with Him)?

60. Nay, He Who created the heavens and the earth, and sent down for you water from the cloud (SAMAA i.e. the nearby heaven); then We cause to grow thereby beautiful gardens; it is not possible for you that you should make the trees thereof to grow. Is there a god with Allah? Nay! they are people who deviate.

61. Or, Who made the earth a resting place, and made in it rivers, and raised on it mountains and placed between the two seas a barrier. Is there a god with Allah? Nay! most of them do not know!
62. Or, Who answers the distressed one when he calls upon Him and removes the evil, and He makes you successors in the earth. Is there a god with Allah? Little is it that you mind!
63. Or, Who guides you in utter darkness of the land and the sea, and Who sends the winds as good news before His mercy. Is there a god with Allah? Most high is Allah above what they associate (with Him).
64. Or, Who originates the creation, then reproduces it and Who gives you sustenance from the heaven and the earth. Is there a god with Allah? Say: Bring your proof if you are truthful.
65. Say: No one in the heavens and the earth knows the unseen but Allah; and they do not know when they shall be raised.
66. Nay, their knowledge respecting the hereafter is slight; nay, they are in doubt about it; nay, they are quite blind to it.

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At this Ruku at NAML, Allah tells Muhammad PBUH, His last Messenger, to ask disbelievers to give attention to most obvious things which prove 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; note that Allah does not address disbelievers directly at the world so the only AAYAT (i.e. AAYAT-7 of TAHREEM) where Allah addresses disbelievers directly, tells the matter at AKHIRAT and not at their life at the world; it reads, "O you who disbelieve! do not urge excuses today; you shall be rewarded only according to what you did (at the world)"; Al-Hamdu Lillah; the first AAYAT of the Ruku tells him to ask

disbelievers that all praise belongs to Him and peace be on all His Messengers who guided their peoples to TAUHID so disbelievers have to see whether Allah is better Who cares to provide the Guidance to the right path to all persons for their safety at the world and at AKHIRAT, or those whom they associate with Him, who do not have any power to make things better for them in any way; Al-Hamdu Lillah; the next AAYAT tells him to ask them to observe how Allah has provided for the sustenance of the man that he lives with convenience due to the rainwater that is the most pure water for drinking & for general usage and by which, He has provided the man with edible fruits, crops and plants; it was totally impossible for the mankind to transform the seeds into trees but Allah has created the heaven and the earth in such manner that everything works to bring it to trees and edible items of different shapes, colors and tastes (that even are beautiful to see) for the benefit of the mankind so disbelievers have to see if there could be any of the creation of Allah who may challenge Him Who cares to provide such edibles to all persons for their sustenance, but they still choose to deviate from the right path; the third AAYAT tells him to ask them to observe how beautifully Allah has created the earth as the place for the mankind to live with convenience, in which He has provided rivers to irrigate fields of fruits, crops & trees and has made mountains upon it to provide it solid stability and He placed barrier between two seas to distinguish them from each other; so disbelievers have to see if there could be any of the creation of Allah who may challenge Him Who cares to provide such safe manner to all persons to live at the earth and travel through it with ease, but most of them do not know; Al-Hamdu Lillah; the fourth AAYAT of the Ruku tells him to ask them, "Who answers the distressed one when he calls upon

Him and removes the evil, and He makes you successors in the earth"; Surah AN'AAM-40 & 41 read that, "say -tell me if the chastisement of Allah should overtake you (O disbelievers) or the hour should come upon you, will you call (on others) besides Allah, if you are truthful? -nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him)"; so the disbelievers must observe their attitude when some calamity falls upon them; at that crucial time, they would call Allah only as they know that their idols are totally unable to help them and besides Allah, there is nobody who has any control on anything; Al-Hamdu Lillah; note that IKRIMAH, the son of ABU-JAHL, accepted Islam truly by heart as he saw at the fierce storm that his ship faced during the voyage at sea when he was running away from Makkah; he observed that everyone was calling Allah for safety and they all had forgotten those that they took as His equals in authority; that affected him most positively and he realized the Truth then & there; he returned and had the honor to accept Islam at the hands of Muhammad PBUH, the last Messenger of Allah; some people do need a storm in life to realize their true benefit and that even is the blessing of Allah Who brings out light even from darkness; Allah gave him TOFIQ (chance for improvement due to acceptance of Islam) to fight the worse enemies of Islam then, so Allah is the only one Who relieves a man from extreme stress when he puts himself at such condition where he does not find any outlet for his relief; so "the distressed one" at the AAYAT means such person who is unable to find any way out physically when he finds himself into most troublesome situation by his own doing and with that, it also denotes such person who does not have any mentionable good deeds by which he may ask Allah for any improvement of issues at

his inside; with all wrongs of man, Allah still is taking the world ahead to the destination He has assigned for it, even by the doings of the man and certainly, Allah only has the true authority; Al-Hamdu Lillah; the fifth AAYAT of the Ruku, that is AAYAT-63 of the Surah, tells him to ask them Who guides them in utter darkness of land when they travel at it or at sea when they have taken a voyage to somewhere; note that the earth has mounts and protruding shapes at different places that serve as signposts of different sorts at those places providing the awareness to the traveler where he actually is and how far he has to travel to reach his destination; at the sea, they take guidance by stars at nights, and by how the Sun manifests at the heaven at the daylight; the twelfth Ruku of Surah AN'AAM tell that if a person considers the creation around him with observation, he would see that they manifest many of Islamic teachings by different aspects (specially TAUHID as there is order in their working and no clash with each other); if he considers his own self with observation, he would see that it manifests many of Islamic teachings (specially AKHIRAT) as he would see that many people are living on at the world and many have gone to graves so life is going towards some destination as the spirit of the person does not die; if he observes the rainwater, he would see that it brings forth from the earth different fruits and flowers that are similar to and vary with each other; just as they bloom out of the earth amazingly by the rain so the dead would rise from their graves and that would be the Day of Judgment; this fifth AAYAT of the Ruku also tells him to ask them Who sends the good winds as good news before the rainwater that He sends from the heaven so that all persons may prepare for it to benefit from it in different ways and not get troubled by it; the sixth AAYAT, that is AAYAT-64 of the Surah,

tells him to ask them, "Or, Who originates the creation, then reproduces it and Who gives you sustenance from the heaven and the earth"; certainly, 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 two AAYAAT of the Ruku guide towards belief in TAUHID and towards belief in AKHIRAT respectively respecting the first AAYAT of the Ruku; they read, "say- no one in the heavens and the earth knows the unseen but Allah (as He only has the true authority so no one of His creation that the disbelievers associate with Him, are able to challenge Him in any manner); and they (who are dead amongst those whom the disbelievers associate with Him) do not know when they shall be raised; nay, their knowledge (i.e. the knowledge of many disbelievers) respecting AKHIRAT is slight; nay, (as for other of them) they are in doubt about it; nay (as for still other of them), they are quite blind to it (so all three groups of disbelievers are oblivious to AKHIRAT by this reason or that, whereas every person needs to care that he has to answer for all his deeds that he did at the world, at the day of HASHR i.e. the Day of Judgment, the first day of AKHIRAT)"; Al-Hamdu Lillah.

### NAML-The Sixth Ruku

67. And those who disbelieve say: What! when we have become dust and our fathers (too), shall we certainly be brought forth?

68. We have certainly been promised this, we and our fathers before; these are naught but stories of the ancients

69. Say: Travel in the earth, then see how was the end of the guilty.



70. And grieve not for them and be not distressed because of what they plan.

71. And they say: When will this threat come to pass, if you are truthful?

72. Say: Maybe there may have drawn near to you somewhat of that which you seek to hasten on.

73. And surely your Lord is the Lord of grace to men, but most of them are not grateful.

74. And most surely your Lord knows what their breasts conceal and what they manifest.

75. And there is nothing concealed in the heaven and the earth but it is in a clear book.

76. Surely this Quran declares to the children of Israel most of what they differ in.

77. And most surely it is a guidance and a mercy for the believers.

78. Surely your Lord will judge between them by His judgment, and He is the Mighty, the Knowing.

79. Therefore rely on Allah; surely you are on the clear truth.

80. Surely you do not make the dead to hear, and you do not make the deaf to hear the call when they go back retreating.

81. Nor can you be a guide to the blind out of their error; you cannot make to hear (any one) except those who believe in Our AAYAAT, so they submit.

82. And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall speak to them, because people did not believe in Our AAYAAT.

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This Ruku starts by the statement of disbelievers which tells their denial of AKHIRAT that when they and their forefathers

become dust, they would not be brought to life again; they took the significant teaching of Islam about AKHIRAT as talks only which the ancient teachers told peoples to assert their importance and other than that, it has no consequence; this expresses their total ignorance to things that they are unable to perceive by their five physical senses so whatever is hidden to them, they take it as nonexistent; the Quran tells Muhammad PBUH, the last Messenger of Allah, to clarify to them that even their senses are extremely faulty as they need to travel to places where they would find that Allah destroyed those nations completely which challenged the fundamental teachings of Islam so only the Truth kept firm; AAYAAT ask him not to worry over disbelievers and over whatever they plan to harm the teachings of Islam because his liability is to provide those teachings to them most clearly (and not to necessarily bring them to Islam) and because other of Messengers of Allah had also faced denial to their good teachings, the teachings of Islam; the disbelievers also questioned the Prophet PBUH about the timing of punishment that would get them, as their trust on their physical senses led them to the conclusion that whatever the people before them faced, they are immune to any extreme disaster or they would handle it whenever it came upon them; with their limited sight that only leads to delusion, they thought that when nothing extremely destructive has happened to them for number of decades while they presently have such power to manage any such thing that might get to them, they are invincible; the Quran tells him to clarify to them that if they stick to their wrongs, they certainly would be destroyed and some of that destruction might be touching them even at present; AAYAAT-73, 74 & 75 at the Ruku state, "and surely your Lord is the Lord of grace to men (that He

gives ample time to all peoples to accept the Truth and eliminates the impression of such people who would only challenge it and would not accept it), but most of them are not grateful (even upon this time provided to them and the beautiful setup of events that Allah has provided by His will); and most surely your Lord knows what their breasts conceal and what they manifest (so whatever plans they have to harm the Truth or to safeguard themselves, Allah knows them all and they surely would be totally unable to prevent any destruction that Allah puts on them at the time He has set for it); and there is nothing concealed in the heaven and the earth but it is in a clear book (so if they do deserve the destruction due to their extreme disbelief, they surely would get it as the written time for it, falls upon them)"; Al-Hamdu Lillah; AAYAAT ahead mentions the Bani-Israel separately due to their belief in AKHIRAT, which tell that the Quran gives the righteous guidance in many of matters (that especially relate to AKHIRAT) also to the Bani-Israel (and this includes even the Christians here) in which they differ with the true Muslims; so whereas it is guidance to all persons, it is the most specific blessing to the true Muslims; Al-Hamdu Lillah; Allah would certainly judge between all of them by His judgment (at the Day of Judgment) and He is AZIZ so He does not let any wrong remain at the world by His true authority and He is ALEEM so He knows all respective doings of every person, for which He would judge all persons at the Day of Judgment; note that few names of Allah that denote His attributes, are not disallowed to use for some person too and AZIZ, that actually is one of the names of Allah, is included in such names; however, this has to remain clear that attributes of Allah are QADEEM (they are from always to always), ASL (they are of His Own, not achieved from anyone) and LA-MEHDUD (they

all are limitless) whereas the qualities of any man are formed for him, given for him and set in limits for him by Allah, the true Lord; Al-Hamdu Lillah; Surah TAUBAH-128 reads, "now has come unto you Messenger from amongst yourselves- it grieves him that you should perish- ardently anxious is he over you- to the believers, he is most kind (RA'UF) and merciful (RAHIM)"; note that both RA'UF and RAHIM are actually the names of Allah and both denote His attributes; Al-Hamdu Lillah; AAYAT-79 tells the Prophet PBUH to remain most firm, with total trust upon Allah, on the task of spreading the teachings of Islam as he most certainly is on the right path of Islam; Al-Hamdu Lillah; AAYAAT-80 & 81 tell the Prophet PBUH that if they do not accept Islam, it is not due to his inadequacy in any way but they are like dead persons whom no person is able to deliver any message; note that the Quran tells clearly that the dead persons do not hear anything and though this comes to clarify that the disbelievers have become most oblivious to hearing of anything yet the mention of similarity itself tells that the dead persons do not hear anything addressed to them; AAYAT-65 of this Surah also implies this as it reads, "say- no one in the heavens and the earth knows the unseen but Allah (as He only has the true authority so no one of His creation that the disbelievers associate with Him, are able to challenge Him in any manner); and they (who are dead amongst those whom the disbelievers associate with Him) do not know when they shall be raised"; the Holy Book Quran says in Surah FAATIR, "neither are the living and the dead alike; surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves" (FAATIR-22); at another place, the Holy Book Quran points out, "and who is in greater error than he who calls besides Allah upon those that will not answer him till the day of

resurrection and they are heedless of their call?" (AHQAAF-5); although these AAYAAT have been taken to mean that the persons who do not take the guidance when they are called towards it are like dead persons who do not hear and so do not answer yet this in itself denotes that dead persons do not hear and the simple manner to take issues is always the best; however, please note that there is general acceptance that the Prophet (PBUH) does hear the Salaam addressed to him at his grave while the Salaam that is given by heart to him with some voice at some place away from him is taken-up by angels and conveyed to him; this proves that Allah has allowed him to hear the Salaam presented to him by the UMMAH but that is specific permission for him and that also about Salaam only that is conveyed to him; the important point to note is this that AAYAT-22 of Surah FAATIR of the Holy Book Quran tells very clearly that if the person who has departed from the world does hear anything from here, it is because Allah wants him to hear that and no living person makes anyone that has passed away hear anything from his side by his own efforts; the Prophet (PBUH) did address the dead persons yet it is possible that being the Messenger of Allah, he knew that they would hear him by the permission of Allah; as for us, we all must refrain from addressing the dead as if they are hearing as we do not know the will of Allah though we must pray Allah for their mercy; Al-Hamdu Lillah; note that even for the SHAHEED (who give their lives for the cause of Islam), who live at somewhere just as they achieve SHAHADAH (and it might even be some place at JANNAH), the ruling for hearing our voice would remain the same that even they do not get it, as their lives are at the plane that we do not understand; it is mentioned in the Holy Book Quran, "and say not of those who are killed in the way of

Allah that 'they are dead'; nay, they are living, but you perceive not"; (Surah Baqarah-154); Al-Hamdu Lillah; AAYAAT-80 & 81 read, "surely you do not make the dead to hear, and you do not make the deaf to hear the call (especially) when they go back retreating; nor can you be a guide to the blind (who has decided to remain ignorant to the Truth by heart) out of their error; you cannot make to hear (any one) except those who (are most ready at heart to) believe in Our AAYAAT, so they submit"; Al-Hamdu Lillah; the last AAYAT of the Ruku states, "and when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall speak to them, because people did not believe in Our AAYAAT"; this specifically tells the disbelievers that if they need a manifest sign for believing in AKHIRAT, those of them who would be living much near to the last day of the world would see that too without any chance to recompense; note that if they accept Islam at that time, it would not benefit them as it would be among the most final signs of the last day of the world; it would be some creature coming from the depths of earth that would speak to the mankind with total ease, no matter how strange they think this is; Tirmidhi, one the esteemed books on Ahadith, reports at the book of FITAN (extreme trying times near the last day of the world i.e. QIYAMAT) that Allah's Messenger (PBUH) said, "by Him Who has my life in His grasp, the Last Hour (QIYAMAT) will not come before the beasts speak to men and before the tip of his whip and the thong of his sandal speak to man and his thigh informs him what his family members have been doing since he had left them"; the beasts, though mentioned in plural, actually refers to the beast mentioned here in the AAYAT; by other Ahadith, we know that this amazing beast would come forth at Makkah extremely

nearer to QAYAMAT; note that we Muslims do not take this beast as an indication of Antichrist that we call DAJJAL (the greatest imposter) but we take this mentioned beast in the literal sense; about other things that are narrated here in the Hadith about the speech of lifeless things, this plainly seems to me an indication of the scientific gadgets that give us messages about all our surroundings and tell us about our family members wherever we are; the whip, the sandal or the cloth at thigh might be an indication that we would be able to put these wonder gadgets anywhere (especially at thigh); note that the Prophet (PBUH) conveyed about signs and future events near to QAYAMAT in terms that could be understood better in those ancient times though now we live in strange times and it seems that such Ahadith point out much of today's matters as no doubt, this time is much nearer to QAYAMAT; Al-Hamdu Lillah.

### *NAML-The Last Ruku*

83. And on the day when We will gather from every nation a party from among those who rejected Our AAYAAT, then they shall be set in array.

84. Until when they come, He will say: Did you reject My AAYAAT while you had no comprehensive knowledge of them? Or what was it that you did?

85. And the word shall come to pass against them because they were unjust, so they shall not speak.

86. Do they not consider that We have made the night that they may rest therein, and the day to give light? Most surely there are signs in this for the people who believe.

87. And on the day when the trumpet shall be blown, then those who are in the heavens and those who are in the earth shall be terrified except such as Allah please, and all shall come to Him abased.

88. And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud- the handiwork of Allah Who has made everything thoroughly; surely He is Aware of what you do.

89. Whoever brings good, he shall have better than it; and they shall be secure from terror on the day.

90. And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (for) aught except what you did?

91. I am commanded only that I should serve the Lord of this city, Who has made it sacred, and His are all things; and I am commanded that I should be of those who submit;

92. And that I should recite the Quran; so whoever goes aright, he goes aright for his own soul, and whoever goes astray, then say: I am only one of the warning persons.

93. And say: Praise be to Allah; He will show you His signs so that you shall recognize them; nor is your Lord heedless of what you do.

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The last Ruku of Surah NAML tells explicitly that the Day of Judgment is certain to come and the world would surely come to an end; the last three AAYAAT conclude by telling the Prophet PBUH that he shall remain firm upon the Islamic teachings and shall go on providing its teachings to all peoples of the world by the Quran; he shall convey to all that he only has to provide the Islamic teachings to them by the Quran yet he does not have the



liability to see that they come to Islam necessarily; whoever goes aright, he goes aright for his own soul, and whoever goes astray, its evil would fall upon him only, as at AKHIRAT, everyone has to account for his deeds individually; Allah would certainly show His signs near to QAYAMAT (one of them being the creature coming out of earth) and then, the disbelievers would surely see that the last day of the world is very near to them; He is not unaware of the deeds that the disbelievers commit at the world, so He certainly would give them the chastisement that they truly deserve, at the Day of Judgment; Al-Hamdu Lillah; the first three AAYAAT of the Ruku state, "and on the day (of Judgment) when We will gather from every nation a party from among those who rejected Our AAYAAT, then they shall be set in array; until when they come, He will say- did you reject My AAYAAT while you had no comprehensive knowledge of them? Or what was it that you did? (this means that Allah would ask them the reason for their disbelief as He had provided them the Guidance to the right path and had given them everything for their sustenance at the world), and the word shall come to pass against them (that they would see the returns to their evil deeds without any chance to recompense) because they were unjust, so they shall not speak (as they would have no valid answer)"; so the AAYAT at the beginning states that at the Day of Judgment, Allah would take out a host of extreme disbelievers from each of nations, then these disbelievers would be arranged by their ranks due to the intensity of their disbelief; it seems that such disbelievers who were most averse to the fundamental teachings of Islam at the world, would be set aside there; their deeds, even those that seemingly are good, would become useless so there would be no balance set to weigh those, to account for them and they would most certainly, get their

extreme chastisement at AKHIRAT; AAYAAT at the last Ruku of Surah KAHF state; "say- shall We inform you of the greatest losers in (their) deeds? (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 (i.e. in their deeds for AKHIRAT); 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; thus it is that their recompense is hell, because they disbelieved and held My AAYAAT and My apostles in mockery" (KAHF-103 to 106); however, with all said, the final statement certainly is that Allah knows better; Al-Hamdu Lillah; AAYAAT-86, 87 & 88 ahead tell about life at the world and about end of the world; they read, "do they not consider that We have made the night that they may rest therein, and the day to give light? (so this provides an evidence that as the times here at earth are most favorable to the safety of life and as the places here at earth are most favorable to the safety of life, then this all is set by Allah, the true Lord, for some purpose which is that He is examining all persons whether they deserve Jannah or not); most surely there are signs in this for the people who believe (as waking from the sleep of the night shows that awareness returns after the state of oblivion); and on the day when the (first) trumpet shall be blown (to end the life at the world), then those who are in the heavens and those who are in the earth shall be terrified except such as Allah please, and all shall come to Him abased (remaining totally humble to Him); and you see the mountains, you think them to be solid, and they shall pass away (at the end of the world) as the passing away of the cloud (this, Surah QARI'AH-4 & 5 state too that it would be "the day on which men shall be as scattered

moths and the mountains shall be as loosened wool")- the handiwork of Allah Who has made everything thoroughly; surely He is Aware of what you do (so He certainly would bring the end to the world and then at the day of HASHR i.e. the first day of AKHIRAT, He certainly would present all persons their respective documents of deeds, who had come at the world at any place and at any time)"; Al-Hamdu Lillah; the next couple of AAYAAT state that every person at AKHIRAT would receive the returns to his/her good deeds even better while the returns of his/her evil deeds would lead him/her to the hell-fire; these AAYAAT read, "whoever brings good, he shall have better than it; and they shall be secure from terror on the day; and whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (for) aught except what you did?"; note that AAYAT-87 relates that at QIYAMAT (the last day of the world), "those who are in the heavens and those who are in the earth shall be terrified except such as Allah please" but for YAUMUL-QIYAMAT (the Day of Judgment i.e. the first day of AKHIRAT), AAYAT-89 declares, "whoever brings good, he shall have better than it; and they shall be secure from terror on the day"; so at QIYAMAT, Allah would provide security from being terrified, to all those only who remained most highly committed to the Islamic teachings but at the Day of HASHR, He would provide security to all of good persons who totally deserve to enter Jannah (the gardens of Paradise); Al-Hamdu Lillah; the last three AAYAAT conclude the Surah by telling the Prophet PBUH that he shall remain firm upon the Islamic teachings, that are the most sacred teachings which Allah is providing to him at the most sacred city of Makkah, and he shall go on providing its teachings to all peoples of the world by the Holy Book Quran; he shall convey to all peoples

of the world that he only has to provide the Islamic teachings to them by the Quran, the Word of Allah, yet he does not have the liability to see that they come to Islam necessarily because whoever goes aright, he goes aright for his own soul, and whoever goes astray, its evil would fall upon him only; Allah would show His signs near to QAYAMAT; then, the disbelievers would surely see that the last day of the world is very near to them; He knows all of their deeds completely and so they would certainly get their certain punishment that they deserve, at the Day of Judgment; these AAYAAT read, "I am commanded only that I should serve the Lord of this city, Who has made it sacred, and His are all things; and I am commanded that I should be of those who submit; and that I should recite the Quran; so whoever goes aright, he goes aright for his own soul, and whoever goes astray, then say- I am only one of the warning persons; and say- praise be to Allah; He will show you His signs so that you shall recognize them; nor is your Lord heedless of what you do"; Al-Hamdu Lillah.

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## Surah QASAS

(Consists of 9 Ruku; MK-5)

### QASAS-The First Ruku

1. TA SIN MIM.
2. These are the verses of the Book that makes (things) clear.
3. We recite to you from the account of Musa and Pharaoh with truth for people who believe.

4. Surely Pharaoh exalted himself in the land and made its people into parties, weakening one party from among them; he slaughtered their sons and let their women live; surely he was one of the mischief-makers.

5. And We desired to bestow favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs,

6. And to grant them power in the land, and to make Pharaoh and Haman and their hosts see from them what they feared.

7. And We revealed to Musa's mother, saying: Give him suck, then when you fear for him, cast him into the river and do not fear nor grieve; surely We will bring him back to you and make him one of the apostles.

8. And Pharaoh's family took him up that he might be an enemy and a grief for them; surely Pharaoh and Haman and their hosts were extremely mistaken.

9. And Pharaoh's wife said: A refreshment of the eye to me and to you; do not slay him; maybe he will be useful to us, or we may take him for a son; and they did not perceive.

10. And the heart of Musa's mother became void (worried); she would have almost disclosed it, had We not strengthened her heart so that she might be of the believers.

11. And she said to his sister: Follow him up. So she watched him from a distance while they did not perceive,

12. And We ordained that he refused to suck any foster mother before, so she said: Shall I point out to you the people of a house who will take care of him for you, and they will be benevolent to him?

13. 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.

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Surah QASAS also descended the same year (i.e. MK-5) like Surah SHUA'RAA and Surah NAML, after them; like Surah SHUA'RAA, Surah QASAS also starts with TA SIN MIM that are among MUQATTA'AAT (i.e. the 14 disjointed letters that are among the Arabic alphabets which come at the commencement of 29 Surah in specific combinations) and all these Surah that begin with them, have reference to the Holy Book Quran after them except for Surah-29 (i.e. ANKABUT) and Surah-30 (i.e. ROUM); read also my writing "Expressions of the Quran" to get more awareness to the MUQATTA'AAT; Al-Hamdu Lillah; from the first Ruku to the fourth, this Surah narrates about Moses-AS as Allah tells in its third AAYAT, "We recite to you from the account of Musa and Pharaoh with truth for people who believe"; see also the supplementary note on AAYAT-129 of AARAAF after the note at its fifteenth Ruku; and the Surah gives the message that status at world, authority at world over high number of people and abundance of wealth here is not the standard for success but the true success is to get Jannah at AKHIRAT so all persons must avoid giving preference to the life at the world over that true life, which is the asking of SABR (patience); it is the will of Allah only, which reigns ultimately at all times and at all places, Al-Hamdu Lillah; AAYAAT at this Ruku present the situation of the Bani-Israel at the birth of Moses-AS that it was the time of trial for the Bani-Israel 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, due to his fear that they do not challenge the Egyptians in the long-run; and so at the birth of Moses, his mother put him in some crib as Allah had commanded her and put him with measures that the crib floats on the water of Nile (and it was the wife of Pharaoh i.e. Hatshepsut, known as AASEIAH in the literature of Muslims, who had saved Moses-AS when he was floating at the waters in his crib); these AAYAAT read, "surely Pharaoh exalted himself in the land and made its people into parties, weakening one party from among them; he slaughtered their sons and let their women live; surely he was one of the mischief-makers (as when a person uses his authority only to trouble all persons around, he certainly is among the mischief-makers); and We desired to bestow favor upon those who were deemed weak in the land, and to make them the Imams (to lead people to the Truth), and to make them the heirs (of many of assets of the world), and to grant them power in the land (by providing them the management of their affairs by their own), and to make Pharaoh and Haman (his advisor) and their hosts (his chief associates) see from them what they feared (i.e. the challenge to their authority over the Bani-Israel)"; note that Haman was one of the prominent advisors of the Pharaoh of oppression and he was present at the court of the Pharaoh of exodus too in some official status, whom Moses had given the message of Islam by the command of Allah; AAYAT-38 of this Surah states that Pharaoh of exodus had asked Haman to kindle a fire for him and bake bricks at it and then prepare a lofty building so that he obtains knowledge of Whom Musa worships; though it was idiocy of Pharaoh to ask such thing to Haman yet it shows that Haman had lived to a ripe age and had witnessed Moses as he had presented the message of Islam at the Pharaoh's court; AAYAAT from the

seventh to the ninth of the Ruku continue the narrative where Allah tells, "and We revealed to Musa's mother, saying- give him suck, then when you fear for him, cast him into the river and do not fear nor grieve; surely We will bring him back to you and make him one of the apostles; and Pharaoh's family took him up that he might be an enemy and a grief for them; surely Pharaoh and Haman and their hosts were extremely mistaken (as they nourished Moses who was to become utmost grief to them); and Pharaoh's wife said- a refreshment of the eye to me and to you; do not slay him; maybe he will be useful to us, or we may take him for a son; and they did not perceive"; Al-Hamdu Lillah; there are three notable things in these three AAYAAT respectively; at the first of these AAYAAT, Allah declares that He "revealed" to Musa's mother to remain untroubled if she has any fear in respect to the safety of her son Moses so even though she was an ordinary person yet Allah declares that He revealed to her; note also that Allah has not appointed any woman as His Messenger and though Mariam-AS, the only woman mentioned by name in the Quran, is mentioned most respectfully yet she too, was not among His Messengers; the notable thing about revelation is that it is of different types and Surah SHURA-51 states, "and it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger (angel JIBRAEL) to reveal, by His permission, what He wills; indeed, He is Most High and Wise" (SHURA-51); this revelation (WAHI) from Allah, truly guides the man spiritually to righteousness but when the man thinks that he has enhanced his observation to height by technical gadgets and he is able to get all facts by it then this thought misguides him much; many of the technical gadgets that we have today, have been put to such usage that they are asking



men to go astray from the right path as whatever they get even by the most refined technical gadgets and even by high reflection of mind, they all are totally deficient in understanding life in the true sense; note that Adam-AS was given all sorts of physical knowledge yet for the sake of his spiritual purity, he still had to learn words from Allah to ask for His mercy (see BAQARAH-30 to 39); WAHI (revelation from Allah to the man) was the means by which Allah guided all human-beings though this came to His Prophets only, that were men of very high caliber spiritually, to guide the mankind to righteousness; so, WAHI was the message of Allah that He provided to His chosen men (Prophets) and He gave this message openly to them or even in some concealed manner; it was totally based on pure wisdom and was totally beyond the material sphere so as such, it was that practical knowledge that was about the right path that Allah brought to His Prophets only, who were most pure in spirit; it was in three manners as AAYAT-51 of SHURA explicitly tells that this came to him directly at heart (as with Jesus Christ-AS and this includes dreams too as with Abraham-AS); or Allah talked to him from behind some veil that he heard directly at heart, not coming at fore (as with Moses-AS) or Allah sent Gabriel, the most honored angel, to him that addressed his spirit which he received directly at heart (as with Muhammad PBUH); Al-Hamdu Lillah; this tells that the revelation mentioned at AAYAT-7 to Musa's mother to remain untroubled, means ILHAAM (revelation from Allah that sometimes extremely pious persons other than the Messengers receive for some specific issue related specifically to their own selves); this ILHAAM is not binding to any other person than the person who receives it (and so he/she is disallowed to ask for its following) so he/she may put it to practice to his own if he/she is sure that it is

the guidance for him/her from Allah (but it shall not challenge any of commands of Allah as known by the Quran and the authentic Ahadith); Al-Hamdu Lillah; note that Surah NAHL-68 & 69 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"; so the notable thing at AAYAT-7 here is that the Quran uses the term "revelation" in the meaning of ILHAAM too at some places; Al-Hamdu Lillah; AAYAT-8 conveys that surely Pharaoh and Haman and their hosts were extremely mistaken in providing safety to themselves when they saved the life of Moses; the notable thing here is that the Pharaoh was creating an extreme trouble for the Bani-Israel by killing the male children that were born to them and the reason was to prevent the Bani-Israel from challenging the authority of Egyptians and to remain content with their slavery; but it happened that the Pharaoh nourished that child by his own care, who was destined to save the Bani-Israel from their unjust clutches; when Allah wills for something, He makes all things work for it and any challenge to it, becomes totally futile; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-9 states, "and Pharaoh's wife said- a refreshment of the eye to me and to you; do not slay him; maybe he will be useful to us, or we may take him for a son; and they did not perceive"; the notable thing here is that the words "maybe he will be useful to

us, or we take him for a son" are the same that AZIZ had said to his wife ZELIKHA when he has brought Yusuf-AS at home (see Surah YOUSUF-21); there are many other highly interesting similarities too between Yusuf-AS and Musa-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 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 Yusuf-AS completely (Surah YOUSUF-53) and Allah guides to the Truth whom He wills; this denotes that sometimes good words that are spoken to care for good persons, affect someone in such positive manner that he/she gets the highest of blessing by Allah by those good words; Al-Hamdu Lillah; AAYAAT-10 to last tell how Allah gave Moses back to his mother as He had given His word to her; being his mother, she got most worried about Moses if he has reached some safety or not and she came near to telling how she had flowed him at the river; but she had strong belief in Allah and He cared for her that He stopped her from disclosing anything about him; Al-Hamdu Lillah; but she sent his sister Mariam to investigate where Moses had flowed to and she saw him from a safe distance, as not to arouse the suspicion of the gathering there that she is closely related to the child; it happened that Moses did not take the milk of any women so Mariam, who had visited the area around the palace time & again, managed to convey the word to the staff at duty there that she knows a woman who is able to feed the child and that word went ahead and by this manner, the mother of Moses was appointed to feed him; the last AAYAAT of the Ruku state, "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 a 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); Al-Hamdu Lillah.

### QASAS-The Second Ruku

14. And when he attained his maturity and became full grown, We granted him wisdom and knowledge; and thus do We reward those who do good (to others).

15. And he went into the city at a time of slackness on the part of its people, so he found therein two men fighting, one being of his party and the other of his foes, and he who was of his party cried out to him for help against him who was of his enemies, so Musa struck him (i.e. the Egyptian) with his fist and killed him. He said: This is on account of the Satan's doing; surely he is an enemy, openly leading astray.

16. He said: My Lord! surely I have done harm to myself, so do Thou forgive me; so He forgave him; surely He is the Forgiving, the Merciful;

17. He said: My Lord! because Thou hast bestowed a favor on me, I shall never be a backer of the guilty.

18. And he was in the city, fearing, vigilant, when lo! he who had asked his assistance the day before was crying out to him for aid. Musa said to him: You are most surely one erring manifestly.

19. So when he desired to seize him who was an enemy to them both, he said: O Musa! do you intend to kill me as you killed a person yesterday? You desire nothing but that you should be a

tyrant in the land, and you do not desire to be of those who act aright.

20. And a man came running from the remotest part of the city. He said: O Musa! surely the chiefs are consulting together to slay you, therefore depart (at once); surely I am of those who wish well to you.

21. So he went forth therefrom, fearing, vigilant, (and) he said: My Lord! deliver me from the unjust people.

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The Ruku continues the narrative of Moses-AS and in brief, it tells how Moses accidentally killed an Egyptian and how he had to flee from Egypt to save himself from the unjust attitude of the Egyptian law of that time; Moses-AS had attached himself to the Bani-Israel in whom he belonged when he came at his adolescence and it happened that once he saw one of the Egyptian persons beating one of the persons of Bani-Israel so as the latter called him for help, he punched the Egyptian person so hard that he died by that blow on the spot and then he regretted it most highly at that very time; Al-Hamdu Lillah; this Ruku of Surah QASAS narrate that the next day, the same man from the Bani-Israel was calling him to help him against another person from amongst the Egyptians; Moses scolded that Israelite by harsh words and as he advanced to hold the Egyptian back, the man from Israelites said to him, "O Musa! do you intend to kill me as you killed a person yesterday? You desire nothing but that you should be a tyrant in the land, and you do not desire to be of those who act aright"; this is because he thought that as Moses has scolded him, he would now take him to task and not the Egyptian; as he blurted out what happened the previous day, the secret came out into open that it

was Moses who had accidentally killed the Egyptian the previous day and the news reached the palace; before the end of the day, a man sincere to Moses having access at the court of Pharaoh came hurriedly to Moses and told him that the courtiers are consulting to kill him so he must depart from there fast; note that he did not state that the Pharaoh also was included in this consultation and this gives the hint that this was the one who had played with Moses at their childhood; he then left for Madyan fearful and vigilant and his plea to Allah tells how severe the Egyptians were to those persons among the Bani-Israel who acted harshly against someone of them (while Moses had killed one of them though that was an accident); note that Muhammad PBUH, the last Messenger of Allah, also had to migrate to Madinah leaving Makkah when the chiefs of Makkah were planning to kill him and much of his life-issues are nearer to Moses while Moses had similarities with Yusuf-AS too, so Muhammad PBUH also was near to Yusuf-AS in some of significant matters at his life; note that Noah-AS is also nearer to both Moses-AS and Muhammad PBUH and they had come to the world by respective space of 2000 years between them i.e. Allah made Moses His Messenger after 2000 years of the period when Allah appointed Noah and He raised Muhammad PBUH as His Messenger to all peoples of the world at Arabia after 2000 years of Moses; whereas Noah was the first of Messengers whom Allah sent to his people specifically, Moses was the first of Messengers who was sent to the Bani-Israel specifically and Muhammad PBUH was the last of all Messengers of Allah; Moses then asked Allah "O my Lord - deliver me from the unjust people" and he did reach Madyan and there it happened that he found a good place to settle himself with all safety that we would learn ahead; Al-Hamdu Lillah; at this Ruku, AAYAAT-14 to 17 read, "and

when he (i.e. Moses) attained his maturity (at his early twenties) and became full grown (at his early thirties), We granted him (to decide issues by) authority and (to decide them by) knowledge (of the commands of Allah); and thus do We reward those who do good (to others; as he was committed to those who were facing unjust attitudes); and he went into the city at a time of slackness (either at early morning or at mid-afternoon on a hot day) on the part of its people, so he found therein two men fighting, one being of his party (the Israelites) and the other of his foes (the Egyptians), and he who was of his party cried out to him for help against him who was of his enemies, so Musa struck the Egyptian with his fist and (it had such power that he) killed him; he said- this is on account of the Satan's doing (as he did not mean to kill him); surely he is an enemy (especially to righteous persons), openly leading astray; he said- my Lord! surely I have done harm to myself (& even to my people by acting rashly), so do Thou forgive me; so He forgave him (and Moses realized this by ILHAAM, as he had not yet become the Messenger of Allah and it is notable that the opening AAYAT of the Ruku mentions that Allah had provided him the knowledge which means that he was capable to identify the commands of Allah at issues at hand); surely He is the Forgiving, the Merciful; he said: my Lord! because Thou hast bestowed a favor on me (by forgiving me on this rash act), I shall never be a backer of the guilty (and by this, we do get that Islam strictly prohibits to serve at such departments, especially official departments, at some place, from where the decisions put unjust burdens on the common man)"; Al-Hamdu Lillah; AAYAAT-18 to the last read, "and he was in the city, fearing, vigilant (if the people around have become aware of the yesterday's event), when lo! he who had asked his assistance the day before was crying out

to him for aid (again); Musa said to him- you are most surely one erring manifestly; so when he desired to seize him who was an enemy to them both, he (the Israelite) said- O Musa! do you intend to kill me as you killed a person (that was an Egyptian) yesterday? You desire nothing but that you should be a tyrant in the land, and you do not desire to be of those who act aright; and a man (who was friends to Musa and may have been from among Egyptians) came running from the remotest part of the city (where some place was set as council for the chiefs at Pharaoh's court); he said- O Musa! surely the chiefs are consulting together to slay you, therefore depart (at once); surely I am of those who wish well to you; so he went forth therefrom, fearing, vigilant; (and) he said- my Lord! deliver me from the unjust people (who treat the Bani Israel in the most unkind way)"; Al-Hamdu Lillah.

### QASAS-The Third Ruku

22. And when he turned his face towards Madyan, he said: Maybe my Lord will guide me in the right path.

23. And when he came to the water of Madyan, he found on it a group of men watering, and he found besides them two (young) ladies keeping back (their cattle). He said: What is the matter with you? They said: We cannot water until the shepherds take away (their sheep) from the water, and our father is a very old man.

24. So he watered (their sheep) for them, then went back to the shade and said: My Lord! surely I stand in need of whatever good Thou may send down to me.

25. Then one of the two women came to him walking bashfully. She said: My father invites you that he may give you the reward of



your having watered for us. So when he came to him and gave to him the account, he said: Fear not, you are secure from the unjust people.

26. Said one of them: O my father! employ him, surely the best of those that you can employ is the strong man, the faithful one.

27. He said: I desire to marry one of these two daughters of mine to you on condition that you should serve me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard to you; if Allah please, you will find me one of the good.

28. He said: This shall be (an agreement) between me and you; whichever of the two terms I fulfill, there shall be no wrongdoing to me; and Allah is a witness of what we say.

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The Ruku continues the narrative of Moses-AS and it tells about his arrival and about how he found shelter at Madyan; AAYAAT-22, 23 & 24 tell it that when Moses reached Madyan, he saw two young girls with their sheep who were standing away from the crowd that was providing their cattle and animals water to drink from the well; he asked them about their-selves and they said that they wait till these farmers provide water to their cattle then they advance and give drinks to their sheep; and their father is a very old man; this answer gives some clue to the living manner of the household of these ladies; the first is that they were so refined as not to mingle with the men at such gathering where they had to attend; second is that they had such natural care to HEJAB that they did not begin talks with any unrelated man unless they were spoken to or unless they found it totally necessary; third is that their answer is brief yet comprehensive

and they had the understanding that Moses needs to know why no man from their household has attended to this task rather than these two ladies; fourth is that their answer clarifies that there only is their father as their caretaker and he is extremely old so with the state of morals of these farmers that they do not let the cattle of the young ladies get its water first, the best thing was that they take the task of providing the waters to their cattle to their own selves (with assistance to each other) waiting for the crowd there to disperse; fifth is that they did not ask Moses to do the task for them yet Moses had the etiquette to water their cattle when they did need it (and they did appreciate it as the AAYAT ahead implies that they had mentioned him to their father in good terms); AAYAT-24 tells about the beautiful DUA of Moses-AS to Allah at that time, "my Lord! surely I stand in need of whatever good Thou may send down to me"; so Allah provided him shelter at MADYAN, and one of the most upright ladies from these two, as his wife at that place; and after the years that he spent at that place, He made him His Messenger towards all of Bani-Israel so that they live virtuously free from slavery; certainly, Allah only has the true authority; Al-Hamdu Lillah; now, knowing about the stranger at the place, when both of them returned to their father earlier than usual that day, the old man called him through one of them and she gave him his message with necessary care to HEJAB; the old man might have remarked before she left to call him that he would see if he is worthy to marry one of them to him (to fulfill his liability towards his daughters) which might have increased her shyness to him; when Moses told the old man about his plight, he soothed him that he is out of troubles with him insha-Allah; note that this old man was one of the believers in the true guidance he had received from

SHOAIB-AS who had long passed away; the other of his daughters told her father to keep him at service because he is QAVI (capable to do the necessary tasks needed) and AMIN (trustworthy with honesty); note that these two are those worthy qualities that a person at some service must have in him necessarily as his capability would fulfill the due task and his honesty would not let him slack in his duty by remaining inattentive to it; Al-Hamdu Lillah; the girls had seen that he had the good physical quality as he had made his way into the crowd to water their cattle with strength and also had the good spiritual quality as he never viewed any of the young ladies in any impious manner; her father accepted her request and asked Moses to serve him for eight years if he finds it well, in return of which he would marry one of his daughters to him; and if he would serve for two more years, that would be something good by his own will; so Moses accepted the deal and served him for ten years at the place; note that he showed his acceptance for any of the two young girls without being specific, to become his wife which tells that even without seeing any of them directly, he did observe that any of both is most worthy to take into marriage as his wife; one of them had shown her worth by her attitude that related to HEJAB and the other one had the aptitude to remark beautifully about the qualities of the good person, who is at good service of some good person, so any of these wonderful qualities when nothing adverse presents in some young lady, has sure worth to marry her; now, he might have stayed for more years at the place by his own intention and presumably, his stay at MADYAN was much longer than ten years in total and certainly, Allah knows better; see also the supplementary note on AAYAT-129 of AARAAF after the note at its fifteenth Ruku; Al-Hamdu Lillah;

note about the most splendid DUA of Moses that AAYAT-24 states, "my Lord! surely I stand in need of whatever good Thou may send down to me"; this tells that when a good person is in extreme need of basic necessities, he shall not ask Allah for some specific benefits to him as he may err at that time about that but he needs to leave his issues totally to Allah by asking Him whatever good He provides to him, he surely is in need of it; Allah accepted his plea so He provided him with a decent shelter at a noble household that he remains safe from the clutches of Pharaoh's men and He provided him with a very decent wife that he leads his life well in a settled manner; and above all, as a specific gift to him, He provided him after many years of his splendid plea to Him, the honor to become His Messenger to lead the Bani-Israel out of captivity and to guide them through the teachings of Torah beautifully, towards the right path of Islam; Al-Hamdu Lillah.

### QASAS-The Fourth Ruku

29. So when Musa had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire, maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.

30. And when he came to it, a voice was uttered from the right side of the valley in the blessed spot of the bush, saying: O Musa! surely I am Allah, the Lord of the worlds.

31. And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not

return. O Musa! come forward and fear not; surely you are of those who are secure;

32. Enter your hand into the opening of your bosom, it will come forth white without affliction, and draw your hand to yourself to ward off fear: so these two shall be two arguments from your Lord to Pharaoh and his chiefs, surely they are a transgressing people.

33. He said: My Lord! surely I killed one of them, so I fear lest they should slay me;

34. And my brother, Haroun, he is more eloquent of tongue than I, therefore send him with me as an aider, verifying me: surely I fear that they would reject me.

35. He said: We will strengthen your arm with your brother, and We will give you both an authority, so that they shall not reach you; (go on) with Our signs; you two and those who follow you shall be uppermost.

36. So when Musa came to them with Our clear signs, they said: This is nothing but forged enchantment, and we never heard of it amongst our fathers of old.

37. And Musa said: My Lord knows best who comes with guidance from Him, and whose shall be the good end of the abode; surely the unjust shall not be successful.

38. And Pharaoh said: O chiefs! I do not know of any god for you besides myself; so, kindle a fire for me, O Haman, for (baking of) brick, then prepare for me a lofty building so that I may obtain knowledge of Whom Musa worship, and most surely I think him to be one of the liars.

39. And he was unjustly proud in the land, he and his hosts, and they deemed that they would not be brought back to Us.

40. So We caught hold of him and his hosts, then We cast them into the sea, and see how was the end of the unjust.

41. And We made them such Imams (i.e. leaders) who call to the fire, and on the day of resurrection they shall not be assisted.

42. And We caused a curse to follow them in this world, and on the day of resurrection they shall be of those, made to appear hideous.

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This Ruku too continues the narrative of Moses-AS and it tells how Allah made him His Messenger and it also tells the result of rejection of Allah's message by Pharaoh and his men; we have read about this at the previous Surah i.e. NAML too at its first Ruku; the Ruku here too, narrates that he took his family and intended for some other place to reside when en-route, he saw some light as fire at the side of the Mount TOOR; those were dark cold nights and he told his family that he had seen some fire so they would wait as he brings some news of the way to confirm that they are traveling in correct direction and better still, some brand of fire that they might be able to get warmth for themselves; 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; there he got the two significant signs from Allah that his staff transformed 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; when at first, he saw the staff changing into a serpent, he became afraid and ran back fearfully; Allah called him and said not to fear as He is appointing him as His Messenger and Messengers need not fear anything as He always keeps watch on

them after He appoints them to some people that there befalls no adversity to them so he has all security; Allah told him to draw his hand near to him if he fears anything so that would soothe him and he would have these two significant arguments from Allah, the true Lord, to Pharaoh and his chiefs who were extremely transgressing people as they preferred the practice of their own rulings over the commands of Allah; Al-Hamdu Lillah; the narrative goes ahead as AAYAAT from 33 to 37 state, "he said- my Lord! surely I killed one of them (Egyptians), so I fear lest they should slay me; and my (elder) brother, Haroun, he is more eloquent of tongue than I (note that Moses had an issue of stuttering), therefore send him with me as an aider (by making him too as one of His Messengers), verifying me- surely I fear that they (the Pharaoh and his chiefs at his court) would reject me; He said- We will strengthen your arm with your brother (i.e. he too shall be one of Messengers of Allah), and We will give you both an authority (to impress the people listening), so that they shall not reach you (i.e. they would not get any access to harm any of Moses or Aaron); (go on) with Our signs; you two and those who follow you shall be uppermost (that would be evident within some period of time); so when Musa came to them with Our clear signs (that were his amazing staff and his shining hand), they said- this is nothing but forged enchantment (which is of no consequence), and we never heard of it amongst our fathers of old (note that they did know about the fundamental Islamic teachings, residing with the Bani-Israel, yet their words imply that their forefathers had kept away from it in all manner); and Musa said- my Lord knows best who comes with guidance from Him (to remain to it and get Jannah at AKHIRAT), and whose shall be the good end of the abode (at the world too); surely the unjust (which the Pharaoh, his chiefs

and his men are), shall not be successful"; the Ruku tells ahead that the Pharaoh and his men did not believe in the message of Allah that Moses and Aaron brought to them and they rather mocked Moses; they rejected the amazing miracles that he presented to them and took it as plain magic; though this Ruku does not mention it yet we know by other places at the Quran that they brought the skilled magicians of the time against him; the magicians lost the contest and in fact, those magicians accepted the message of Moses and Aaron as they saw plainly that what they have just encountered is certainly a miracle and certainly not magic; see the note at the third Ruku of Surah TA-HA; see also the supplementary note on AAYAT-129 of AARAAF after the note at its fifteenth Ruku; Al-Hamdu Lillah; AAYAAT from 38 to the last of Ruku state, "and Pharaoh said- O chiefs! I do not know of any god for you besides myself; so, kindle a fire for me, O Haman, for (baking of) brick, then prepare for me a lofty building so that I may obtain knowledge of Whom Musa worships, and most surely I think him to be one of the liars; and he was unjustly proud in the land, he and his hosts, and they deemed that they would not be brought back to Us; so We caught hold of him and his hosts, then We cast them into the sea, and see how was the end of the unjust; and We made them (such) Imams (i.e. leaders) who call to the fire, and on the day of resurrection they shall not be assisted; and We caused a curse to follow them in this world, and on the day of resurrection they shall be of those (who are) made to appear hideous (extremely ugly at face and body)"; these AAYAAT tell about the character of the Pharaoh of the exodus (who presumably was Amenhotep-II, the grandson of Thutmose- II, the Pharaoh of the oppression); his reign was but for a few years only (against what normally is assumed and I, MSD, have commented on



that at "Pentateuch by the Islamic view") and he and his men died by drowning when he followed Moses and his people with the army he had, in his youth around 24 years of age; he, like Nimrod, took himself the authority that his people must obey without any challenge to it and did not care that Allah only is the RABB (the true Lord) of all persons so they need to obey Him only with total love for Him; Al-Hamdu Lillah; note here that Haman was one of the prominent advisors of the Pharaoh of oppression and he was present at the court of the Pharaoh of exodus too in some official status, whom Moses had given the message of Islam by the command of Allah; note that AAYAT-38 states that the Pharaoh of exodus asked Haman to kindle a fire for him and bake bricks at it and then prepare a lofty building so that he obtains knowledge of Whom Musa worships; though it was idiocy of Pharaoh to ask such thing to Haman (and such building never materialized so it was only an idiotic stunt of the Pharaoh to misguide his men and ignore the teachings of Moses) yet it shows that Haman had lived to a ripe age and had witnessed Moses as he had presented the message of Islam at the Pharaoh's court; the outcome of this rejection of the message of Allah by Pharaoh and his men was that Allah drowned them all into the sea and declared them all totally cursed at AKHIRAT, i.e. the true life after this life at the world; Al-Hamdu Lillah.

### QASAS-The Fifth Ruku

43. And certainly We gave Musa the Book after We had destroyed the former generations, (that proves to be) clear arguments for men and a guidance and a mercy, that they may be mindful.

44. And you were not on the western side when We revealed to Musa the commandment, and you were not among the witnesses;
45. But We raised up generations, then life became prolonged to them; and you were not dwelling among the people of Madyan, reciting to them Our AAYAAT, but We were the Senders.
46. And you were not on this side of the mountain when We called, but mercy from your Lord that you may warn people to whom no warner came before you, that they may be mindful.
47. And were it not that there should befall them a disaster for what their hands have sent before, then they should say: Our Lord! why didst Thou not send to us an apostle so that we should have followed Thy AAYAAT and been of the believers!
48. But (now) when the Truth has come to them from Us, they say: Why he is not given the same manner as was given to Musa: What! did they not disbelieve in what Musa was given before? They say: Two magic words backing up each other; and they say: Surely we are disbelievers in all.
49. Say: Then bring some (other) book from Allah which is a better guide than both of them so that I may follow it, if you are truthful.
50. But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people.

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The first AAYAT of the Ruku implies by its words that 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 and provided him Torah that

explicitly presented the fundamental teachings of Islam, He did not eliminate whole of any disobedient nation and chose the Bani-Israel to provide on His message to whomsoever they relate; note that Torah comprises of five booklets and as such, it is concise and even with much distortion at ancient times according to us Muslims, it still does have teachings that relate to the true guidance to the right path; it narrates events of many of the Messengers of Allah and so it provides the fundamental Islamic teachings and tells that those who accept these fundamental teachings in their true perspective, they would certainly receive mercy from Allah, the true Lord; they miserably failed in that task as they did not give respect to the Prophets (that the status of those Prophets asked of them) whom Allah had sent to them after Moses and they especially showed extreme disrespect to Jesus Christ-AS whom they rejected as the Messenger of Allah; that was the most fatal blow to their status as the chosen people of Allah and 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 as punishment to them and chose the Muslims instead of them for His task; He commanded the Muslims that they always keep firm to the Islamic teachings and spread them all to all peoples of the world when Muhammad PBUH departs from here; Al-Hamdu Lillah; the next three AAYAAT of the Ruku point out that Muhammad PBUH did not witness the incidents reported about Moses-AS and he was not even present at his times yet the Quran is providing their account explicitly; this in itself proves that Allah has appointed him as His Messenger and he certainly is not speaking the words of the Quran by his own; Al-Hamdu Lillah; these AAYAAT read, "and you (O Prophet PBUH) were not on the

western side when We revealed to Musa the commandment (Torah), and (therefore) you were not among the witnesses (to this event); but We raised up generations, then life became prolonged to them (and they forgot the teachings of Torah and took what they found easy by their own to practice and left other commands of Allah and even distorted them); and you were not dwelling among the people of Madyan (when Moses resided there at the service of the old man), reciting to them Our AAYAAT (that you present to all persons now), but We were the Senders (of the Truth to them); and you were not on this side of the mountain (TOOR) when We called (Moses), but (it is) mercy from your Lord that you may warn such people (i.e. the Arab people) to whom no warner (i.e. Messenger of Allah) came before you, that they may be mindful (of the Truth and accept it and practice it to save themselves from the torments at AKHIRAT)"; AAYAT-47 states to clarify the reason why Allah provided the teachings of Islam explicitly to Arabs, "and were it not that there should befall them a disaster for what their hands have sent before (i.e. their wrong-doings), then they (the disbelievers in the fundamental teachings of Islam) should say- our Lord! why didst Thou not send to us an apostle so that we should have followed Thy AAYAAT and been of the believers (in the fundamental teachings of Islam)"; see also TA-HA-134 which presents the same statement of the disbelievers on getting their chastisement from Allah; Al-Hamdu Lillah; note that there is time-period of about 2500 years between Ishmael-AS, who was the Prophet of Allah and lived at Arabia, and the last of all Prophets, Muhammad PBUH; the next AAYAAT from AAYAT-48 to the last of the Ruku, indicate their ingratitude to Allah that even though He provided them the Holy Book Quran through the last of His Messengers, they brought a

futile objection to it that why Allah did not sent it like He sent Torah; note that it is mentioned that Moses-AS wrote the five books of Torah by the guidance of Allah at tablets, except for the narration of his passing away, when he stayed at TOOR for forty days; note also that even though they presented their objection, they said clearly that they do not believe in Torah too so it was only to make some trouble and not any scholarly pursuit; these AAYAAT read, "but (now) when the Truth (i.e. the Quran that teaches all of Islam through it) has come to them from Us, they say- why he is not given (the Quran) the same manner as was given to Musa (i.e. it should have also descended like Torah)- what! did they (the disbelievers) not disbelieve in what Musa was given before (even when it came instantly)? they say (about Torah and the Quran that they are) two magic words backing up each other; and they say- surely we are disbelievers in all; say- then bring some (other) book from Allah which is a better guide than both of them so that I may follow it, if you are truthful; but if they do not answer you (avoiding to take-up the matter), then know that they only follow their low desires (to make trouble); and who is more erring than he who follows his low desires without any guidance from Allah? surely Allah does not guide the unjust people (as we have learnt about how Allah punished Pharaoh and his men, at AAYAT-40 of this Surah QASAS, who were categorically mentioned as the unjust)"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### QASAS-The Sixth Ruku

51. And certainly We have made the word to reach them so that they may be mindful.

52. (As to) those whom We gave the Book before it, they are believers in it.

53. And when it is recited to them they say: We believe in it surely it is the truth from our Lord; surely we were submitters before this.

54. These shall be granted their reward twice, because they are steadfast and they repel evil with good and spend out of what We have given them.

55. And when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have your deeds; peace be on you; we do not desire the ignorant.

56. Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right path.

57. And they say: If we follow the guidance with you, we shall be carried off from our country. What! have We not settled them in a safe, sacred territory to which fruits of every kind shall be drawn? - a sustenance from Us; but most of them do not know.

58. And how many a town have We destroyed which exulted in its means of subsistence, so these are their abodes, they have not been dwelt in after them except a little, and We are the inheritors,

59. And your Lord never destroyed the towns until He raised in their metropolis an apostle, reciting to them Our AAYAAT, and We never destroyed the towns except when their people were unjust.

60. And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting; do you not then understand?

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This Ruku gives some detail to issues at the previous Ruku and tells explicitly that Allah has cared to provide the true guidance to all persons so that no person among the disbelievers argues that why did Allah not send to them one of His Messengers, so that they should have followed His guidance and should have been among the believers; Al-Hamdu Lillah; the first AAYAT of the Ruku states, "and certainly We have made the Word (the Quran) to reach them (within parts) so that they may be mindful (to believe in Allah truly and to care for the Day of Judgment)"; to understand AAYAAT ahead, note that a group of around twenty good Christians from HABSHA (the northern part of Ethiopia of that time), who lived with care to commands of Allah, visited the Prophet PBUH at Makkah and accepted him as the last of Messengers of Allah; they understood Islam to be the Truth as Torah also provided them its fundamental teachings albeit not in such clear manner as the Quran did; the disbelievers at Makkah mocked them that they had come at Makkah only to lose their belief in Christianity, to which they replied calmly that they shall have their own deeds to face and the mocking persons shall have their own deeds to face; they mentioned clearly that they do not desire to converse with disbelievers at Makkah whom they take as totally ignorant of the Truth; from the second AAYAT of the Ruku to AAYAT-56, the Ruku states, "(as to) those whom We gave the Book (Torah) before it (i.e. the Quran), they are believers in it (this refers to those Christians specifically); and when it (i.e. the Quran) is recited to them they say- we believe in it; surely it is the Truth from our Lord; surely we were submitters before this (as they did believe in the righteous guidance of Torah and also in the genuine teachings of Jesus Christ-AS who was one of the most esteemed Messengers of Allah); these shall be granted their

reward twice, because they are steadfast (i.e. they care to sacrifice the worldly assets for the pleasure of Allah to live within necessities) and they repel evil with good (i.e. they ask mercy from Allah whenever they fall into any of sins) and spend out of what We have given them (i.e. they provide the needy with his needs as much as possible for them); and when they hear idle talk (which is to humiliate any of persons around or to disrespect their selves directly), they turn aside from it and say- we shall have our deeds and you shall have your deeds; peace be on you; we do not desire (to converse with) the ignorant; surely you (O Prophet PBUH) cannot guide whom you love (as there are disbelievers to Islam even in your near relatives at Makkah), but Allah guides whom He pleases (as He guided those who came from some far-away place and then accepted Islam without any reservation), and He knows best the followers of the right path"; Al-Hamdu Lillah; I, MSD, have heard from some of teachers of Islam that the Muslims shall go on spreading the teachings of Islam which only are the Truth, without care how and whom they affect and Allah would certainly affect all persons by them as He wills, wherever they might be; Al-Hamdu Lillah; from AAYAT-57 to the last, the Ruku states the argument of some of disbelievers at Makkah for not accepting Islam (though they did take it as the true guidance) and the clear-cut answer to their flawed argument; they argued that they would be carried-off from Makkah if they accepted Islam so it would end their high position among Arabs which they have by residing in this city, which all at Arabia respect; Allah answers their flawed argument that He only, has made this city most sacred territory, to which fruits of every kind are brought as provisions to all persons residing there; it is fine to remember what we have studied at Surah IBRAHIM-37 that Ibrahim-AS



had 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 it is the will of Allah that He has made it most reputable and it would remain so ahead if they truly accept Islam, the word of Allah, which provides respect only and does not lead to any disrespect; Al-Hamdu Lillah; and the last three AAYAAT of the Ruku further elaborate this answer that such argument needs that they travel and see that there are places where the residents had pride at their economic stability but their abodes have become an example of destruction where no one has ever dwelt-in after them except a little; this would tell the disbelievers that ultimately Allah got all control of all such assets on which the men thought that they had all control; and Allah, the true Lord, is not unjust certainly as He never destroyed any of towns until He raised in their metropolis an apostle (as He has appointed Muhammad PBUH as His last Messenger from Makkah), who provided all of them the true guidance and even then He gave them ample space of time to accept that but when the people there at the place, were most unjust (i.e. they rejected the true guidance when His Messenger explicitly presented it to them), then only Allah put total destruction upon them because then their doings clearly asked for it; so the rejection of Islam would lead them to their destruction, and not its acceptance, surely; Al-Hamdu Lillah; Allah only cares for men and He never puts any harm to them unless they challenge the Islamic teachings in clear terms that the Messenger has presented to them; they must see that whatever things they have been given by the will of Allah, they are

provision only of this world's life and its adornment which would ultimately end, and whatever is with Allah at AKHIRAT for the true believers in Islam, is much better in quality and more lasting by the consideration of time; this statement implies that basically the argument of the disbelievers, is most flawed as it denotes all preference to the life at the world and not to AKHIRAT; their actual true benefit lies in the acceptance of Islam as that only saves all persons from disgrace at the world and provides all safety to them from the most extreme chastisement at AKHIRAT which is the true life ahead that would never end; it is obvious that they have lost all awareness of their actual true benefit, as they are completely oblivious of AKHIRAT, the true life ahead; Al-Hamdu Lillah.

### QASAS-The Seventh Ruku

61. Is he to whom We have promised a goodly promise which he shall meet with, like him whom We have provided with the provisions of this world's life, then on the day of resurrection he shall be of those who are brought up?

62. And on the day when He will call them and say: Where are those whom you deemed to be My associates?

63. Those against whom the sentence has become confirmed will say: Our Lord! these are they whom we caused to err; we caused them to err as we ourselves did err; to Thee we declare ourselves to be clear (of them); they never served Us.

64. And it will be said: Call those persons of yours whom you took as associates (to Allah). So they will call upon them, but they will not answer them, and they shall see the punishment; would that they had followed the right path!

65. And on the day when He shall call them and say: What was the answer you gave to the apostles?

66. Then the pleas shall become obscure to them on that day, so they shall not ask each other.

67. But as to him who repents and believes and does good, maybe he will be among the successful:

68. And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate (with Him).

69. And your Lord knows what their breasts conceal and what they manifest.

70. And He is Allah, there is no god but He! All praise is due to Him in this (life) and the hereafter, and His is the judgment, and to Him you shall be brought back.

71. Say: Tell me, if Allah were to make the night to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you light? Do you not then hear?

72. Say: Tell me, if Allah were to make the day to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you the night in which you take rest? Do you not then see?

73. And out of His mercy, He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks.

74. And on the day when He shall call them and say: Where are those whom you deemed to be My associates?

75. And We will draw forth from among every nation a witness and say: Bring your proof; then shall they know that the truth is Allah's, and that which they forged shall depart from them.

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The Ruku starts by the statement that the righteous person is truly successful, as he gets the success of AKHIRAT with or without having assets of the world; and the wrong person is truly unsuccessful as he receives extreme punishment for his doings at AKHIRAT, even if he is much wealthy at the world; the only aim of life is to get the pleasure of Allah and to do everything but not to do the needed, is total idiocy for certain; this Ruku elaborates this statement at its AAYAAT ahead whereas the next Ruku also focuses on it; Al-Hamdu Lillah; the disbelievers would see extreme troubles at the Day of Judgment when Allah asks them where are those whom they deemed to have such authority that may challenge Him; the leading persons among the disbelievers would answer that they did cause their followers to err as they too were on the wrong path so they would confess to all of their wrongs when they see clearly that they have no other option; the other of leaders who would not be among the disbelievers but whom the disbelievers had risen to such status where they took them as having all authority besides Allah, would clarify, "to Thee we declare ourselves to be clear (of them); they never served Us"; they actually were unaware that the disbelievers took them as having authority besides Allah as the disbelievers took them as such after these good persons had departed from the world; the erroneous concepts of disbelievers, who had anticipated that they would not face any troubles at AKHIRAT because of support of their leaders who would save them from torments there, would prove useless as it is the true belief (and the righteous deeds according to it) that counts for safety which they did not care for, by their freewill; AAYAT-67 to AAYAT-69 explicitly indicate that only the righteous belief with good deeds according to it,

leads to the true success; Allah only gives TOFIQ to any person to come to Islam and to remain firm upon it as His will only reigns upon all happenings in all the universe; certainly He only knows who is better fit to care for, as He is aware of what the breasts conceal and what they manifest; note that the best thing that prevents satanic attacks is to ask Allah for security from them as He only protects the righteous man from such attacks certainly; Al-Hamdu Lillah; AAYAT-70 declares that the true belief certainly is that 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, the Day of Judgment, is certain to come where all persons would be brought back in front of Allah and He would judge all of them, according to their belief and their deeds which they had done at life at the world; it reads, "and He is Allah, there is no god but He! All praise is due to Him in this (life) and the hereafter, and His is the judgment, and to Him you shall be brought back"; Al-Hamdu Lillah; note that the last AAYAT of the Ruku guides attention to the third of fundamental teachings of Islam which is RISALAT (which means that Allah had sent His Messengers to the world to provide the Guidance to the right path); note also that each of His Messengers, when asked, would provide witness against the disbelievers of his respective nation with the clarification that he did give them His message in most clear terms at life at the world; Al-Hamdu Lillah; the next three AAYAAT ask to consider how the life would have been if Allah had made the world in such manner that everywhere only the night prevailed all the time; and to consider how the life would have been if Allah had made the world in such manner that everywhere only the day prevailed all the time; but only because of His mercy, He has made for the mankind the night (so that they may rest

therein without disturbance at their place) and the day (so that they may seek their good sustenance therein by interacting with each other at their place); Al-Hamdu Lillah; this means that if there is such beautiful setup of time & place for men to do all their necessary tasks with ease, it proves that it is not by chance but Allah has cared for the mankind so that they live with ease and get the good result at AKHIRAT for themselves without any inconvenience; that only would denote that they are truly grateful to Allah for all of His blessings to them; Al-Hamdu Lillah; AAYAT-74 (like AAYAT-64) tells that Allah would ask the disbelievers where are those whom they deemed to have such authority that may challenge Him; then they would be unable to put any blame on any such righteous persons whom they took as having authority besides Allah as the righteous persons would have stated plainly that they did not ever lead them to wrongs but asked them to follow the right path only, at life at the world; Al-Hamdu Lillah; the last AAYAT tells that Allah would take out from each of nations at AKHIRAT, such of righteous persons (i.e. His Messengers) who would provide witness against the disbelievers of his specific nation with the clarification that he did give them His message in most clear terms at life at the world; AAYAT tells, "then shall they know that the true authority is Allah's, and that which they forged shall depart from them"; note that Muhammad PBUH is the last Messenger of Allah whom Allah has assigned to all peoples of the world so after him, the Muslims would now provide the teachings of Islam to all peoples of the world and they would also provide witness, when asked, against the disbelievers at the Day of Judgment; at BAQARAH-143, Allah declares, "and thus We have made you a just nation that you may be the bearers of

witness to the people, and the Apostle may be bearer of witness to you"; Al-Hamdu Lillah.

### QASAS-The Eighth Ruku

76. 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 his keys of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not love the exultant;

77. And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers.

78. He said: I have been given this only on account of the knowledge I have. Did he not know that Allah had destroyed before him of the generations those who were mightier in strength than he and greater in assemblage? And the guilty shall not be asked about their faults.

79. So he went forth to his people in his finery. Those who desire this world's life said: O would that we had the like of what QAROUN is given; most surely he is possessed of mighty good fortune.

80. And those who were given the knowledge said: Woe to you! Allah's reward is better for him who believes and does good, and none is made to receive this except the patient.

81. Thus We made the earth to swallow up him and his abode; so he had nobody of helpers to assist him against Allah nor was he of those who can defend themselves.

82. And those who yearned for his place only the day before began to say: Ah! Allah amplifies and straitens the means of subsistence for whom He pleases of His servants; had not Allah been gracious to us, He would most surely have abased us; Ah! the ungrateful are never successful.

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This Ruku provides the narrative of QAROUN, the wealthiest person among the Bani-Israel, who had access to the court of Pharaoh; it is mentioned about him that he was the first cousin of Moses-AS and Aaron-AS but had little interest in the freedom of the Bani-Israel from the slavery of the Egyptians; AAYAAT at beginning of the Ruku tells about him and his dialogue with the good persons among the Bani-Israel, "surely QAROUN was of the people of Musa, but he rebelled against them (i.e. he did not practice the commands of Allah and lived haughtily), and We had given him of the treasures, so much so that his keys of wealth would certainly weigh down a company of men possessed of great strength; when his people (who were guides to righteousness) said to him- do not exult, surely Allah does not love the exultant; and seek by means of what Allah has given you, the future abode (i.e. the true success at AKHIRAT by providing for the needy) , and do not neglect your portion of this world (so take only what is fitting according to the commands of Allah for your good sustenance at life at the world), and do good (to others by doing charitable acts) as Allah has done good to you, and do not seek to make mischief in the land (by displaying your wealth as it may cause desire among those people who incline to life at the world, to gain wealth by any means and that would cause neglect of the commands of Allah), surely Allah does not love the mischief-makers; he said- I have



been given this only on account of the knowledge I have (how to gain wealth; so he justified his dealings in wealth by claiming his total ownership to that without care that Allah actually has provided him with it and he has to keep His commands in practice about it); did he not know that Allah had destroyed before him of the generations, those who were mightier in strength than he and greater in assemblage (so his arrogance would surely lead him too, to his destruction)? and the guilty shall not be asked about their faults (so when his destruction comes, he would not be asked for any defense and that would finish him off, totally)"; note that in those days, the wealthy persons provided safety to their gold and silver and other things of value by putting them into vaults constructed into the ground; they had strong gates over them which opened by their extremely specific heavy keys; so QAROUN had such immense wealth that even the keys to his numerous vaults were so heavy that it needed many of strong men to carry those keys to their gates whenever that was needed; but instead of being grateful to Allah, he once displayed some of his wealth among the people around and upon viewing such immense wealth, those who preferred the life at the world over the true life at AKHIRAT, remarked, "O would that we had the like of what QAROUN is given; most surely he is possessed of mighty good fortune; and those who were given the knowledge said- woe to you! Allah's reward is better for him who believes and does good, and none is made to receive this except the patient"; so immense wealth is not the right standard of getting respect from the people around, but the true belief and the righteous deeds only provides the due respect when the good righteous person has patience (i.e. the prudence to live within the necessities of life at the world, having little care to comforts and having no care to

luxuries); this would not only provide him much respect at the world but he also would be one of the most esteemed persons at life at AKHIRAT; Al-Hamdu Lillah; AAYAT-81 states the outcome of the haughtiness of QAROUN that Allah made the earth swallow him and his dwelling place and he neither had any host to save him nor he could save his own self from such extreme destruction; his immense wealth was totally useless at that time and at that place of destruction; Al-Hamdu Lillah; the last AAYAT of the Ruku tells that seeing this outcome, those of the Bani-Israel who had wished to have such wealth as he had, realized their grave mistake and showed relief that Allah did not put such destruction to them; it reads, "and those who yearned for his place only the day before (i.e. the recent past) began to say- ah (good for us to see)! Allah amplifies and straitens the means of subsistence for whom He pleases of His servants; had not Allah been gracious to us, He would most surely have abased us; ah (good for us to see)! the ungrateful are never successful"; Al-Hamdu Lillah.

### QASAS-The Last Ruku

83. (As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those who guard (against evil)

84. Whoever brings good, he shall have better than it, and whoever brings evil, those who do evil shall not be rewarded (for) aught except what they did.

85. Most surely He Who has made the Quran binding on you, will bring you back to the destination. Say: My Lord knows best him who has brought the guidance and him who is in manifest error.

86. And you did not expect that the Book would be inspired to you, but it is a mercy from your Lord, therefore be not a backer-up of the disbelievers.

87. And let them not turn you aside from the AAYAAT of Allah after they have been revealed to you, and call (men) to your Lord and be not of the polytheists.

88. And call not with Allah any other god; there is no god but He, everything is perishable but He; His is the judgment, and to Him you shall be brought back.

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The last Ruku of QASAS sums-up the basic message that we all got through it and that is the mankind has to keep to the righteous belief which is to believe in the fundamental teachings of Islam, and do all his deeds according to that belief; Al-Hamdu Lillah; AAYAAT at the beginning of the Ruku direct to this most explicitly by mentioning that Allah assigns the future success to those only who have no desire to exalt themselves in the earth because of whatever status & resources Allah has provided to them at the world, but they do remain humble in front of Him and do practice His commands in their lives; they do not make any mischief too by taking up haughtiness among the persons around to impress their importance upon them; so the best of end certainly is for these most righteous persons only who are totally attentive to Allah as they truly believe in the fundamental teachings of Islam which practically shows in their lives at the world and they also care most sympathetically for their fellow-beings, without any conceit; Al-Hamdu Lillah; Allah would provide their good returns for their good deeds even better than those good deeds (at least, ten times better and even more), and those

who bring evil, those shall be rewarded for that wrong accordingly; Allah would certainly bring all persons to life again to provide their respective results to them at the Day of HASHR; AAYAT-85 tells that Allah has provided the Quran that presents all His commands (and the Sunnah explains all those commands most clearly to practice) so all the righteous persons shall put that true guidance into their practice for certain; it also tells the Prophet PBUH that though the situation at present seems much difficult to provide the teachings of Islam by the Quran yet Allah would certainly pave way for him to fulfill his task of spreading it totally so he certainly would reach that destination by the will of Allah within his life at the world; it asks the Prophet PBUH to say that Allah, the true Lord, knows best him, who has come with the true guidance (i.e. the Prophet PBUH) and him too, who remains in the manifest error (i.e. every person who is among disbelievers); Al-Hamdu Lillah; the last three AAYAAT ask attention of the Prophet PBUH to the most significant blessing of Allah upon him (i.e. Allah made him His last Messenger whereas He provided him the Holy Book Quran) and tell him to be most grateful to Him for it; so he shall go on with the task of teaching the Holy Book Quran whatever comes, to all peoples and he shall always remain firm upon its teachings for certain; they read, "and you did not expect that the Book (Quran) would be inspired to you, but it is a mercy from your Lord, therefore be not a backer of the disbelievers (note that we have seen at this Surah at AAYAT-17 that Moses-AS had mentioned to Allah that now, when Allah has granted him His mercy, he shall never be a backer of the guilty); and let them not turn you aside from the AAYAAT of Allah after they have been revealed to you, and call (men) to your Lord and be not of the polytheists; and call not with Allah any other god; there is no god

but He, everything is perishable but He (as all other than Him, is His creation only); His is the judgment, and to Him you (all) shall be brought back"; Al-Hamdu Lillah.

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## Surah ANKABUT (Consists of 7 Ruku; MK-6)

### ANKABUT-The First Ruku

1. ALIF LAAM MIM.
2. Do men think that they will be left alone on saying, 'we believe', and not be tried?
3. And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars.
4. Or do they who work evil think that they will escape Us? Evil is it that they judge!
5. Whoever hopes to meet Allah, the term appointed by Allah will then most surely come; and He is the Hearing, the Knowing.
6. And whoever strives hard, he strives only for his own soul; most surely Allah is Self-sufficient, above (need of) the worlds.
7. And (as for) those who believe and do good, We will most certainly do away with their evil deeds and We will most certainly reward them the best of what they did.
8. And We have enjoined on man goodness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them, to Me is your return, so I will inform you of what you did.

9. And (as for) those who believe and do good, We will most surely cause them to enter among the good.

10. And among men is he who says- 'we believe in Allah'; but when he is persecuted in (the way of) Allah he thinks the persecution of men to be as the chastisement of Allah; and if there come assistance from your Lord, they would most certainly say- 'surely we were with you'. What! is not Allah the best knower of what is in the breasts of mankind.

11. And most certainly Allah will know those who believe and most certainly He will know the hypocrites.

12. And those who disbelieve say to those who believe- 'follow our path and we will bear your wrongs'. And never shall they be the bearers of any of their wrongs; most surely they are liars.

13. And most certainly they shall carry their own burdens, and other burdens with their own burdens, and most certainly they shall be questioned on the resurrection day as to what they forged.

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This Surah descended at the sixth year at Makkah and like its previous three Surah and its next three Surah, it starts with MUQATTA'AAT; Allah asks all Muslims at its beginning to remain most patient at these trying times when they were facing extreme rivalry of the disbelievers at Makkah; if they have such thoughts that they would be spared, only because they have verbally claimed that they have believed, they ought to see that this is not so; Allah intends to bring at fore all those persons among the Muslims who are true to Islam and all those persons who are liars among them, so they need to go through this phase because it is the manner of Allah to examine all such persons who claim to be

believers in the Truth; they must see that He has examined the persons at previous peoples too who had claimed to be among the believers; AAYAT-3 reads, "and certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars" so the notable thing here is that "to know" means that Allah would test all such persons who claim to be among the believers to distinguish those who are true to Islam from those who are not; Allah certainly knows the inside of all persons and that is why AAYAAT-4 & 5 ahead read, "or do they who work evil think that they will escape Us? evil is it that they judge! whoever hopes to meet Allah, the term appointed by Allah will then most surely come (when they would meet Him); and He is the Hearing (of all speech that men manifest), the Knowing (of all which men conceal at their insides)"; so the disbelievers will be unable to run away to avoid the punishment that they are liable to get at the grounds of HASHR and also, it would certainly happen that the believers would get the pleasure of Allah when He would declare the results of all persons at the grounds of HASHR; AAYAAT-6 & 7 tell that whoever strives hard to get nearer to Allah, the true Lord, by his righteous belief and good deeds according to it, with resistance to temptations that ask him to fall in sinful activities, he does good to his own self as he certainly would find at AKHIRAT; Allah certainly does not need anything from any person because He is Self-sufficient, above (need of) the worlds; those who truly believe in Islam and do good deeds accordingly with SABR in their attitude, Allah would eliminate all their evil deeds and He will most certainly reward them the best of whatever good they did; Al-Hamdu Lillah; the Ruku tells ahead how such persons around whom the Satan has led away from the right path, may pressurize a Muslim to leave the teachings of

Islam in practice; firstly, the challenge to his belief may come from his parents and though Islam asks to respect them highly yet it guides clearly that if they ask to commit SHERK (to take any of Allah's creation as equal to Him in authority), he shall not obey them; the Muslims shall always remember that they are answerable to Allah, the true Lord, so they shall never take-up anything that is against His commands; note that some of the good Muslims who had accepted Islam at those trying times, were being much forced by one or both of their parents to leave Islam and it was only when those became convinced that they would not leave Islam for certain, did they stop this provocation; Al-Hamdu Lillah; Allah declares that He would provide such persons who resist such adverse efforts of their parents to mislead them, TOFIQ to make themselves most righteous so that they get highest of good returns at AKHIRAT; secondly, the challenge to his belief may come from those disbelievers who have some authority at the place where he dwells, when they torment him much so that he leaves Islam; note that the Muslims were facing hard times at Makkah when this Surah came to the Prophet PBUH; this AAYAT tells about such Muslim person, who is not firm in his belief upon Islam, that he takes the persecution of men that he faces in the way of Allah, to be as the chastisement of Allah and comes to leaving Islam; but however, if the Muslims gain power somewhere, he says that he also is included in them so for all his convenience, he claims his belief in Islam and when he finds the goings highly rough towards him due to his commitment to Islam, he comes near to leaving it; it reads, "and among men is he who says- 'we believe in Allah'; but when he is persecuted in (the way of) Allah, he thinks the persecution of men to be as the chastisement of Allah; and if there come assistance from your Lord, they would most certainly



say- 'surely we were with you'; what! is not Allah the best knower of what is in the breasts of mankind (so they may hide their wrongs from persons around yet they are unable to conceal anything at their insides from Allah, the true Lord, Who would judge their doings most justly at the Day of Judgment)"; Al-Hamdu Lillah; Allah declares that such trying events come upon all persons that He truly "knows" (i.e. brings at fore) those who believe and those who are hypocrites; Al-Hamdu Lillah; this is the only place in the Quran where the term "MUNAFIQIN" (hypocrites) occurs at a Surah that descended at Makkah, as hypocrites had come at fore at Madinah where Muslims were getting strength and these persons intended to get benefits of the world by their verbal claim; Surah AHZAAB, that descended at Madinah, has this term at six places that includes its first and last AAYAAT while Surah MUNAFIQUN also relates their wrongs; Surah NISAA-138 asks the Prophet PBUH, "announce to the hypocrites that they shall have a painful chastisement" and tells about them ahead at that Ruku that they are such persons who befriend the disbelievers leaving the Muslims; it tells that if they intend respect from the disbelievers then they ought to know that respect, all of it, belongs only to Allah; so it guides the Muslims well in clear terms not to worry about what the disbelievers say about how the Muslims ask for practicing Islam in the setup of the world as of now and/or what they say about the attitudes of the Muslims towards life at the world; we Muslims take this life as the means to achieve the pleasure of Allah by adhering to the KITAB (the Quran) and the SUNNAH of the Prophet PBUH, and it has no value other than that; those persons who prefer the life at the world over the life at AKHIRAT, they are given-to idiocy as they try to disrespect Allah by not taking

Him as the true Lord; certainly, the Muslims need to avoid the disbelievers in the world as of now and leave them on their own; as Surah ANKABUT descended at Makkah, its AAYAT-11, though its connotation shows such persons who are not true in their words about Islam, does not denote them to be as organized as they were at Madinah to challenge the teachings of Islam in practice; at this Surah ANKABUT, we also find the term "JAHADA" (to strive hard) at its sixth AAYAT which reads, "and whoever strives hard, he strives only for his own soul; most surely Allah is Self-sufficient, above (need of) the worlds"; and at its last AAYAT too, which contains its plural form to tell about such striving persons, that reads, "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"; note that the root word for this term is JEHAD which is usually taken to denote the armed fight against the enemy of Islam yet that is just an aspect to it as JEHAD has three aspects that are MUJAHIDA and TABLIGH (to spread the teachings of Islam) and QITAL (armed combat of the good Muslims against the enemy who challenges Islam in the most mischievous manner); in all its aspects, it relates to striving hard of Muslims by aid of the Quran, in the best manner possible against all wrongs to gain the pleasure of Allah; Al-Hamdu Lillah; at Makkah, Muslims were disallowed to challenge the disbelievers by the armed combat and they were permitted for it only at AAYAT-39 of Surah HAJJ which descended at the last year in Makkah and the first year in Madinah; Surah ANKABUT, as it descended at Makkah, has this term in the meaning of MUJAHIDA which relates to fighting such desires inside at the individual level that incite the Muslim 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 aversive situations without any care to worldly assets) 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 so it is obligatory upon each and every good Muslim (as it means for him to obey sincerely the commands of Allah in the individual capacity), though all good Muslims would fulfill the liability of TABLIGH and QITAL too as required, with high caliber, when there is a significant 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; Al-Hamdu Lillah; see also the supplementary note at AAYAT-39 of Surah HAJJ which comes after the note at its sixth Ruku; the term JAAHADAACA (they both strive hard) which relates to the root word JEHAD, has also come at AAYAT-8 of this first Ruku which denotes the efforts of parents against the son who accepts Islam totally so here it only has its connotation by dictionary as it states, "and We have enjoined on man goodness to his parents, and if they contend with you (which occurs by words "WA-IN-JAAHADAACA") that you should associate (others) with Me, of which you have no knowledge

(because on the contrary, you have the true knowledge that certainly there is none equal in authority to Him), do not obey them; to Me is your return, so I will inform you of what you did"; Al-Hamdu Lillah; so challenge to the good belief of a good Muslim may come from his parents and from those disbelievers who have some authority at the place he dwells; thirdly, the challenge to his belief may come from such persons who would say anything to mislead the Muslims by trickery that the outcome to go against Islam would not harm them in any averse manner; the last two AAYAAT of the Ruku state, "and those who disbelieve say to those who believe- 'follow our path and we will bear your wrongs'; and never shall they be the bearers of any of their wrongs; most surely they are liars; and most certainly they shall carry their own burdens, and other burdens with their own burdens (but that would fall upon them due to their own verbal efforts to mislead the Muslim persons so in actual, their other burdens also shall be due to their own doings), and most certainly they shall be questioned on the resurrection day as to what they forged (to mislead the Muslim persons); Al-Hamdu Lillah.

### *ANKABUT-The Second Ruku*

14. And certainly We sent Noah to his people, so he remained among them a thousand years save fifty years. And the deluge overtook them, while they were unjust.

15. So We delivered him and the inmates of the ark, and made it a sign to the nations.

16. And (note about) Ibrahim, when he said to his people: Serve Allah and be careful of (your duty to) Him; this is best for you, if you did but know:

17. You only worship idols besides Allah and you create a lie; surely they whom you serve besides Allah do not control for you any sustenance, therefore seek the sustenance from Allah and serve Him and be grateful to Him; to Him you shall be brought back.

18. And if you reject (the Truth), nations before you did indeed reject; and nothing is incumbent on the apostle but a plain delivering (of the message).

19. What! do they not consider how Allah originates the creation, then reproduces it? Surely that is easy to Allah.

20. Say: Travel in the earth and see how Allah makes the first creation, then Allah creates the latter creation; surely Allah has power over all things.

21. He punishes whom He pleases and has mercy on whom He pleases, and to Him you shall be turned back.

22. And you shall not escape in the earth nor in the heaven, and you have neither a protector nor a helper besides Allah.

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This Ruku narrates about Noah-AS, by whom the mankind spread again upon the earth after the flood that drowned all other of them, and about Ibrahim-AS, by whom the golden chain of Allah's Prophets (Salam on all of them) came ahead; in AAYAAT ahead at the Ruku, Allah declares how He punished those persons at the world and how He would punish them at the Day of Judgment who, besides other of disbelief, did not have true belief in AKHIRAT, which goes on to the first AAYAT of the third Ruku; Al-Hamdu Lillah; the beginning AAYAAT of the Ruku state, "and certainly We sent Noah to his people, so he remained among them a thousand years save fifty years, and the deluge overtook them, while they were unjust; so We delivered him and the inmates of

the ark, and made it a sign to the nations"; Surah SHUA'RAA that we all have studied recently, Surah AARAAF, Surah HOODH and other of Surah have provided detail for this; however, here we find that Noah provided the message of Allah to his nation for nine hundred and fifty years while his total age at the world is mentioned as more than one thousand years as he became the Messenger of Allah at the age of maturity and as he lived on ahead too after that notable flood; this is to tell all of Muslims that they need patience to provide the teachings of Islam to all peoples and they need to bear what comes in that process as Allah would certainly examine them all at the world to prove their claim to Islam; Al-Hamdu Lillah; note that after sending any of the Messengers to some nation, Allah appoints such time where that nation would ultimately accept the fundamental Islamic teachings or face certain death; we all have studied at Surah AARAAF in its second Ruku about Adam & Eve (Salam on both of them) 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 the Messengers of Allah have guided to; these 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) and AKHIRAT (Allah would judge all peoples of 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); Al-Hamdu Lillah; each of the Messengers of Allah said to his respective nation that "I am a faithful messenger unto you so keep your duty to Allah, and obey me"; so all the Messengers did try their best to guide their nations as Allah has asked them; however, their nations did not comply to their call and so Allah destroyed them completely at the world and they

certainly would be among the severely punished peoples at AKHIRAT; Al-Hamdu Lillah; the next three AAYAAT from 16 to 19 state, "And (note about) Ibrahim, when he said to his people-serve Allah and be careful of (your duty to) Him; this is best for you, if you did but know; you only worship idols besides Allah and you create a lie; surely they whom you serve besides Allah do not control for you any sustenance, therefore seek the sustenance from Allah and serve Him and be grateful to Him; to Him you shall be brought back; and if you reject (the Truth), nations before you did indeed reject; and nothing is incumbent on the apostle but a plain delivering (of the message)"; Al-Hamdu Lillah; these AAYAAT give the message of Islam clearly that Allah, the only Creator of life, only has the true authority so all persons shall obey Him only as that only is the aim of life; if He intends to provide benefits to anyone, nobody is able to stop those benefits from him/her and if He intends to stop something from anyone, nobody is able to provide that to him/her so all persons need to be most grateful to Him only; those who worship idols besides Allah, they have given themselves to lies only as they take these idols as providers of their security while they are totally unable to provide any security to their own selves even; all persons certainly have to answer Allah for all their doings so if they reject the fundamental teachings of Islam then the Messenger of Allah has done his job by providing that to them, as he only has the liability to deliver the message of Allah plainly; note that Ibrahim-AS was the Messenger of Allah but not particularly towards any of peoples and the difference manifests here by the respective statements "and certainly We sent Noah to his people" (AAYAT-14) & "and (note about) Ibrahim, when he said to his people- serve Allah and be careful of (your duty to) Him" (AAYAT-16); the notable thing

here is that after sending any of Messengers to some nation, Allah appoints such time where they would ultimately accept the fundamental Islamic teachings or face certain death; the people of Ibrahim (Abraham) did live on after he left them and there is a very high probability that some of them had accepted the Islamic teachings that he had provided to them and from them, it did reach on to other of peoples too; however, as it is only a probability, the best thing to state is that certainly, Allah knows better; Al-Hamdu Lillah; so Abraham-AS refuted the belief of his nation at Babylon where he was born at the city of UR and where the people worshipped idols and took stars even as objects to worship, whereas their king asked unconditional obedience from them; Abraham challenged these aspects of their belief at different occasions as we find the mention at BAQARAH-258, at ANBIYA-the fifth Ruku and at AN'AAM-the ninth Ruku; he argued by the signs of heavens to guide his nation towards TAUHID of Allah (that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); he even showed them by practical demonstration by destroying their idols that they are totally helpless to save them and even themselves; Al-Hamdu Lillah; he said in clear terms that denoted his true belief that he has set his face firmly towards Him Who created the heavens and the earth, being upright, and never shall he be of the polytheists; Al-Hamdu Lillah; he told them to take his word for it that those who do believe in Allah righteously and do not mix it up with the heavy injustice (SHERK), then for those only is the security as they certainly do have the true guidance; only that true guidance has the worth to lead to security at AKHIRAT which for certain, is the true success; Al-Hamdu Lillah; note that SHERK means to reject Allah as the only Creator of all the



creation or/and challenge His authority by doubts about His attributes that are QADEEM (He is from all times to all times with all of His attributes that are of Him from all times to all times), ASL (all of His attributes are His Own), LA-MEHDUD (all of His attributes are limitless) or/and to reject Him as the only true Lord of all the creation Who actually has to be obeyed, so any of His creation shall only be obeyed when his/its directions do not challenge the obedience to His commands in principle in any way; Al-Hamdu Lillah; from AAYAT-19 to AAYAT-23 (the first AAYAT of the next Ruku), Allah tells the disbelievers that they need to see how everything manifests and asks them through the Prophet PBUH to see how the cycle of life goes on; Allah has total authority and nobody is able to stop Him from anything He intends; Al-Hamdu Lillah; these AAYAAT read, "what! do they not consider how Allah originates the creation, then reproduces it (as the process of birth and death manifests well in His creation so the life goes on)? surely that is easy to Allah; say (to them O Prophet PBUH), 'travel in the earth and see how Allah makes the first creation, then Allah creates the latter creation (as there are stages in creation of everything, so Allah would provide life to all persons at the Day of HASHR as that also is one of stages in the life of mankind)'; surely Allah has power over all things; He punishes (wrong persons at life at the world too) whom He pleases (as He eliminated many of peoples who challenged the fundamental teachings of Islam) and has mercy on whom He pleases (as He gave more space of time to the people of Abraham), and to Him you shall be turned back (at AKHIRAT to see the final outcome of all your doings where He would spare no wrong person and where He would provide every righteous person his due good returns); and you shall not escape in the earth nor in the heaven (on that

specific day), and you have neither a protector nor a helper besides Allah (on that specific day); and (as to) those who disbelieve in the AAYAAT of Allah and His meeting, they have despaired of My mercy (at life at the world), and these it is that shall have a painful punishment (at AKHIRAT)"; Al-Hamdu Lillah.

### ANKABUT-The Third Ruku

23. And (as to) those who disbelieve in the AAYAAT of Allah and His meeting, they have despaired of My mercy, and these it is that shall have a painful punishment.

24. So naught was the answer of his people except that they said: Slay him or burn him; then Allah delivered him from the fire; most surely there are signs in this for a people who believe.

25. And he said: You have only taken for yourselves idols besides Allah by way of friendship between you in this world's life, then on the resurrection day some of you shall deny others, and some of you shall curse others, and your abode is the fire, and you shall not have any helpers.

26. And Lot believed in Him, and he (Abraham) said: I am fleeing to my Lord, surely He is the Mighty, the Wise.

27. And We granted him Isaac and YAQOUB (Jacob), and caused the prophet-hood and the book to remain in his seed, and We gave him his reward in this world, and in the hereafter he will most surely be among the good.

28. And (We sent) Lot when he said to his people: Most surely you are guilty of an indecency which none of the nations has ever done before you;

29. What! do you come to the males and commit robbery on the highway, and you commit evil in your assemblies? But nothing was

the answer of his people except that they said: Bring on us Allah's punishment, if you are one of the truthful.

30. He said: My Lord! help me against the mischievous people.

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The third Ruku of ANKABUT continues the narrative of Abraham-AS and tells about Lot-AS; it states that as the people of Abraham were unable to answer his argument, they decided to burn him alive but Allah saved him from that which certainly tells how Allah saves those who truly do strive hard in his way with utmost patience (see ANBIYA-69); Al-Hamdu Lillah; Abraham told his people in clear terms that they have taken worship of idols due to their relations with each other but at AKHIRAT, some of them shall deny any relations to the most evil persons among them, and some of them shall even curse others, and the abode of all of them is the hell-fire for certain while they shall not have any helpers on that day; his nephew Lot accepted the message of Islam at that most trying time and later on, Allah chose him too as one of His Messengers; Al-Hamdu Lillah; seeing that his people would not believe in the fundamental teaching of Islam, Abraham migrated from Ur with his wife and Lot towards the ancient area of Syria (that included Palestine too) as ANBIYA-71 states, "and We delivered him as well as Lot (removing them and Sarah-AS) to the land which We had blessed for all people"; Al-Hamdu Lillah; AAYAT-27 tells that Allah gave Isaac-AS to Abraham, who was his son, and Jacob-AS, who was his grandson; it reads, "and We granted him Isaac and YAQOUB (Jacob), and caused the prophet-hood and the book (Torah) to remain in his seed (i.e. his descendants), and We gave him his reward in this world; and in the hereafter, he will most surely be among the good"; Al-Hamdu

Lillah; 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 and looted travelers whenever they found the chance for it; they had become so perverted in sexual matters that they even talked at their gatherings about their filth as they found pleasure in such talks so their living manner has made them oblivious of any sense of good morality; 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; then Lot-AS made a plea to Allah to punish these heinous wrong-doers so Allah rained stones upon them to eliminate them totally; Lot 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 has the true authority; Al-Hamdu Lillah.

#### *ANKABUT-The Fourth Ruku*

31. And when Our apostles came to Ibrahim with the good news, they said: Surely we are going to destroy the people of this town, for its people are unjust.

32. He said: Surely in it is Lot. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind.

33. And when Our apostles came to Lot he was grieved on account of them, and he felt powerless (to protect) them; and they said:

Fear not, nor grieve; surely we will deliver you and your followers, except your wife; she shall be of those who remain behind.

34. Surely We will cause to come down upon the people of this town a punishment from heaven, because they transgressed.

35. And certainly We have left a clear sign of it for a people who understand.

36. And to Madyan (We sent) their brother SHOAB, so he said: O my people! serve Allah and fear the latter day and do not act corruptly in the land, making mischief.

37. But they rejected him, so a severe earthquake overtook them, and they became motionless bodies in their abode.

38. And (We destroyed) AAD and THAMUD, and from their dwellings (this) is apparent to you indeed; and the Satan made their deeds fair-seeming to them, so he kept them back from the path, though they were endowed with intelligence and skill,

39. And (We destroyed) QAROUN and Pharaoh and Haman; and certainly Musa came to them with clear arguments, but they behaved haughtily in the land; yet they could not outstrip (Us).

40. So each We punished for his sin; of them was he on whom We sent down a violent storm, and of them was he whom the rumbling overtook, and of them was he whom We made to be swallowed up by the earth, and of them was he whom We drowned; and it did not beseem Allah that He should be unjust to them, but they were unjust to their own souls.

41. The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the houses is the spider's house did they but know.

42. Surely Allah knows whatever thing they call upon besides Him; and He is the Mighty, the Wise.

43. And (as for) these examples, We set them forth for men, and none understand them but the learned.

44. Allah created the heavens and the earth with truth; most surely there is sign in this for the believers.

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At this Ruku, we find that Allah had sent angels to punish the filthy people of Sodom & Gomorrah but these angels had visited Abraham-AS before coming to Lot-AS to provide him the good news that he would get Isaac as his son and YAQOUB (Jacob) as his grandson; at that occasion, they had even told Abraham the manner of the punishment to the people of Lot as Surah ZAARIYAAT states, "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 ZAARIYAAT); Abraham worried about Lot who believed sincerely in the Truth, so they told him that they had the task to deliver him and his followers except for his wife by the command of Allah; when Lot saw them, he was disturbed as he took them to be such men who were visiting the area whereas the people there had extreme filth in their attitudes; but they told him that they are angels so he does not need to grieve as they have no issue that the filthy people there may affect them adversely; they told him that they will deliver him and his followers except his wife as she shall be of those who remain behind; so Allah sent down extreme punishment to them (that was the rain of stones of clay) through His angels because they had transgressed the moral limits in which the man needs to remain for certain, and then He made them lesson ahead that He would punish all such persons who commit any of major sins together of

the most shameful nature, even at the world most severely; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT-36, 37 & 38 read, "and to Madyan (We sent) their brother SHOAIIB, so he said- O my people! serve Allah (by believing in His true authority) and fear the latter day (of Judgment) and do not act corruptly in the land, making mischief (by usurping the rights of each other); but they rejected him (as the Messenger of Allah), so a severe earthquake overtook them, and (the outcome of that was that) they became motionless bodies in their abode; and (We destroyed) AAD (i.e. the people of HOODH-AS) and THAMUD (i.e. the people of SALEH-AS), and from their dwellings (which you see while traveling, this) is apparent to you indeed; and the Satan made their deeds fair-seeming to them (that they thought them to be virtuous though those deeds were utterly wrong doings), so he kept them back from the (right) path, though they were endowed with intelligence and skill"; note that the man inclines naturally towards righteousness as he knows well inside him that his true benefits are only at that and the Satan is aware of it so he tries to lead a person to misconception that his doing is surely right when he is committing a wrong, so that there remains no chance that he recompenses for that except when Allah gives him TOFIQ to realize his error clearly; Al-Hamdu Lillah; even today, we do find that many such persons, who are most aware of astronomy, which tells many of the amazing principles by which Allah has set the heavenly bodies in amazingly vast area of the universe, are not prepared to revise their living manner and are most oblivious of making their deeds better for AKHIRAT; AAYAAT-39 & 40 tell explicitly that Allah destroyed QAROUN and Pharaoh and Haman; Allah had sent Moses as His Messenger to all of them besides the

Bani Israel, with clear arguments (i.e. miraculous things) to believe in the Truth, but they thought themselves as righteous and behaved haughtily in the land; yet they could not do any harm to Allah Who punished each of them for his sin according to that sin; so in them were AAD on whom Allah sent extremely fierce violent wind that roared at their area for seven nights and eight days (and the people of Lot are also included here as Allah destroyed them too by such violent stormy wind that rained the shower of clay-stones over them); and in them were THAMUD and the people of SHOAIIB whom the rumbling of earthquake overtook, and of them was QAROUN whom Allah made to be swallowed up by the earth, and of them were the disbelievers in the people of Noah, and also Pharaoh and his men, whom Allah drowned; and certainly, Allah was not unjust to them as He does care most highly for all of mankind but this all happened to them as they were most unjust to their own souls due to their rejection of the Truth; Al-Hamdu Lillah; AAYAAT 41, 42 & 43 at the Ruku read, "the parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the houses is the spider's house (which is unable to bear anything that falls upon it), did they but know (that their shelters against the punishment of Allah are even weaker than the web of the spider); surely Allah knows whatever thing (they take as equal to Allah in authority and) they call upon besides Him; and He is the Mighty, the Wise; and (as for) these examples, We set them forth for men, and none understand them but the learned"; Al-Hamdu Lillah; as the web of a spider is frailest of all shelters that insects take, so Allah gives its example to show that guardians that the disbelievers believe-in that they would save them from all troubles at the world and torments at AKHIRAT, none of them has any



worth to save them as they have no power against Allah Who is AZIZ (Mighty; so He keeps all His creation to work for His will only by His true authority and destroys those peoples who challenge Him) and HAKEEM (Wise; so He indeed cares well that all works of all His creation affect in such way that they fulfill only His will); Al-Hamdu Lillah; whenever Allah sends some destruction by some calamity to disbelievers, those whom they take as their shelters, prove totally useless against it as they certainly have no authority to do anything against the will of Allah; those whom Allah has given TOFIQ to become learned in Islam, their good deeds totally show their bond to this righteous concept that Allah only has the true authority and whatever happens, it only happens by the will of Allah, the true Lord; Al-Hamdu Lillah; the last AAYAT at this Ruku presents this fact most explicitly that Allah has created all of His creation in such beautiful manner that all do fulfill His command only, though the jinn and the mankind have the task to fulfill this, the only aim of life, by their own freewill or else, they face total elimination from the world; then Allah would resurrect them all at the Day of Judgment where they would face the ultimate result to their doings at life at the world; it reads, "Allah created the heavens and the earth with truth (i.e. the principle to fulfill His will only); most surely there is sign in this for the believers"; most surely, Allah only has the true authority; Al-Hamdu Lillah.

### ANKABUT-The Fifth Ruku

45. Recite that which has been revealed to you of the Book and keep up prayer (Salah); surely prayer keeps (a person) away from

indecent and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do.

46. And do not dispute with the followers of the Book except by what is best, except those of them who act unjustly; and say: We believe in that which has been revealed to us and revealed to you, and He, in Whom we believe and in Whom you believe, is One; and to Him do we submit.

47. And thus have We revealed the Book to you. So those whom We have given the Book believe in it, and of these there are those who believe in it, and none deny Our AAYAAT except the disbelievers.

48. And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted.

49. Nay! these are clear AAYAAT in the breasts of those who are granted knowledge; and none deny Our AAYAAT except the unjust.

50. And they say: Why are not signs sent down upon him from his Lord? Say: The signs are only with Allah, and I am only a plain warner.

51. Is it not enough for them that We have revealed to you the Book which is recited to them? Most surely there is mercy in this and a reminder for a people who believe.

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The fifth Ruku of ANKABUT guides attention that it is Allah Who has revealed both Torah (the five initial books of the old Testament) and the Holy Book Quran; though there have been alterations at Torah according to us Muslims, at ancient times, yet as they both have come from Allah to the mankind (by Moses-AS

and Muhammad PBUH respectively) so in essence, they both teach 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 AKHIRAT (Allah would judge all peoples of 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); Al-Hamdu Lillah; the first AAYAT at this Ruku tells the virtues of reciting the Quran and keeping firm upon Salah (the virtuous manner of prayer to Allah) as it tells that "surely Salah keeps (the person) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do"; so the AAYAT asks all Muslims to remain most aware of the Islamic teachings by understanding of the Holy Book Quran and to remain most attached to practice of Islam, of which Salah is most significant which shapes the daily routine of a Muslim person; Al-Hamdu Lillah; note that the mention of Salah here at this Surah which descended at Makkah, implies that the Muslim person has to engage in remembrance of Allah at all times for which, Salah is the most significant command to practice in the daily life; it had not become obligatory at that time yet it certainly was the most significant command to practice even at that time; note that the AAYAT clarifies that it keeps the person away from FAHSHAA (most shameful behavior; extreme indecency) and from MUNKAR (most evil acts; extreme injustice); so the practice of Salah with utmost attention towards Allah, the true Lord, leads to the practice of all Islamic teachings in all matters of life because commitment to it is the initial practice to keeping away from all major sins which may be the most shameful behavior or may be extreme injustice; Al-Hamdu Lillah; note that the woman has to see keeping to HEJAB, that nothing averse to Islamic values takes

place by her natural beauty that attracts men as that has high potential to lead to occurrence of the shameful behavior and 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 occurrence of injustice; the Islamic administration needs to give attention at the environment for both of these matters by EHSAAAN (i.e. by the good traditions set to fulfill tasks related to decent morality) and by ADL (i.e. by commitment to the law of the land) respectively so the actual work to do is to guide attention towards the Holy Book Quran getting it into practice totally instead of working for material gains and/or the worldly status but caring most for reading of Salah; Al-Hamdu Lillah; note also that the Muslims do not need to take actions that are sudden or imposed by force as the Islamic values command natural respect that do not need any forced manner to manifest them; insha-Allah (if Allah wills) the current environment would change into the Islamic environment as all Muslim persons in authority influence it with utmost care to eliminate wrongs, while the necessary good attitudes would develop-on for the consolidation of Islamic values as that is the natural inclination for all men certainly; this authority is AMANAT (trust of Allah in mankind) which means that it is such liability that Allah provides to persons so that they fulfill it to put Allah's commands into practice as much as is possible for them; Al-Hamdu Lillah; there are many of AAYAAT in the Quran that target these two extreme wrongs (most shameful behavior and extreme injustice) together which include Surah BAQARAH-168 & 169, AALE-IMRAN-135, SHURA-37, NAJIM-32, AN'AAM-151, NISAA-110 & 111 & 112, BANI-ISRAEL (whole of its third Ruku), MUHAMMAD (PBUH)-14 that ask the avoidance of Injustice and

the avoidance of all shameful behavior at one place; Al-Hamdu Lillah; the Holy Book Quran has targeted each of these both individually too at places yet I, MSD, have indicated at this place only those that are among AAYAAT that target them together; note that all major sins either fall into the most shameful behavior or either into extreme injustice; even SHERK, the greatest of all major sins, is named as the most extreme injustice at Surah LUQMAN-13 which presents the words of LUQMAN, who was one of the most intelligent men at ancient times, "Behold, LUQMAN said to his son by way of instruction- 'O my son! join not in worship (others) with Allah; most surely SHERK is tremendous injustice'-"; ULAMA (the learned persons) in the Islamic teachings mention 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 the 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 even today (as at all times) to all injustice and to all of the shameful attitude because Islam asks to keep attention towards Allah only; Al-Hamdu Lillah; 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, leads towards challenging the commands of Allah; the message for this part is that "INFAAQ" (spending in the way of Allah from what Allah has provided) keeps away "NIFAAQ" (hypocrisy) from the Muslim person for certain and the first AAYAT of this Ruku of ANKABUT notes too that the remembrance of Allah in practice is the greatest of all good acts as it keeps away NIFAAQ from the Muslim person for certain; Al-Hamdu Lillah; then this first AAYAT ends by the comment that Allah knows about all persons who among them, really do good deeds for the pleasure of Allah when they do them and about all persons who do not; so in recitation of the Quran and in reading of Salah, as in all good deeds, the Muslim person needs to have all attention towards Allah, the true Lord; Al-Hamdu Lillah; AAYAT ahead at this Ruku tells how to present the message of the Quran, which relates to the fundamental teachings of Islam, among the people of the Book; note that AAYAT-125 of NAHL had stated, "(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 own 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 at any given situation, so the Muslims would call the studious persons among the disbelievers 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, by the manner of goodly urging (as that is the asking of EHSAAN); these both manners comply to the guidance of AAYAT-46 here which tells, "and do not dispute with the followers of the Book except by what is best (which may be the manner of ADL or the manner of EHSAAN)"; AAYAT tells ahead that the Muslims shall say to those of the people of the Book (Torah) who act unjustly towards the message of Islam that they believe in the Quran which has been revealed to them through the Holy Prophet Muhammad PBUH, the last Messenger of Allah, and they also believe in those virtuous teachings of Torah which it still presents even after its alteration at the ancient times; and they shall say this too clearly that He, in Whom they believe and in Whom the people of the Book believe, is One; but the difference between them is that the Muslims take Him as their true Lord and live in accordance to His commands so to Him only, they do submit; Al-Hamdu Lillah; from AAYAT-47 to the last, the Ruku mentions about the Holy Book Quran that Allah has revealed this Holy Book Quran to Muhammad PBUH like He had revealed Torah to Moses-AS and among those whom He had given the Book (i.e. Torah), there are just persons who do believe in it, and also of these (i.e. residents of Makkah),

there are such persons who do believe in it; and none deny AAYAAT of Allah when they are recited to them with clarity, except such disbelievers who do not reflect on them; the significant thing for all persons to observe is that the Prophet PBUH did not recite any book before he received the Quran, nor did he write any book (as he could neither read nor write), as then could those who say untrue things, have doubted; in fact, they are AAYAAT that remain secure by the command of Allah in the breasts of those who are granted knowledge; note that this is an indication that there would always remain such good persons among the Muslims who would do such related tasks in service of the Quran that would keep it most secure by the command of Allah; there would be those who would memorize it totally, those who would recite it time & again, those who would write it strikingly and publish it beautifully, those who would remain most aware of its teachings, those who would keep the meanings of its text intact, those who would express its guidance to all peoples of the world and others who would serve it in some way or other, by the will of Allah, the true Lord; Al-Hamdu Lillah; so its AAYAT are totally clear which only the unjust denies adamantly when he becomes aware of it; there are such persons among the disbelievers who, seeing that they are totally unable to challenge the Quran on the scholarly level, ask why are not miracles sent down upon him from his Lord?- so the AAYAT asks the Prophet PBUH to answer them that Allah sends miracles whenever He wills for it, and he is only a warner to them that if they do not accept the Truth, they would fall into extreme trouble at AKHIRAT for certain; the last AAYAT of the Ruku refutes them by the argument that they do hear the teachings of the Holy Book Quran which Allah has revealed to the Prophet PBUH; it truly is miracle,



if they do care to learn it, as it guides them to the right path so it is mercy of Allah to all of mankind so that all peoples accept the fundamental teachings of Islam and save themselves from torments of the hell-fire; and it is reminder for all Muslim persons who truly believe in it to remain firm upon Islam and put it into their practice so that they get the virtuous character at life here and achieve JANNAH at AKHIRAT, when Allah gives life to all persons again; that only is the true success; Al-Hamdu Lillah.

### ANKABUT-The Sixth Ruku

52. Say: Allah is sufficient as a witness between me and you; He knows what is in the heavens and the earth. And (certainly) those who believe in the falsehood and disbelieve in Allah, these it is that are the losers.

53. And they ask you to hasten on the chastisement; and had not a term been appointed, the chastisement would certainly have come to them; and most certainly it will come to them all of a sudden while they will not perceive.

54. They ask you to hasten on the chastisement, and most surely hell encompasses the disbelievers;

55. On the day when the chastisement shall cover them from above them, and from beneath their feet; and He shall say: Taste what you did.

56. O My servants who believe! surely My earth is vast, therefore Me alone should you serve.

57. Every soul must taste of death, then to Us you shall be brought back.

58. And (as for) those who believe and do good, We will certainly give them abode in the high places in gardens beneath which rivers flow, abiding therein; how good the reward of the workers:

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

60. And how many a living creature that does not carry its sustenance: Allah sustains it and yourselves; and He is the Hearing, the Knowing.

61. And if you ask them, Who created the heavens and the earth and made the sun and the moon subservient, they will certainly say, Allah. Whence are they then turned away?

62. Allah makes abundant the means of subsistence for whom He pleases of His servants, and straitens them for whom (He pleases) surely Allah is Cognizant of all things.

63. And if you ask them Who is it that sends down water from the clouds, then gives life to the earth with it after its death, they will certainly say, Allah. Say: All praise is due to Allah. Nay, most of them do not understand.

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This Ruku emphasizes that the true success is getting the pleasure of Allah at AKHIRAT and the disbelievers to the Truth are in extreme loss, both at life at the world and at AKHIRAT; it asks the Prophet PBUH to tell the disbelievers that Allah is sufficient as a witness between him and them; He knows what is in the heavens and the earth, so when He is aware of everything in this amazingly vast universe that He has created beautifully, what makes the disbelievers think that they would escape all situations that are adverse to their safety when they challenge the authority of Allah; all those who believe in the falsehood that they would not have to face the account of their doings which they had

done at the world, at the certain day and disbelieve in Allah disregarding His authority to raise them from dead, these person are certainly among the extreme losers; they even demand from the Prophet PBUH to bring some disaster upon them, but Allah has set the timing for their chastisement if they do not accept the fundamental teachings of Islam; this is His mercy as He does not intend to inflict any punishment to disbelievers until they are aware of the Truth and the time for its acceptance passes away; but when that specific time elapses, He certainly would put an extreme disaster upon them and that would fall in the most sudden manner upon them; and they would see extreme punishment for them at AKHIRAT too when the hell-fire encompasses them and they would get its punishment from above of them and from beneath their feet; Allah would tell them to taste that for which they had been working at the world and to which, they had shown their extreme haste; from AAYAT-56 to AAYAT-60, the Ruku tells that if the true believers find hardship in remaining to the Truth and in the fulfillment of its asking in practice, they ought to migrate to some land that is complementary to their Islamic living as Allah has made the earth a vast place to live-on; they must not care that they would lose their relatives as when the death comes, which is inevitable, they would lose them certainly; and every person has to return to Allah where he would face his doings individually; Allah would provide the true believers, who live doing all good deeds at the world even in adverse situations for them, wonderful residing rooms in the high places in gardens beneath which rivers flow where they would live forever; Al-Hamdu Lillah; such is the beautiful reward for those who are patient without any care to accumulate wealth at the world and on their true Lord do they rely that He would

certainly provide them the outlet to live-on their lives truly upon Islam in all situations; Al-Hamdu Lillah; if they have worries about how would they get their sustenance besides leaving their relatives behind as they migrate to some land for the righteous living, they must see around and note all such creatures, specially birds, which do not keep any of edibles with them yet Allah provides for them all and He would certainly provide for the true believers too; He hears all those among them who ask Him for their needs and even without that, He certainly knows about their needs; Al-Hamdu Lillah; the last three AAYAAT of the Ruku state that there are many of disbelievers who are aware that Allah only has created the heavens and the earth and has made the sun and the moon serve the life of the mankind; so why do not they see that Allah only is their true Lord in Whom they have to believe truly and then fulfill only His commands totally; Al-Hamdu Lillah; if someone gets more of assets at the world, it is not the sign that he has achieved the true success and if someone has barely his sustenance, it does not mean that he has lost his worth but Allah examines all persons in different situations and He certainly knows whom to test with plenty and whom to test with scarce means for his sustenance; it is the success in the examination of the life that the man gives at the world by remaining to the commands of Allah, which certainly leads to his true success as every person has to face his/her doings at the certain day of HASHR; that is the time & place where his/her success counts; Al-Hamdu Lillah; they see that Allah sends rainfall on the land which is seemingly barren, and then it provides its fruits by that rainfall but in spite of this clear observation, they still have doubts in getting life after death when they would have to account for all their doings at the world; it is highly clear that they are

obsessed with issues of their lives at the world and do not understand how Allah has set matters at the universe; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### ANKABUT-The Last Ruku

64. And this life of the world is nothing but a sport and a play; and as for the next abode, that most surely is the life- did they but know!

65. So when they ride in the ships they call upon Allah, being sincerely obedient to Him, but when He brings them safe to the land, lo! they associate others (with Him);

66. Thus they become ungrateful for what We have given them, so that they may enjoy; but they shall soon know.

67. Do they not see that We have made a sacred territory secure, while men are carried off by force from around them? Will they still believe in the falsehood and disbelieve in the favor of Allah?

68. And who is more unjust than one who forges a lie against Allah, or gives the lie to the Truth when it has come to him? Will not in hell-fire be the abode of the disbelievers?

69. 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.

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The last Ruku of ANKABUT expresses clearly that the true success is the success at AKHIRAT and such persons who do not realize it, are most unjust to their own selves; this life of the world is nothing but a sport and a play and as for the next abode, that most surely is the true life; note that Surah HADID-20 tells

explicitly, "Know that this world's life is only sport (at childhood) and play (at the teenage) and gaiety (at youth) and boasting among yourselves (as the age advances from youth to old age), and a vying in the multiplication of wealth and children (at the old age and this attitude stays till death); (it is) like the rain, which 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; and in the hereafter is a severe chastisement (for evil persons) and forgiveness from Allah and (His) pleasure (for righteous persons); and this world's life is naught but means of deception"; the duration of these ages might vary at individuals yet generally the first three stages pass as the person, obsessed with issues at life at the world, reaches forty; the example of vegetation divides the ages in two phases in which, the first three are of growth and the last two of decline; Al-Hamdu Lillah; the next couple of AAYAAT tell that when the disbelievers face some difficult situation, they ask Allah only to remove it from them; these AAYAAT give the example that when they ride in ships that come near to sinking, they call upon Allah only as if they are most sincere in obedience to Him, but when He brings them with safety to the land then they associate others with Him in authority; so they are most ungrateful for the safety that Allah grants to them and all blessings that He provides to them; it is only short time that they would enjoy whatever they have at the world as ultimately they would get the deadly punishment even at the world that they truly deserve; Allah has granted them peace at Makkah which all of Arabia respects and that is why their caravans go safely to places and return safely while other of caravans are often looted at route; it is not because of those whom they associate with Allah in authority but it actually is because Allah

has provided sanctity to Makkah among all of Arabia; Al-Hamdu Lillah; so what idiocy they show by believing in the falsehood that they would never be asked of their wrong-doings and disbelieving in the favor of Allah that He has bestowed upon them by creating everything in such manner at the world that they provide their examination with ease here to get the true success at AKHIRAT and by providing them the true guidance by the Holy Book Quran; Al-Hamdu Lillah; Allah consoles those true believers who face troublesome situations around with utmost patience at the world, at the last AAYAT of the Surah that whatever troubles come to them at the world, Allah would show in each of them the respective virtuous manner to answer them and save themselves from all adverse impressions that they try to put upon them; it also tells that by the blessing of Allah, the good righteous persons among the Muslims are always able to show all Muslims in general, some virtuous manner to live upon the Islamic teachings at the most troublesome situation; it is notable that there may be more than a single virtuous manner, keeping to principle, to deal with some trouble by Islam; note that MUJAHIDA (to strive hard) denotes the resistance of the good Muslim person to provocation to wrongs inside due to satanic temptations, by his total attention towards Allah; Islam terms this resistance as SABR which means to keep to Islam with total patience at averse situations without any care to worldly assets so this SABR actually relates highly to MUJAHIDA; the Muslim person is at JEHAD at the individual level as he practices SABR and as he asks Allah for safety from all wrongs; it is possible that a person does not have any of weapons yet he is engaged in JEHAD as the term is not confined to war; 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 yet he turns down such temptation outright; certainly, Allah only has the true authority, Al-Hamdu Lillah.

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## Surah ROUM

(Consists of 6 Ruku; MK-6)

### ROUM-The First Ruku

1. ALIF LAAM MIM.
2. The Romans are vanquished,
3. In a near land, and they, after being vanquished, shall overcome,
4. Within a few years; Allah's is the command before and after; and on that day the believers shall rejoice,
5. With the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful;
6. It is Allah's promise! Allah will not fail His promise, but most people do not know.
7. They know the outward of this world's life, but of the hereafter they are absolutely heedless.
8. Do they not reflect within themselves: Allah did not create the heavens and the earth and what is between them two but with truth, and (for) an appointed term? And most surely most of the people are deniers of the meeting of their Lord.
9. Have they not travelled in the earth and seen how was the end of those before them? They were stronger than these in prowess, and dug up the earth, and built on it in greater abundance than these have built on it, and there came to them their apostles with



clear arguments; so it was not beseeming for Allah that He should deal with them unjustly, but they dealt unjustly with their own souls.

10. Then evil was the end of those who did evil, because they rejected the AAYAAT of Allah and they used to mock them.

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Surah ROUM begins by prediction about the Romans that though they have been defeated at present, they would soon overcome their victors; note that at 615 AD, when these AAYAT descended, the Romans had suffered series of devastating defeats by the Persians, who had reached near to borders of Egypt conquering many of lands that were in control of the Roman empire; these both were the two strong empires of that time who used to challenge each other to gain the upper hand at issues of the world; note that the Muslims were able to break the power of both of them by the blessing of Allah within some years of the departure of the Prophet PBUH from the world when they completely ended the strength of the Persian empire and utterly demoted the power of the Roman empire; note also that the year for this prediction was the sixth year from the time when Allah provided the Prophet PBUH the task of spreading His message to all peoples of the world counting from 610 AD that was the first year for it as the years at that time are counted by their current values and not when they elapse; the disbelievers at Makkah were pleased at this turn of events as they took the Persians, who worshipped fire, as nearer to them and the Romans, who claimed to be followers of the Christian faith, as nearer to the Muslims; at that time, Heraclius was the ruler of the Roman empire and his dreadful defeat was such that it seemed that the Romans would not stand

against the Persians under him for many of years ahead; in fact, he even tried to strike a truce with the Persians but they rejected any such treaty and went on with their campaign to conquer the lands that were under the control of the Roman empire; however, it happened that the Romans started their series of victories against the Persians under Heraclius within a few years that started from 623 AD and ended at 627 AD when they defeated the Persians at Nineveh decisively; the news of one of their initial victories against the Persians reached Madinah when the Muslims were celebrating their win against the forces of Makkah at BADR and that was in complete accordance with the prediction at the beginning AAYAAT of Surah ROUM that read, "ALIF LAAM MIM; the Romans are vanquished, in a near land, and they, after being vanquished, shall overcome, within a few years; Allah's is the command before and after; and on that day the believers shall rejoice, with the help of Allah; He helps whom He pleases; and He is the Mighty (so He eliminates those who challenge Him by His direct command), the Merciful (so He gives ample time to all persons to see the Truth and accept it truly); it is Allah's promise! Allah will not fail His promise, but most people do not know"; Al-Hamdu Lillah; note that the term used at "within a few years" for their count is BIDHE-SINEEN which denotes the period till nine years and it was the ninth year from the descent of these AAYAAT to the Prophet PBUH when the Romans started taking their territories back from the Persians; Al-Hamdu Lillah; note about Surah ROUM that it asks all for much deep observation of matters which relate to their own selves and which concern the universe around to understand that it is certain that AKHIRAT would take place; due to this, AAYAAT ahead at the Ruku state about the disbelievers that though they are good at

observation of the universe around when it comes to detection of the manifest rules of different issues, yet they need to give some thoughts to the inside of themselves too (that everything which relates to their physique has necessary rhythm in its works) and they need to ponder upon the universe around in this context too that when everything is running-on by some regulation and not at chance, then there is He Who is guiding that for certain to certain destination; Al-Hamdu Lillah; everything is in progress to its destination so this insight into affairs around would give them the true awareness of AKHIRAT where they have to answer for all their doings here at the world; they need to see the history of men too that when they challenged the authority of Allah, it caused harm only to their own-selves; Allah eliminated such people or punished them most severely even at the world and He is never unjust to any person but they had asked for an extreme punishment by their own doings so they were most unjust to their own-selves for certain; Al-Hamdu Lillah; the true awareness of psychology of the man and of his history does lead the man to see that Allah only is the true authority Who certainly would judge all persons at the certain day of HASHR; Al-Hamdu Lillah; the last AAYAT of this Ruku tells the outcome to their doings, "then evil was the end of those who did evil, because they rejected the AAYAAT of Allah and they used to mock them"; Al-Hamdu Lillah.

### ROUM-The Second Ruku

11. Allah originates the creation, then reproduces it, then to Him you shall be brought back.
12. And at the time when the hour shall come the guilty shall be in despair.

13. And they shall not have any intercessors from among their gods they have joined with Allah, and they shall be deniers of their associate-gods.

14. And at the time when the hour shall come, at that time they shall become separated one from the other.

15. Then as to those who believed and did good, they shall be made happy in garden.

16. And as to those who disbelieved and rejected Our AAYAAT and the meeting of the hereafter, these shall be brought over to the chastisement.

17. Therefore, glory be to Allah when you come across the time of the evening and when you come across the time of the morning.

18. And to Him belongs praise in the heavens and the earth, and at the decline of the day and when you are at mid of day.

19. He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.

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The second Ruku of Surah ROUM guides attention to the authority of Allah to bring forth the Day of Judgment and give all persons there what they truly deserve according to their doings here; Al-Hamdu Lillah; it tells that He has created all creation which is going on to its destination by His will and there is movement for change in all His creation by His will which denotes the cycle of death & life; the destination for all persons among the mankind is that they would stand at front of Allah to answer for all of their doings at life at the world; Al-Hamdu Lillah; at the Day of Judgment, the disbelievers would see that they will receive their punishment for certain and their hopes in all those whom

they took as equal in authority to Allah that they will save them from His wrath whatever they do, if they had to answer Him for their doings, would prove completely futile; those whom they took as associates to Allah in His authority, would not become their intercessors there and it would happen that they would deny there that they ever took them as associates to Allah in His authority; the Quran has told us that the disbelievers take even highly good persons as associates to Allah in His authority by their own, that they would save them from the hell-fire whatever they do, which include angels and highly righteous persons who had departed from the world which include even some of Messengers of Allah; they would then clearly see that undoubtedly, all their hopes in them were totally useless whereas these good ones would say most clearly that they certainly are not responsible for their disbelief; Al-Hamdu Lillah; AYAAT-28, 29 & 30 of Surah YOUNUS read, "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 (that is the answer of angels as they would give their defense that the disbelievers served Jinn; and they have their attention only towards Allah, the true Lord; see also Surah SABA-40 & 41); therefore, Allah is sufficient as a witness between us and you that we were quite unaware of your serving (us; that is the answer of the righteous persons among men which include the Messengers of Allah; see also Surah MA'EDAH-116); there shall every soul become acquainted with what it sent before (as their doings would only count there), and they shall be brought back to Allah, their true Patron, and what they devised (by their own thoughts that they would save them from the hell-fire) shall

escape from them"; Al-Hamdu Lillah; the answer of the righteous persons tell explicitly that they 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 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 certainly does not imply that they are conscious about what is going-on at the world that they had left behind); this life at grave is named as the life of BARZAKH that starts immediately 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 period of consciousness that any person has there after his/her death; the best to say at this matter is that certainly, Allah knows better; Al-Hamdu Lillah; AAYAAT-14, 15 & 16 state about AKHIRAT that there would be two main groups of all peoples there that would be of believers in the Truth and the disbelievers in it; then each group would have sub-groups according to standing and so there would be categorization of all persons by standard how persons related to the Truth at life at the world; so these AAYAAT relate explicitly that though at the world, people live together with difference in belief yet there at AKHIRAT, the basis to categorization would be the acceptance or the rejection of the Truth; Al-Hamdu Lillah; and these AAYAAT relate the respective results of these groups, "then as to those who believed and did good, they shall be made happy in garden; and as to those who disbelieved and rejected Our AAYAAT and the meeting of the hereafter, these shall be brought over to the chastisement"; certainly, Allah only has the true authority; Al-

Hamdu Lillah; AAYAAT-17 & 18 ask all Muslims to remain firm in remembrance of Allah at all times and at all places as that would keep them all steadfast upon the Truth; these AAYAAT read, "therefore, glory be to Allah when you come across the time of the evening (in which the Muslims shall say the Salah of MAGHRIB) and when you come across the time of the morning (which is the time for FAJR); and to Him belongs praise in the heavens and the earth and at the decline of the day; and when you are at mid of day (where lies the time for ZUHR & ASR)"; so by addressing the Muslims here at three places, these AAYAAT mention four of Salah whereas Surah NOOR-58 mentions the fifth of Salah that is ISHA (with FAJR & ZUHR) which the Muslims read later at night after MAGHRIB; note that Salah was not compulsory at the time when these AAYAAT descended as it actually became obligatory at HIJRAT (the migration of the Prophet PBUH from Makkah to Madinah) though it had achieved much significance at the last period of his residing at Makkah when he achieved MIRAJ (the ascension to heavens where Allah provided him the command of Salah clearly); though these AAYAAT mean that the Muslim person would remain engaged with remembrance of Allah at all times yet they also set clearly the timing for Salah beforehand; Al-Hamdu Lillah; note that by the words "HEENA-TUZHIRUN", the AAYAT mentions ZUHR & ASR together and that is an indication that they do overlap at a certain time that is between ZUHR to MAGHRIB; Al-Hamdu Lillah; the last AAYAT of the Ruku states in the praise of Allah that He only has the complete control over all things; He brings forth the living from the dead and the dead from the living; note for this statement that AALE-IMRAN-26 & 27 read, "say (O Prophet PBUH)- O Allah, Master of the Kingdom - You give the kingdom to

whomsoever You please and take away the kingdom from whomsoever You please, and You exalt whom You please and abase whom You please, in Your hand is the good; surely, You have power over all things; You make the night to pass into the day and You make the day to pass into the night, and You bring forth the living from the dead and You bring forth the dead from the living, and You give sustenance to whom You please without measure"; these words imply that there is comparison of sleep at night to death because here at this AAYAT, the latter part of it clarifies the former part of it; this tells that as the person rises from his sleep so he would rise similarly from the dead when Allah wills for that; Surah ZUMAR-42 states, "Allah takes the souls at the time of their death and those who die not, during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for the people who reflect"; so this clarifies that "He brings forth the living from the dead and the dead from the living"; Al-Hamdu Lillah; the AAYAT tells ahead that He gives life to earth (by the good rainfall) after its death where it seems barren to cultivate and that is the manner by which He would raise all persons from dead at the Day of Judgment; note that Allah has stated at different places in the Quran that He would raise the dead at that certain day as He brings the earth to life after its death; Al-Hamdu Lillah; among them is NAHL-65 which 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"; Al-Hamdu Lillah; Surah FURQAN-47 to 50 mention, "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 (so all persons would rise in this manner at the Day of



Judgment); 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 from the dead at 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 (that they would be raised-up from the dead at the Day of Judgment)"; Al-Hamdu Lillah; so the Quran has related the rain upon the land as an indication to raising-up of 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; note that Surah ROUM that we are studying presently, states too at AAYAT-50 at its fifth Ruku ahead, "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.

### ROUM-The Third Ruku

20. And one of His signs is that He created you from pure sand (TURAB), then lo! you are mortals (who) scatter.

21. And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for the people who reflect.

22. And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned.

23. And one of His signs is your sleeping and your seeking of His grace by night and (by) day; most surely there are signs in this for the people who would hear.

24. And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the clouds then gives life therewith to the earth after its death; most surely there are signs in this for the people who understand

25. And one of His signs is that the heaven and the earth subsist by His command, then when He calls you with a (single) call from out of the earth, lo! you come forth.

26. And His is whosoever is in the heavens and the earth; all are obedient to Him.

27. And He it is Who originates the creation, then reproduces it, and it is easy to Him; and His is the most exalted attribute in the heavens and the earth, and He is the Mighty, the Wise.

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The third Ruku of Surah ROUM asks all those persons to observe their own-selves (ANFUS) and the universe around (AAFAAQ) who really do want to live upon righteousness by believing truly in Allah, the true Lord, and by believing truly in AKHIRAT; the Ruku after this too asks all persons by relating different aspects of the psyche of the man to observe that only the virtuous manner of living leads to safety at the world and leads to the total salvation at AKHIRAT; Al-Hamdu Lillah; this Ruku comprises of eight AAYAAT and Allah asks to observe His AAYAAT (in the meaning of signs) in six of them and as it is mentioned in plural, it tells that each of these observation may reveal more than two things to those who are specifically mentioned by their attributes at these AAYAAT, because the plural in Arabic for something takes place from three of it; the last two AAYAAT at this Ruku express His authority over all His creation; Al-Hamdu Lillah; the first of His signs for the man to observe for his true belief is that He created the man from TURAB and then with time, he was able to inhabit all areas of the earth; this denotes the material by which Allah created the man that was the pure sand at first (TURAB that is mentioned here); then He mixed it with pure water to change it to muddy clay (TEEN); then it changed to extreme black mud (HAMA-EM-MASNUN) that had taken place by alteration of the muddy clay by His will with extreme period of time and finally the sounding refined clay (SALSAAL) by which Allah created Adam-AS by His will; 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; see also the note at the third Ruku of HIJR;

many AAYAAT at places in the Quran present this explicitly but with this, the most significant thing to mention here is that most certainly, Allah knows better; so it was only a couple of the mankind at first but then Allah set matters in such manner that the mankind scattered all over the earth; Al-Hamdu Lillah; as from the second to the fifth sign at these AAYAAT, they relate to living at the world of the mankind for which Allah asks observation so the second of His signs for the man to observe is that He created mates in the mankind, the male to the female and vice-versa (with such proportion that life at the world goes on smoothly), so that they may find rest in each other by marriage, not only physically but also spiritually because He put between them such love that relates to physique and such compassion that relates to caring of each other; these both are such outlets to the psyche of the man that they affect him to live away from crimes at the society and to live with high responsibility to provide for the spiritual development at home, respectively; most surely there are signs in this for all those persons who reflect to understand that Allah intends ease for them so that they live with specific care to Allah, the true Lord; Al-Hamdu Lillah; the third of His signs for the man to observe is that He has created the heavens and the earth with numerous of His creation in it by principle and as for the mankind, there is diversity of tongues (i.e. vocal-difference, difference in manner of speech and different languages) in them and also diversity in color of their skins which provides them ease to live at their specific places; most surely there are signs in this for the learned persons that Allah has created all men, though having similar physical features, different to each other in appearance for their distinct identity; Al-Hamdu Lillah; the fourth of His signs for the man to observe is the sleep

by night in which he finds the guidance by dreams, if he is righteous, to make his inside better by the teachings of Islam and the search for His grace by day which are all such things that are utmost necessary for his physical sustenance at life at the world; most surely there are signs in this for the people who would hear; Al-Hamdu Lillah; the fifth of His signs for the man to observe for his true belief is that He shows him the lightning for fear and for hope and this denotes the issues at life at the world which goes on by different situations that may cause fear or/and may cause hope by which Allah examines all persons here; and He sends down water from the clouds then gives life therewith to the earth after its death so in this manner, He would raise all persons from the dead at the certain day of HASHR, the first day of AKHIRAT, so that they account for all their doings at life at the world and receive what they truly deserve at that true life of AKHIRAT; most surely there are signs in this for the people who do understand that they are in examination at this life at the world; Al-Hamdu Lillah; the last of His signs for the man to observe is that the heaven and the earth subsist by His command, then when He calls all persons by a single call (of KUN i.e. happen) then from out of the earth, all persons would come forth to the grounds of HASHR without any delay; Al-Hamdu Lillah; note that the first AAYAT and the sixth AAYAT of the Ruku do not assign specific persons by attributes for observation as they denote all persons who have inhabited the earth at any time & at any place and certainly, Allah would raise all of them from dead at the Day of HASHR; Al-Hamdu Lillah; the last two AAYAAT denote that the true authority is only of Allah which read, "and His is whosoever is in the heavens and the earth; all are obedient to Him; and He it is Who originates the creation, then reproduces it, and it is easy to

Him; and His is the most exalted attribute (MATHAL-UL-AALA) in the heavens and the earth, and He is the Mighty (Who eliminates all those from the face of earth who challenge His true authority), the Wise (Who directs the issues at the world by the doings of the man as He wills, because He certainly has all the true authority)"; note that the terms MATHAL and MITHL have delicate difference in the Quran though these both do have the meaning of "similarity"; to get the usage of the term "MITHL" at the Quran, note that it means similarity only, and AAYAT-11 of Surah SHURA notes most explicitly 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; there is nothing like any similarity of Him (the sentence is LAYSA KA-MITHLEHE SHAYE-UN); and He is the Hearing, the Seeing"; Al-Hamdu Lillah; Surah FAATIR-14 tells by using the term MITHL, "none would tell you anything like Him Who is the Most Aware", so this too denies any similarity to Him as it means that when there is none as His MITHL "so none would tell you anything like Him"; Al-Hamdu Lillah; now, keeping in mind that MITHL means "similarity" only, the difference between MATHAL and MITHL needs noting few points here to understand that better insha-Allah; the first point here is that whereas the term MITHL totally relates to the meaning of "similarity", the term "MATHAL" also has the meaning of "the attribute" besides "similarity" in the Quran, and in this meaning of "the attribute", it occurs here at ROUM-27 and at Surah NAHL-60 too that "for those who do not believe in the hereafter, is an evil attribute, and Allah's is the most exalted attribute (MATHAL-UL-AALA); and He is the Mighty, the Wise"; the second point here is that where "MATHAL" has occurred in the meaning of similarity in the Quran,

it has expressed the similarity of some of His creation to some other of His creation only, because its usage in the meaning of similarity for Allah is totally incorrect; the Quran has forbidden the use of this term in this meaning as it says, "invent not similitudes for Allah; Allah certainly knows but you know not" (NAHAL-74); here the word AMTHAAL is used that is plural for both MATHAL and MITHL; so the Muslims are most disallowed to use these both terms in the meaning of "similarity" for Allah; the third point here is that it is most feasible that they avoid using MATHAL for Allah even in the right meaning of "the attributes", as that would give them safety insha-Allah from any inclination to any wrongs in their virtuous speech; Al-Hamdu Lillah.

#### ROUM-The Fourth Ruku

28. He sets forth to you a parable relating to yourselves: Have you among those whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus do We make the AAYAAT distinct for a people who understand.

29. Nay! those who are unjust follow their low desires without any knowledge; so who can guide him whom Allah makes err? And they shall have no helpers.

30. Then set your face upright for religion in the right state- the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know-

31. Turning to Him, and be careful of (your duty to) Him and keep up prayer and be not of the polytheists

32. Of those who divided their religion and became sects; every sect rejoicing in what they had with them

33. And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord,

34. So as to be ungrateful for what We have given them; but enjoy yourselves (for a while), for you shall soon come to know.

35. Or, have We sent down upon them an authority so that it speaks of that which they associate with Him?

36. And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have already wrought, lo! they are in despair.

37. Do they not see that Allah makes ample provision for whom He pleases, or straitens? Most surely there are signs in this for the people who believe.

38. Then give to the near of kin his due, and to the needy and the wayfarer; this is best for those who desire Allah's pleasure, and these it is who are successful.

39. And whatever you lay out as usury, so that it may increase in the property of men, it shall not increase with Allah; and whatever you give in charity, desiring Allah's pleasure- it is these (persons) that shall get manifold.

40. Allah is He Who created you, then gave you sustenance, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory be to Him, and exalted be He above what they associate (with Him).

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Allah guides attention of all persons at the beginning of the Ruku that no person takes his slaves as partners to him in whatever



Allah has provided him and does not fear any challenge from them that they would ask some part of it, though he may fear some of his near ones about it; so all persons need to see this very clearly that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; He has no fear of any challenge to His true authority by any person as all persons among His creation are His slaves only who need to obey Him totally; certainly, there is no one in His creation who has any worth to challenge His complete control over His creation and He only has the true authority; Al-Hamdu Lillah; certainly, Allah has stated all facts explicitly for all such persons who really intend to be mindful of them yet there still are among the mankind, such unjust persons who follow their whims i.e. their low desires; they follow that without any care to facts so there is no person who is able to guide them to righteousness; Allah would make them err even more at life at the world and when they come at the grounds of HASHR, they would have no one to assist them; Allah asks the Prophet PBUH (and with him all of true Muslims) to remain totally steadfast at the teachings of Islam as that only is the virtuous manner at which Allah has created all of mankind; note that AARAAF-172 has told clearly that all persons had accepted Allah as their true Lord before coming to the world so there is no way that any of persons may change this aspect of creation that it naturally inclines to the virtuous manner of living yet there are many of peoples among them who are not mindful of this; certainly, Allah only has the true authority; Al-Hamdu Lillah; all persons need to remain attentive to Allah only which asks them to read their Salah with fervor so that they do not ever incline to SHERK which leads to divide the virtuous manner of living into sects whereas every sect rejoices in whatever it has with it; this

tells in clear terms that Islam is DEEN (the complete code of life) which asks to take it whole and not in this manner that someone takes some of its significant teachings and leave other of its significant teachings; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT-33, 34 & 35 tell about the psyche of the man, "and when harm afflicts men (that threatens his life), they call upon their Lord, turning to Him (sincerely), then when He makes them taste of mercy from Him (that saves their lives), lo! some of them begin to associate (others) with their Lord so as to be ungrateful for what We have given them (i.e. His mercy at their utmost need); but enjoy yourselves (for a while), for you shall soon come to know (what happens by remaining ungrateful to Allah); or, have We sent down upon them an authority so that it speaks of that which they associate with Him? (that certainly is not the case so this explains the statement at AAYAT-29- 'those who are unjust, follow their low desires without any knowledge')"; Al-Hamdu Lillah; AAYAAT-36 & 37 read, "and when We make people taste of mercy (by providing them gains in finances) they rejoice in it, and if an evil befall them (that they face extreme losses in finances) for what their hands have already wrought, lo! they are in despair (unable to live with normalcy as if they have reached the end of their world); do they not see that Allah makes ample provision for whom He pleases, or straitens?- most surely there are signs in this for the people who believe"; Al-Hamdu Lillah; note that AAYAT-33 and AAYAT-36 both state that Allah provides His mercy to persons in situations that are life-threatening so He saves them by it and He provides His mercy to persons by giving them much of finances by His will, respectively; Al-Hamdu Lillah; at both places, these AAYAAT do not mention that He afflicts any of persons, rather AAYAT-36 explicitly

mentions that affliction falls upon men because of their own doings; so note here that Allah provides those things only to the man by His mercy that are blessings to him but He afflicts him only as an outcome to what wrongs he commits so He does not put afflictions to any of persons unless his doings do ask for it though it is He only Who provides His mercy to the man and afflicts him for certain; Al-Hamdu Lillah; AAYAT-41 of this Surah ROUM, that is the first AAYAT of the next Ruku, states that "FASAD (the situation due to corruption in deeds of persons having some status that makes the practice of Islam become extremely difficult there) did appear on land and sea because of what the hands of men have committed, that Allah may make them taste some part of that which they have done, in order that they may return (to the virtuous manner of living)"; this AAYAT tells clearly that He afflicts wrong-doers because of wrongs that they commit and then also, not fully at the world but just to rouse them to come to the virtuous manner; He cares that everything remains to the order that He has set for the world and He sees that nothing gets out of that order so the Muslims need to be attentive to Him only, with all efforts to keep to the virtuous manner of living collectively, without care to anything else; Al-Hamdu Lillah; the next couple of AAYAAT state that whatever the Muslim person gets as surplus in his finances, he needs to provide it to the near of kin who needs it, to the needy and to the wayfarer who has spent all his amounts and is stranded at the foreign land in need of some amounts; this is the best thing for all those who truly desire Allah's pleasure, and these it is who are successful at AKHIRAT; the person who intends to increase his finances by extending his surplus amounts on rates of interest, it does not increase any of his good deeds in front of Allah though Zakat, when it is provided

to the needy sincerely for the pleasure of Allah, does increase his good deeds manifold, in front of Him; Al-Hamdu Lillah; note that AAYAT-31 at this Ruku asks the Muslims for Salah and AAYAT-39 at this Ruku asks them for Zakat and both of these became obligatory to them after the elapse of some period to the descent of these AAYAAT; however, all Muslims did have them in practice even then in some manner whereas Salah saved them from facing any of life-threatening situations and Zakat, from incurring heavy losses in finances; Al-Hamdu Lillah; the last AAYAT of the Ruku tells explicitly that Allah has not only created all of mankind but He also provides sustenance to them so all persons need to see that it is not their task to get more of finances at the world as Allah would see to their financial security well in accordance to their need; and they need to see that even if they do not die by some fatality which occurs to them by the will of Allah, He would bring death over them by His will as the period of their examination ends at the world; death is inevitable after which, He would raise them up again to life so that they account for all doings at life at the world; the AAYAT implies that even the disbelievers know that none of those whom they take as associates to Allah in authority, are able to provide anything to them or to lead them to their natural deaths or to raise them from dead; Allah only has the true authority as He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; glory be to Him and exalted be He above what they associate (with Him); Al-Hamdu Lillah.

*ROUM-The Fifth Ruku*

41. Corruption did appear on land and sea because of what the hands of men have committed, that Allah may make them taste some part of that which they have done, in order that they may return.

42. Say: Travel in the land, then see how was the end of those that were before; most of them were polytheists.

43. Then turn thy face straight to the right religion before there come from Allah the day which cannot be averted; on that day they shall become separated.

44. Whoever disbelieves, he shall be responsible for his disbelief, and whoever does good, they prepare (good) for their own souls,

45. That He may reward those who truly believe and do good out of His grace; surely He does not love the disbelievers.

46. And one of His signs is that He sends forth the winds bearing good news, and that He may make you taste His mercy, and that the ships may run by His command, and that you may seek of His grace, and that you may be grateful.

47. And certainly We sent before you apostles to their people, so they came to them with clear arguments, then We gave the punishment to those who were guilty; and helping the believers is ever incumbent on Us.

48. 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

49. Though they were before this, before it was sent down upon them, confounded in sure despair.

50. 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.

51. And if We send a wind and they see it to be yellow, they would after that certainly continue to disbelieve

52. For surely you cannot, make the dead to hear and you cannot make the deaf to hear the call, when they show their backs and turn away.

53. Nor can you lead away the blind out of their error. You cannot make to hear any but those who believe in Our AAYAAT so they shall submit.

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The first AAYAT of the Ruku implies that the situation becomes averse to Islamic living at a place in general where there is general disobedience to Allah and He punishes all persons there due to wrongs that the influential persons commit there, by putting extreme difficulties in living of their lives smoothly; He intends by it that they get the good lesson to revise their attitudes and live by His total obedience as He only is the true Lord; it reads, "FASAD (Corruption due to wrongs in deeds of persons having some status) did appear on land and sea because of what (wrongs) the hands of men have committed (as Allah is not unjust that He punishes them without any of their wrongs but it is so) that Allah may make them taste (only) some part of that which they have done in order that they may return (to the virtuous manner of living by it)"; note in this context that SHURA-30 states, "and whatever affliction befalls you, it is on account of what your hands have wrought, and He pardons most (of your wrongs)"; Al-Hamdu Lillah; the second AAYAT of the Ruku asks the Prophet PBUH to

tell the disbelievers to travel to places and see how the end came upon those who lived at extreme disbelief before them as that may cause them to revise their wrong attitudes; at the third AAYAT of the Ruku, Allah asks the Prophet PBUH (and with him all of true Muslims) to remain totally steadfast at the teachings of Islam as that only is the virtuous manner at which Allah has created all of mankind; Allah would bring the Day of Judgment which cannot be averted and on that day they shall become separated in groups as AAYAT-14 has stated and AAYAAT ahead at this place also clarify; thus, AAYAAT 44 & 45 state, "whoever disbelieves, he shall be responsible for his disbelief, and whoever does good, they prepare (good) for their own souls; that He may reward those who truly believe and do good deeds out of His grace (so the Day of Judgment would most certainly take place); surely He does not love the disbelievers"; Al-Hamdu Lillah; AAYAAT ahead at the Ruku guide attention to observe how Allah sends the winds that provide the good news that the rainfall would take place soon and that also carry on ships ahead by their respective sails to destination which the travelers by sea intend to reach to get their physical necessities (which the AAYAT mentions as the grace of Allah); they also guide attention to observe how Allah sent His Messengers to provide His message to their peoples so that they all accept the Truth and take-up the virtuous manner of living; so He cared for the physical necessities of the man and He also cared for his spiritual need to get the true guidance towards the right path; Al-Hamdu Lillah; AAYAT-48 tells about how the rainfall takes place as it tells, "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"; so He guides attention of all persons to observe how He has planned His works at the world around and how the rainfall causes happiness where it falls as it brings forth fruits and crops from the earth whereas without it, they were confounded in despair; AAYAT-50 tells that Allah would raise the dead to life as He gives life to the earth after its death; the Quran has told this at different places and we all have studied about this at AAYAT-19 of Surah-ROUM too; note that 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; AAYAT-51 discloses an aspect of the character of disbelievers that they care only for life at the world and that has brought selfishness in their character for which they do not have any shame; it reads, "and if We send a (disastrous) wind and they see it (i.e. their fields) to be yellow (that tells them that they had lost all its fruits), they would after that certainly continue to disbelieve"; so they are never grateful to Allah on His blessings but upon their loss, they complain bitterly; certainly, Allah only has the true authority; Al-Hamdu Lillah; the last couple of AAYAAT console the Prophet PBUH that he has done his best to spread the message of Islam yet the disbelievers are like dead persons and even deaf persons, so he is unable to make them hear the message of Islam; in fact, they are similar to such deaf persons, who have shown their backs and have turned away, so at this situation, good gestures even would not make them aware of the message of Islam; this is to say that they are totally oblivious to getting it and in them, there are such disbelievers too who have



decided not to take it from the Prophet PBUH so they are oblivious to getting it by their own choice; he can bring those only to the right path who soberly hear the message of Islam that he provides to them and then take it into practice with high fervor; Al-Hamdu Lillah.

### ROUM-The Last Ruku

54. Allah is He Who created you from a state of weakness then He gave strength after weakness, then ordained weakness and hoary hair after strength; He creates what He pleases, and He is the Knowing, the Powerful.

55. And at the time when the hour shall come, the guilty shall swear (that) they did not tarry but an hour; thus are they ever turned away.

56. And those who are given knowledge and the true belief will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know.

57. So on that day no excuse of theirs will avail the extremely unjust persons, nor will they be invited to seek grace;

58. And certainly We have set forth for men every kind of example in this Quran; and if you should bring them a sign, those who disbelieve would certainly say: You are naught but false claimants.

59. Thus does Allah set a seal on the hearts of those who do not know.

60. Therefore, be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation.

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The first AAYAT at the last Ruku of Surah ROUM relates about the progress of life that Allah creates a person in such manner that he/she is extremely weak at birth; then that person achieves strength by the blessing of Allah and then again goes to weakness where his/her hair turns white; so in this manner, He created the mankind which He has decided by His will; Al-Hamdu Lillah; the second AAYAT implies that death is not the end to life because Allah would raise all persons from dead; at that specific day, the Day of Judgment, the guilty persons would swear that from their death to this specific day, they did not tarry but for an hour; note that this AAYAT presents their statement about the count of time to denote that this was their manner at life at the world too that whenever they saw that they are in trouble, they tried to avert it by fibs; they would intend to present the situation in such manner there that it is unjust to them that they did not get the utmost time assigned to them for stay after their death and they have been raised up early from dead; AAYAT-52 of Surah YA-SEEN reads, "they (the disbelievers) shall say- O woe to us! who has raised us up from our sleeping-place?- (they would be told that) this is what the Beneficent Allah promised and the apostles told the truth"; Al-Hamdu Lillah; the Ruku tells ahead that the righteous persons would answer them that this is the Day of Judgment which certainly has come at its specific time and as for their stay, they have certainly received their due stay after their respective deaths; AAYAT-56 & 57 of this last Ruku read, "and those who are given knowledge and the true belief will say- certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know; so on that day, no excuse of theirs will avail the

extremely unjust persons, nor will they be invited to seek grace (by repentance as the time for it has elapsed)"; the next couple of AAYAAT state that Allah has presented many examples in the Quran for all peoples to understand the virtuous manner of living by Islam and it tells about the disbelievers that they have reached to that stage in hostility of the Quran that even if the Prophet PBUH presents a miracle to them, they would reject it by some lame excuse; these AAYAAT read, "and certainly We have set forth for men every kind of example in this Quran (so that is sufficient if some person does intend to accept the virtuous manner of living by Islam); and if you should bring them a sign (i.e. a miracle), those who disbelieve would certainly say (even with that)- you are naught but false claimants; thus does Allah set a seal on the hearts of those who do not know"; the last AAYAT of the Ruku, which also is the last AAYAT of the Surah, reads, "therefore, be patient (i.e. keep away from giving preference to the life at the world over the life at AKHIRAT); surely the promise of Allah is true (that the Day of Judgment would take place where certainly all persons would account for their doings) and let not those who have no certainty, hold you in light estimation (that they have such thoughts that they would be able to shake any of true Muslims, by their continuous fibs to them)"; Al-Hamdu Lillah.

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Surah LUQMAN  
(Consists of 4 Ruku; MK-7)

*LUQMAN-The First Ruku*

1. ALIF LAAM MIM.

2. These are AAYAAT of the Book that has wisdom

3. A guidance and a mercy for the doers of goodness,

4. Those who keep up prayer and pay the poor-rate and they are certain of AKHIRAT.

5. These are on guidance from their Lord, and these are they who are successful:

6. And of men is he who takes instead frivolous presentation to lead astray from the path of Allah without knowledge, and to take it for mockery; these shall have an abasing chastisement.

7. And when Our AAYAAT are recited to him, he turns back proudly, as if he had not heard them, as though both his ears have deafness, therefore announce to him a very painful chastisement.

8. (As for) those who believe and do good, they shall surely have gardens of bliss,

9. Abiding in them forever; (this is) the promise of Allah that certainly is true and He is the Mighty, the Wise.

10. He created the heavens without any such pillars that you see, and put mountains upon the earth lest it might convulse with you, and He spread in it animals of every kind; and We sent down water from the heaven nearby, then caused to grow therein (vegetation) of every noble kind.

11. This is Allah's creation, but show Me what those besides Him have created. Nay, the unjust are in manifest error

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The first five AAYAAT of this Surah, like the first five AAYAAT of Surah BAQARAH, tell about those persons who truly are successful as they take the true guidance that they receive from

the Quran; note that Surah BAQARAH came to the Prophet PBUH at Madinah whereas Surah LUQMAN came to him at Makkah, the seventh year; the next couple of AAYAAT tell about those persons who are total failures as they do not take the true guidance even when that is clearly presented to them; AAYAAT-8 & 9 elucidate the ultimate result for the truly successful persons, who never preferred the life at the world over the life at AKHIRAT, that they would have blissful gardens to reside forever; this is the promise of Allah to them Who is leading all matters by His true authority, and even by His true wisdom, towards that destination that every person gets his/her due result ultimately according to his/her doings that he committed at life at the world; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku tell about the manner by which He has created the heavens and the earth that favors the man physically to live his life with ease; so He provided the true guidance to him and also all physical ease to him so that he may live by his total concentration to all commands of Allah, which certainly is the only aim of life; then Allah challenges the disbelievers to show Him what those have created, whom they take as equal in authority to Him and for whom they leave the practice of His commands; certainly, 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 first five AAYAAT of the Ruku read, "ALIF LAAM MIM; these are AAYAAT of the Book (especially of this Surah) that has wisdom; (it certainly is) the guidance (to all persons) and a mercy (specifically) for the doers of goodness (who have accepted the guidance that it presents); those who keep up Salah and pay the poor-rate (Zakat) and they are certain of AKHIRAT (that it certainly would take place by the will of Allah); these are (such

good persons who certainly are) on guidance from their Lord (so they are most liable to get His mercy for themselves), and these are they who are (truly) successful (and that true success would manifest at AKHIRAT for certain)"; note that Salah and Zakat were not compulsory at the time when these AAYAAT descended as Salah actually became obligatory at HIJRAT though it had achieved much significance at the last period of his residing at Makkah when he achieved MIRAJ and Zakat actually became obligatory at the second year of HIJRAT; so these AAYAAT mean that the Muslim person would remain engaged with remembrance of Allah by Salah even at this time and provide the needy with whatever SADAQAH that he is able to manage from the amounts that Allah has provided to him even at this time; Al-Hamdu Lillah; AAYAAT-6 & 7 tell about such evil persons who try to mislead the people around by engaging them in futile pastime so that they become oblivious to the true guidance; note that one of the disbelievers at Makkah by the name of NADHR bin HARITH brought a slave-woman who was good at singing, from Persia and also brought stories from there of those whom the persons there took as their heroes; he used to provoke such persons at Makkah who had inclination to accept the Islamic teachings, to fall into enjoyment of such shows in which the slave-woman sang and the futile stories were recited; these AAYAAT read, "and of men is he who takes instead (of the true guidance) frivolous presentation (i.e. musical shows & futile tales) to lead astray from the path of Allah without knowledge (as such negative presentations are such things that have no worth to listen), and to take it for mockery (so that the persons attending the frivolous presentation come to such state by them where they lose the realization of the actual worth of the true guidance); these shall have an abasing

chastisement (at life at the world); and when Our AAYAAT are recited to him, he turns back proudly, as if he had not heard them, as though both his ears have deafness, therefore announce to him a very painful chastisement (at the Day of Judgment)"; note that these AAYAAT clearly condemn all evil persons who intend to arouse delicate emotions of the man in such manner that he falls into futile pastime which makes him oblivious to the virtuous manner of living by Islam; certainly, Islam does not appreciate singing, dancing or any type of entertainment that relates to presentation of women in mixed gathering and it also does not appreciate craze for any of sports without any care to Islamic commands; today, the futile pastime includes the inclination to fashion shows that the media develops and the craze for any of sports (especially where women are among participants) that the media develops, without any care to Islamic commands; dancing of women is one of the worst things in view of Islam, especially when taken-up in open, though even their singing by video is not appreciable with whatever splendor they present the performance; that performance might be tolerable to some fine degree when provided singly at the Radio but not at the television as their video to such performance certainly does not go well with the Islamic values; Al-Hamdu Lillah; as for the singing of men when they take it up singly, even at the television without dancing except for some walk on the music or some light exercise therein or some twist therein, it might be tolerated with number of conditions for this entertainment that relate to performance of men only, not making it routine in any way as singing to men might even be positive at times and even when in gathering though that shall never be mixed gathering certainly; the first point to note in these conditions is that words of the song would not challenge the

Islamic morality in any way and this matter would be decided by ordinary Muslims at times yet with total devotion to Islam; the second point to note in these conditions is that the singers and the players of instruments would not be professionals (in-fact, it is better if the amateur singer can play an instrument or two and sings with that leisurely) as they shall have some other works as their occupations whereas music remains only pastime to them and to all those who enjoy the soft music so it would manifest without asking of any amounts to it; the third point to note in these conditions is that the music would not be a rhythmic din of some kind but it would be soft in nature as fast music is not appreciable in the Islamic set-up and the last point to note in these conditions is that total instruments used for the song would not be more than two so that the song does not seem to be some professional kind of thing and remains to softness though addition of some clapping or some soft musical beat occasionally does seem tolerable; it is even better if some computerized gadget that is able to provide different musical sounds, is used for the song with the set-up of sounds of two musical instruments that fulfill the minimum requirement of the music (yin and yang) in the song; even another condition or two might be valid here though the level of their importance may vary; the Holy Book Quran does not ban music in clear terms yet AAYAT-6 of this Surah LUQMAN, that we study presently, is generally taken by ULAMA to prohibit music; however, it relates to prohibition of indecency and vulgarity in songs as is evident but not to their prohibition outright; we do find in Sunnah (the practical guidance of the Prophet PBUH for Islam by his words, deeds or silence on some matter that came to his knowledge) some dislike to music but there is almost at all occasions for this dislike, an evident indication that relates it to



such women who lack in good morals whereas at those times, singing with instruments was exclusively related to such women; as such, there is an apparent margin to relate his guidance in this matter to prohibition of indecency and vulgarity in songs as is evident and not to their prohibition outright; when the men present the music by care to its conditions, it does present rhythm with grace and so it does need appreciation to it even by those righteous persons who do have utmost care about the Islamic guidance in all their issues; Al-Hamdu Lillah; AAYAAT-8 & 9 relate the status of those true believers at AKHIRAT who lived firmly with good deeds at the world, even when there were many things around to provoke them to incline towards sinful activities, so they never preferred pleasures at the world when those challenged any of commands of Allah; these AAYAAT read, "(as for) those who believe and do good, they shall surely have gardens of bliss, abiding in them forever; (this is) the promise of Allah that certainly is true and He is the Mighty, the Wise"; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku state how beautifully Allah has created the heavens and the earth and how wonderfully He has set them to remain beneficial to the human life; they imply that He only is the Creator of all creation and He has created everything with utmost perfection; these AAYAAT read, "He created the heavens without any such pillars that you see, and put mountains upon the earth lest it might convulse with you, and He spread in it animals of every kind; and We sent down water from the heaven nearby, then caused to grow therein (vegetation) of every noble kind; this is Allah's creation, but show Me what those besides Him have created; nay, the unjust are in manifest error"; Al-Hamdu Lillah.

## LUQMAN-The Second Ruku

12. And certainly We gave wisdom to LUQMAN that you remain grateful to Allah. And whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-sufficient, Praised.

13. Behold, LUQMAN said to his son by way of instruction: "O my son! join not in worship (others) with Allah; most surely SHERK is tremendous injustice."

14. And We have enjoined man in respect of his parents- his mother bears him with travail upon travail and his weaning takes two years- saying: Be grateful to Me and to both your parents; to Me is the eventual coming.

15. And if they contend with you that you should associate with Me what you have no knowledge of, do not obey them, and keep company with them in this world kindly, and follow the way of him who turns to Me, then to Me is your return, then will I inform you of what you did-

16. O my son! surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will bring it (to light); surely Allah is Knower of subtleties, Aware;

17. O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you; surely these acts require courage;

18. And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster;

19. And pursue the right course in your going about and lower your voice; surely the most hateful of voices is braying of asses.

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LUQMAN was one of the most intelligent persons of the ancient world and he was well-known at the land of Arabia due to his intelligent remarks; it is mentioned about him that he resided at the territory of ancient Nubia near to Sudan around 1000 BC and had Arabic as his native language; Allah had granted him such amazing observation that he was quoted at Arabic poetry for his intelligent statements; also, that amazing observation led him to believe in TAUHID that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; and that led him to believe in the Judgment that Allah would judge all peoples of the world for all their doings certainly; the Quran mentions him here to make the Arabs learn that the highly intelligent man whom they hold in high esteem, had the awareness of the most fundamental teachings of Islam by the amazing observation that Allah had granted him, even though he never met any of Prophets of Allah whereas they have the Prophet Muhammad PBUH in them and still they are not getting to the Truth by their own unworthy attitude which denotes their prejudice only; AAYAT-12 by which the Ruku begins, tells that Allah certainly gave wisdom to LUQMAN that he remains grateful to Allah; the notable thing here is that wisdom (which does need high observation of the universe around and of the attitudes inside) is such beautiful quality that leads the good person to put the commands of Allah in his practice by it and this practice decides that he is most grateful to Allah while such person who lives his life by disobedience to His commands, he certainly is most ungrateful to Him; surely Allah is Self-sufficient and truly Praised Who does not need anything, even praise, from any of His

creation; certainly, He only has the true authority; AAYAT-13 states that LUQMAN said to his son by way of instruction at some crucial point in time- "O my son! join not in worship (others) with Allah; most surely SHERK is tremendous injustice-"; this indicates that all disbelievers who commit SHERK are most unjust to their own selves as the outcome of it is the most severe punishment at AKHIRAT, that is the true life ahead; Al-Hamdu Lillah; note that SHERK 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 (they are from always to always), ASL (they are of His Own, not achieved from anyone) and LA-MEHDUD (they all are limitless); or by taking any of His creation as authorized to change any of His commands that He has explicitly issued by His authority for all persons to firmly obey; Al-Hamdu Lillah; as for us human beings, even if some are highly refined persons like the Messengers especially the last of them i.e. Muhammad PBUH, we all are created by Allah - 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; Allah addresses all human beings at the next couple of AAYAAT at the Ruku that He has enjoined man in respect of his parents that he must remain most courteous to them and have attitude of EHSAAN for them; he must keep in mind that his mother carried him with travail upon travail and his weaning also took two years if she fed to maximum period, so he needs to be grateful to Allah and to both his parents; but if they contend with him that he commits SHERK because of their lack of

knowledge that it certainly would lead him to extreme trouble at AKHIRAT, then he must not obey them but he still needs to show the attitude of EHSAAAN for them; note that the Quran does not guide to obey the parents anywhere in it but it guides to show the attitude of EHSAAAN for them at all times; so he would provide them his assistance financially and he would care for their physical safety but he would never take their direction to commit SHERK; he shall follow only the righteous persons who lead towards the Truth; all persons have to account for their doings at AKHIRAT in front of Allah where He would present to all of them whatever they had done at life at the world; Al-Hamdu Lillah; AAYAAT ahead narrate other of virtuous guidelines that LUQMAN provided to his son that he must believe truly that if he does something which has the very weight of the grain of a mustard-seed, even though it is in the heart of rock, or high above in the heaven or deep down in the earth, Allah will bring it to light; surely Allah is Knower of subtleties, Aware; so nothing escapes from His true knowledge and He certainly would see all doings of men; LUQMAN told him to keep up Salah (in whatever good manner it was read at that time to praise Allah); and to enjoin the good which means that he would always remain grateful to Allah, the true Lord, and guide all persons towards His obedience; and to forbid the evil which are all acts of injustice and all shameful attitudes; and he shall bear patiently that which befalls him in TABLIGH of the virtuous teachings; surely all these acts require courage to face troubles that come due to them; and he must not turn his face away from people in contempt which would make his task relating to TABLIGH most difficult and he must not go about in the land with pride overmuch; surely Allah does not love any self-conceited boaster; and he must not walk with impertinence in

the land, and he must keep his voice low in speech; surely the most hateful of voices is braying of asses, which is loud yet does not bring any appreciation; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### LUQMAN-The Third Ruku

20. 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? And among men is he who disputes in respect of Allah though having no knowledge, nor guidance, nor a book giving light.

21. And when it is said to them: Follow what Allah has revealed, they say: Nay, we follow that on which we found our fathers. What! though the Satan calls them to the chastisement of the burning fire!

22. And whoever submits himself wholly to Allah and he is the doer of good, he indeed has taken hold of the firmest thing upon which one can lay hold; and Allah's is the end of affairs.

23. And whoever disbelieves, let not his disbelief grieve you; to Us is their return, then will We inform them of what they did; surely Allah is the Knower of what is in the breasts.

24. We give them to enjoy a little, then will We drive them to a severe chastisement.

25. And if you ask them who created the heavens and the earth, they will certainly say: Allah. Say: (All) praise is due to Allah; nay! most of them do not know.

26. What is in the heavens and the earth is Allah's; surely Allah is the Self-sufficient, the Praised.

27. And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end; surely Allah is Mighty, Wise.

28. Neither your creation nor your raising is anything but as a single soul; surely Allah is Hearing, Seeing.

29. Do you not see that Allah makes the night to enter into the day, and He makes the day to enter into the night, and He has made the sun and the moon subservient (to you); each pursues its course till an appointed time; and that Allah is Aware of what you do?

30. This is because Allah is the Truth, and that which they call upon besides Him is the falsehood, and that Allah is the High, the Great.

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The first Ruku of Surah LUQMAN stated that Allah has provided the true guidance to the man and also all physical ease to him so that he may live by his total concentration to all commands of Allah; Al-Hamdu Lillah; now, the first AAYAT at this Ruku guides attention to that as it 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 (that manifest by physique) and inwardly (that is at insides)? And among men is he who disputes in respect of Allah though having no knowledge, nor guidance, nor a book giving light (as each of these gives insight to the inside of the man yet without any of them, they argue to prove their stance)"; the AAYAT tells explicitly that Allah created everything in such manner that they serve the physical existence of the man in one way or other, whereas the past tense

is used at this statement; this tells that it is not for him to try to bring any of creation of Allah under his own control by scientific pursuits; the only aim of life is to get the pleasure of Allah by living according to His commands as that only leads to the true success as we all have studied at the first five AAYAAT of this Surah whereas AAYAAT ahead at this Ruku elucidate this further; Al-Hamdu Lillah; the second AAYAT of this Ruku states their lame excuse for not taking the true guidance from the Quran as it states, "and when it is said to them- follow what Allah has revealed, they say- nay, we follow that on which we found our fathers; what! though the Satan calls them to the chastisement of the burning fire (as by rejection of the true guidance, they would certainly lead themselves to the hell-fire at the true life at AKHIRAT)"; the three AAYAAT ahead present the respective results of both persons, one who lives by the commands of Allah and the other who denies living by the commands of Allah; these AAYAAT read, "and whoever submits himself wholly to Allah and he is the doer of good (in the best of manners), he indeed has taken hold of the firmest thing upon which one can lay hold (i.e. the practice of Islam with total application of self); to Allah belongs the sequel of all things; and whoever disbelieves, let not his disbelief grieve you; to Us is their return, then will We inform them of what they did; surely Allah is the Knower of what is in the breasts; We give them to enjoy a little (at the world), then will We drive them to a severe chastisement (at AKHIRAT); Al-Hamdu Lillah; the words "let not his disbelief grieve you" are to console the Prophet PBUH that he has done his task well to provide the teachings of Islam to all persons but he certainly is not liable to bring any of them to Islam necessarily; Al-Hamdu Lillah; AAYAT-25 reads, "and if you ask them who created the heavens and the



earth, they will certainly say- Allah; say that all praise is due to Allah; nay! most of them do not know"; this tells that the disbelievers there in Makkah did believe that Allah only is the Creator of all the creation but they did not believe that He only is the true Lord Who has the true authority, Whom they have to obey unconditionally; they even challenged the belief in AKHIRAT that Allah would judge all peoples of the world, at the Day of Judgment according to their doings; many of them did not believe that the world would ever end and AKHIRAT would ever take place (see Surah SABA-3 & 4) and many of them thought that whenever it takes place, those whom they took as associates to Allah in authority, they would save them from all chastisement (see Surah YOUNUS-18); the AAYAT asks the Prophet PBUH to tell them that all praise is to Allah so when they believe that He is the Creator of all the creation, they have to believe this too that He only is the true Lord Who has the true authority, Whom they have to obey unconditionally; Al-Hamdu Lillah; AAYAT-26 notes, "what is in the heavens and the earth is Allah's; surely Allah is the Self-sufficient, the Praised"; the first AAYAT of this Ruku has stated clearly that Allah created everything at the heavens and the earth in such manner that they serve the physical existence of the man in one way or other; now, this AAYAT tells clearly that they serve the man physically because Allah has commanded them for it and He truly has all control over them; certainly, Allah is Self-sufficient and truly Praised Who does not need anything, even praise, from any of His creation; certainly, He only has the true authority; Al-Hamdu Lillah; the last four AAYAAT at the Ruku tell about the true authority of Allah which read, "and were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words

of Allah would not come to an end (because His speech is His attribute and all His attributes are limitless); surely Allah is Mighty (Who keeps everything according to His plan for them by His authority), Wise (Who keeps the impression of goodness in works of men and eliminates all evil by His true wisdom); neither your creation nor your raising is anything but as a single soul (so the disbelievers, who deny that Allah would raise all persons from dead, are totally unaware of His true authority); surely Allah is Hearing (everything that any of persons say), Seeing (all of doings that any of persons does and He would certainly provide every person whatever he truly deserves); do you not see that Allah makes the night to enter into the day, and He makes the day to enter into the night (so change is natural), and He has made the sun and the moon subservient (so that all persons do set their tasks by timing for them); each (of the lights) pursues its course till an appointed time (when they both would end); and that Allah is Aware of what you do (i.e. how all persons manage their tasks)?- this is because Allah is the Truth (i.e. all His attributes are QADEEM, ASL and LA-MEHDUD), and that which they call upon besides Him is the falsehood (as certainly, they do not have any authority), and that Allah is the High, the Great (so His true word stays and nothing of falsehood holds on)"; Al-Hamdu Lillah.

### LUQMAN-The Last Ruku

31. Do you not see that the ships run on in the sea by Allah's favor that He may show you of His signs? Most surely there are signs in this for every patient & grateful person.

32. And when a wave like mountains covers them they call upon Allah, being sincere to Him in obedience, but when He brings them

safe to the land, some of them follow the middle course; and none denies Our signs but every perfidious, ungrateful one.

33. O people! guard against (the punishment of) your Lord and dread the day when no father can avail aught for his son, nor a son avail aught for his father; surely the promise of Allah is true, therefore let not this world's life deceive you, nor let the topmost deceiver deceive you in respect of Allah.

34. Surely Allah is He with Whom is the knowledge of the hour, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware.

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The first AAYAT of the Ruku guides the observation to the fact that Allah has set such principles by which the life at the world remains as examination to the man; change of situations that the man faces tells about his attitudes that decide his worth in front of Allah; he shall remain most patient (i.e. firm in practice of commands of Allah without preference to life at the world) with all attention towards Allah, the true Lord, at extreme troubles and he shall remain most grateful with all attention to Him at all situations that are most favorable to him; Al-Hamdu Lillah; whenever the voyagers at sea find adverse situation which threatens their lives as the huge wave covers their ship, they call Allah sincerely with commitment that they would surely obey Him; but when He brings all of them safe to the land, it is not all of them who are sincere for His obedience; the safety that persons receive at utmost troublesome situation which is most threatening to life, is the sign that Allah only has saved them; those who deny this clear sign are such who are most perfidious (and not firm in

practice of Islam) and most ungrateful (at the favorable turn of events by the blessing of Allah); at the ship in trouble, there may still be such persons who may care for the safety of their parents and such persons who may care for the safety of their children but at AKHIRAT, which is sure to come, no person would care for any other than his own self; so all persons must care that the life at the world does not deceive them as the set-up here is for their examination and the set-up there is to provide them their respective results; Al-Hamdu Lillah; and Satan must not deceive them in respect of Allah by misguiding them that though He only is the Creator of everything yet the mankind does not need to obey His commands or that though He would bring AKHIRAT yet He is so Merciful that He would forgive all sins and provide JANNAH, so they do not need to worry and do whatever they will at life at the world; note that if someone repents truly on his sins and asks sincerely for His mercy, he would insha-Allah get it here at the world and also get TOFIQ to make his life better, yet when the period of his life ends here, his repentance on wrongs is totally fruitless; certainly, Allah only has the true authority; Al-Hamdu Lillah; the last AAYAT of Surah LUQMAN tells about those five things that are issues among the hidden matters and there are few notable points to note here to get this AAYAT in better way; Al-Hamdu Lillah; the first notable point is that these five are among those hidden matters to men (as everything certainly is manifest to Allah) in which they are most interested and it does not cover all of hidden matters; the second notable point is that it states categorically that awareness of the time when the world ends, is only with Allah and that is the answer to what the disbelievers asked the Prophet PBUH time & again; the third notable point is that the second and the third issue does not

categorically deny that men are unable to get awareness to onset of the coming rainfall and awareness to what is in wombs; the fourth notable point is that both the last issues relate to matters which are most related to occurrence of those individual actions of the man for which Allah has provided some control to him and to occurrence of those upon which he has no power, respectively; Al-Hamdu Lillah; keeping these points in view and with the crucial remark that Allah knows better, we study this AAYAT which reads, "surely Allah is He with Whom is the knowledge of the hour (so nobody knows it except Him), and He sends down the rain and He knows what is in the wombs (but awareness to these two is possible for men through some gadgets which they develop, by the permission of Allah); and no one knows what (deeds) he shall earn on the morrow; and no one knows in what land (his homeland or some foreign land) he shall die (so in general, these both are hidden too yet due to careful planning for them, some exceptionally disciplined person may provide for these both though even then, they would only take place as Allah permits and as such, no person is able to say that he knows what he would be doing tomorrow and that he knows where he would die when the time of his death comes for him); surely Allah is Knowing (of the hour), Aware (of all doings of all persons)"; Al-Hamdu Lillah.

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Surah SAJDAH  
(Consists of 3 Ruku; MK-10)

*SAJDAH-The First Ruku*

1. ALIF LAAM MIM.

2. The revelation of the Book, there is no doubt in it, is from the Lord of the worlds.

3. Or do they say: he has forged it? Nay! it is the truth from your Lord that you may warn the people to whom no warner has come before you, that they may follow the right path.

4. Allah is He Who created the heavens and the earth and what is between them in six periods, and He mounted the throne (of authority); you have not besides Him any guardian or any intercessor, will you not then mind?

5. He regulates the affair from the heaven to the earth; then shall it ascend to Him in a day the measure of which is a thousand years of what you count.

6. This is the Knower of the unseen and the seen, the Mighty the Merciful,

7. Who made good everything that He has created, and He began the creation of man from TEEN.

8. Then He made his progeny of an extract, of water held in light estimation.

9. Then He made him complete and breathed into him of His spirit, and made for you the ears and the eyes and the hearts; little is it that you give thanks.

10. And they say: What! when we have become lost in the earth, shall we then certainly be in a new creation? Nay! they are disbelievers in the meeting of their Lord.

11. Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back.

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Surah SAJDAH starts by MUQATTA'AAT and it is also mentioned as ALIF-LAAM-MIM AS-SAJDAH while the other Surah that has the name as SAJDAH (and it also starts by MUQATTA'AAT) is Surah-41 by the name of HA-MIM AS-SAJDAH; this Surah tells that Allah is examining all persons at the world and He has provided the mankind with the true guidance as He gave Torah to Moses-AS and He has provided the Quran to Muhammad PBUH, the last of His Messengers; certainly, He only is the true Lord; Al-Hamdu Lillah; it elucidates that the man must take this true guidance and do his deeds accordingly because if he fails to comply to it, he would face extreme punishment at AKHIRAT; even at life at the world, Allah would punish all such persons so it remains a lesson to all those who take disobedience to Allah, the true Lord; Al-Hamdu Lillah; the only period in which Allah asks all persons to show their worth for the true success at AKHIRAT is this life at the world; this is the only chance that a person has and he would not be given a second chance so he must repent on his wrongs here and now, and keep his attention totally towards Allah, the true Lord; Al-Hamdu Lillah; the first three AAYAAT of the Surah state, "ALIF LAAM MIM; the revelation of the Book (Quran), there is no doubt in it (which means that whatever it states, all that certainly is true), it is from (Allah Who is) the Lord of the worlds; or do they say- he (the Prophet PBUH) has forged it?- nay! it is the truth from your Lord that you (O Prophet PBUH) may warn the people (i.e. Arabs) to whom no warner has come before you (from the time Abraham-AS settled Ishmael-AS at that site), that they may follow the right path"; Al-Hamdu Lillah; note that Allah has appointed Muhammad PBUH, His last Messenger, as the warner to all peoples of the world but AAYAT mentions Arabs specifically as Allah chose him from among them

so they were his first addressee; AAYAAT-4 to 7 tell that Allah has created all heavens and the earth whatever is between them in six periods; Allah knows better about the length of each period but here the point to note is that Allah mentions that all heavens and the earth is His creation and whatever is between them, He has created that; note about ARSH (the mighty throne of Allah) that it is among MUTASHABE (unclear matters) for which the best thing to say is that "Allah knows better"; Al-Hamdu Lillah; He has total authority and manages all affairs of all the universe all the time and He would judge the doings of all persons who lived at the world at any time and at any place; that day would have the length of one thousand years by our count; note that Surah RAHMAN-29 tells that Allah keeps everything to His will and He always sees whatever impression has occurred by doings of the peoples at the world to keep it all to His will; certainly He knows beforehand every action that anyone among the mankind and the jinn takes as He certainly is the Most Knowing of all things and the Most Well-Aware; it also tells that everyone begs of Him for needs and so every day He is engaged in the task of seeing to their needs according to His will; so He cares for His creation due to their collective need and due to their individual need according to His will; they need to show utmost gratitude to Allah for His blessings on them; Al-Hamdu Lillah; AAYAAT-6 & 7 at this Ruku that we study, state, "this is (Allah) the Knower of the unseen (by men) and the seen, the Mighty (Who keeps the set-up that He has arranged for the universe, most intact), the Merciful (that He gives ample time to the man to show his worth for Jannah, the gardens of paradise); Who made good everything that He has created (with the best of set-up for it), and He began the creation of man from TEEN"; note that Surah Roum-20 states,



"And one of His signs is that He created you from pure sand (TURAB), then lo! you are mortals (who) scatter"; Al-Hamdu Lillah; so the notable thing here is that Allah created the man by the pure sand at first (TURAB); then He mixed it with pure water to change it to muddy clay (TEEN); then it changed to extreme black mud (HAMA-EM-MASNUN) that had taken place by alteration of the muddy clay by His will with extreme period of time and finally the sounding refined clay (SALSAAL) by which Allah created Adam-AS by His will; 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; so any of these is the material by which Allah began the creation of Adam but with this remark, the most significant thing to mention here is that most certainly, Allah knows better; Al-Hamdu Lillah; AAYAAT-8 & 9 state, "then He made his progeny of an extract, of water held in light estimation; then He made him complete and breathed into him of His spirit, and made for you the ears and the eyes and the hearts; little is it that you give thanks"; this AAYAT tells that afterwards, his progeny came to inhabit the earth by such watery substance that does not have any esteem; but Allah provided all of mankind with ears and eyes and such ability to understand issues of life that they take the Guidance to the right path and achieve the true success at the Day of Judgment; note that the Quran uses the term "FU'AD" (that means heart) as the ability to deduce results by hearing of ears and by seeing of eyes; and it has occurred with the mention of hearing and seeing at BANI-ISRAEL-36, MOMINOON-78, at the ninth AAYAT of this Surah SAJDAH that we study and MULK-23; except for the first, it tells at all places that such persons show only little of gratitude to Allah and

at BANI-ISRAEL even, the AAYAT implies that all persons need to show gratitude to Allah, the true Lord, as it mentions that hearing, seeing and FU'AD would certainly be asked about the attitudes they led to; Al-Hamdu Lillah; now, AAYAAT that are ahead at this Ruku that we study, state that there are disbelievers to the fact that the life would go on even after death; they are unable to understand that when their particles are scattered at the earth, how would they rise from dead; they are unaware of the set-up with which Allah has created them and more than that, they are unaware of the total authority that Allah has; AAYAT implies by its text that it is not their concern how Allah would do it but they need to understand that Allah certainly would raise them from dead; their doubt about it only tells that they do not believe that they would ever meet Allah, the true Lord; Allah asks the Prophet PBUH at the last AAYAT of the Ruku, "(O Prophet PBUH)- say- 'the angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back' (so whether they believe it or not, they would certainly meet Allah, who would see all their doings there at the Day of Judgment)-"; Al-Hamdu Lillah.

### SAJDAH-The Second Ruku

12. And could you but see when the guilty shall hang down their heads before their Lord: Our Lord! we have seen and we have heard, therefore send us back, we will do good; surely (now) we are certain.

13. And if We had pleased We would certainly have given to every soul its guidance, but the word (which had gone forth) from Me was just: I will certainly fill hell with the jinn and men together.

14. So taste, because you neglected the meeting of this day of yours; surely We forsake you; and taste the abiding chastisement for what you did.

15. Only they believe in Our AAYAAT who, when they are reminded of them, fall down in prostration and celebrate the praise of their Lord, and they are not proud.

16. Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently) out of what We have given them.

17. So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.

18. Is he then who is a believer like him who is a transgressor? They are not equal.

19. As for those who believe and do good, the gardens are their abiding-place; an entertainment for what they did.

20. And as for those who transgress, their abode is the fire; whenever they desire to go forth from it they shall be brought back into it, and it will be said to them: Taste the chastisement of the hell-fire which you called a lie.

21. And most certainly We will make them taste of the nearer chastisement before the greater chastisement that haply they may turn.

22. And who is more unjust than he who is reminded of the AAYAAT of his Lord, then he turns away from them? Surely We will give punishment to the guilty.

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The first three AAYAAT of the Ruku state the bad condition of those disbelievers who used to deny that Allah would raise all persons from dead; they shall stand in front of Allah, their heads

hung down, and they would ask Him to return them to the world for one more time so that they get the pleasure of Allah by compliance to His commands and show their worth for Jannah, the paradise; Allah would respond to their plea that if He willed, He would have brought all persons to the true guidance; but He has made the life at the world an examination to see the worth of each person and He would provide Jannah to those only who comply to His commands and He would fill the hell-fire with jinn and men together who had spent their lives on wrongs; every person has only this one chance to prove his worth and no other; Allah would put all evil persons there at the hell-fire because they had denied the meeting with Allah on the Day of Judgment; so Allah would forsake them and they would remain there forever for whatever wrongs they did because of their disbelief that they would ever pay for their wrongs that they commit at life at the world; the next AAYAAT praise the true believers how they remembered Allah at life at the world and what good results they would ultimately receive for that; these AAYAAT tell that the true believers are only those who truly believe in AAYAAT of Allah as whenever they are reminded of them, they fall down in prostration and celebrate the praise of their Lord, and they are not proud on their submission to Allah but expect mercy from Him on their wrongs; they call Allah, the true Lord, at silence of nights in fear that He has the authority to punish them on their wrongs & in hope that He is most Merciful and so He would grant them mercy and the space to make themselves better; and they spend on the needy out of what Allah has provided to them benevolently; no person among such virtuous men knows what is hidden for them of that which will not only provide most physical satisfaction to them but before that, even refresh eyes; it shall never happen

that the true believer gets results like the sinful disbeliever as they are not equal in status whereas the true believer has achieved the true success; Al-Hamdu Lillah; for those who believe and do good, they would receive gardens as their abiding place for whatever good they did; and as for those who had disbelieved in the Truth, their abode is the hell-fire; AAYAT categorically tells that "whenever they desire to go forth from it they shall be brought back into it, and it will be said to them- taste the chastisement of the hell-fire which you called a lie"; Al-Hamdu Lillah; the last couple of AAYAAT read, "and most certainly We will make them taste of the nearer chastisement (at life at the world) before the greater chastisement (of AKHIRAT) that haply they may turn (to righteousness before the greater chastisement gets them); and who is more unjust than he who is reminded of the AAYAAT (from the Quran and from the goings at the world) of his Lord (that ask to believe in Him truly and that the Day of Judgment is certain to come), then he turns away from them?-surely We will give punishment to the guilty"; Al-Hamdu Lillah.

### SAJDAH-The Last Ruku

23. And certainly We gave the Book to Musa, so be not in doubt concerning the receiving of it, and We made it a guide for the children of Israel.

24. And We made of them Imams to guide by Our command when they were patient, and they were certain of Our AAYAAT.

25. Surely your Lord will judge between them on the day of resurrection concerning that wherein they differ.

26. Does it not point out to them the right path, how many of the generations, in whose abodes they go about, did We destroy

before them? Most surely there are signs in this; will they not then hear?

27. Do they not see that We drive the water to land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat; will they not then see?

28. And they say: When will this judgment take place, if you are truthful?

29. Say: On the day of judgment the faith of those who (now) disbelieve will not profit them, nor will they be respited.

30. Therefore, turn away from them and wait, surely they too are waiting.

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The first couple of AAYAAT tell that Allah provided Torah to Moses-AS so it guided the Bani-Israel to the Truth yet there were such persons in them who took some of its teachings and left other of it; so Muhammad PBUH does not have to worry when he finds such persons who deny the teachings of the Quran which Allah has provided to him for the true guidance to all peoples of the world; Al-Hamdu Lillah; Allah raised guides to the teachings of Torah from among them who had no inclination to pleasures of the world so He would raise such good persons from among the Muslims too who would spread the virtuous teachings of the Quran far & wide; Al-Hamdu Lillah; then He would surely judge all matters between them at the Day of Judgment and the disbelievers would see clearly then that they were totally wrong; the observation of disbelievers is so weak that they are unable to see what the history tells them and even what info the matters around provide to them; they need to put their ability of hearing and seeing to all their observation as that would lead their FU'AD

to come to the Truth; Al-Hamdu Lillah; note that the Quran uses the term "FU'AD" (that means heart) as the ability to deduce results by hearing of ears and by seeing of eyes; Allah destroyed so many generations, in whose abodes they go about, and most surely there are signs in this; they need to use their faculty of hearing about it in the company of those who have learnt history well; and Allah brings water to such land that has no herbage and then it brings forth its production that their cattle and they too consume; they need to use their faculty of seeing at this issue by thought on how it happens; but their disbelief leads them to ask when the Judgment would take place but they need to understand that when it takes place, it will not profit them nor will they be respited; so it is better to ignore them and wait for the ultimate result to all matters and whether they believe it or not, the most obvious fact is this that they too are in waiting for the Day of Judgment that is most certain to take place; certainly, Allah only has the true authority; Al-Hamdu Lillah.

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Surah AHZAAB  
(Consists of 9 Ruku; H-5)

*AHZAAB-The First Ruku*

1. O Prophet! be careful of (your duty to) Allah and do not comply with (the wishes of) the disbelievers and the hypocrites; surely Allah is Knowing, Wise;
2. And follow what is revealed to you from your Lord; surely Allah is Aware of what you do;

3. And rely on Allah; and Allah is sufficient Protector.
4. Allah has not made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the path.
5. Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful.
6. The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends; this is written in the Book.
7. And when We made a covenant with the prophets and with you, and with Noah and Ibrahim and Musa and Isa, son of Mariam, and We made with them a strong covenant
8. That He may question the truthful of their truth, and He has prepared for the disbelievers a painful punishment.

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Surah AHZAAB has many of commands that relate to women and to social decency and so it is very near to Surah NOOR, the twenty-fourth Surah; the notable thing is that from the fourth year of HIJRAH (migration of the Prophet PBUH from Makkah to Madinah) to the seventh year of it, many of Surah descended to



the Prophet PBUH that directly relate to commands about women in some manner or/and they provide commands for the righteous living socially; Al-Hamdu Lillah; this period saw the descent of Surah NISAA (women), this Surah AHZAAB (allied-forces), HASHR (banishment), HADID (iron), MUMTAHINA (the woman examined in belief), BAYYINAH (evidence), MUNAFIQUN (hypocrites), MUJADILAH (the pleading woman), HAJURAT (apartments), NOOR (light), FATH (victory), TALAAQ (divorce), TAHREEM (prohibition); this also is notable that the Prophet PBUH married nine of his twelve wives from age 55 to age 59 (by the HIJRAH calendar), and that somewhat corresponds to the descent of these Surah; the other three include Bibi Khadijah-RA and Bibi SAUDAH-RA, whom he married at Makkah when he was at the age of 25 & of 50 respectively; and they include Bibi Ayesha-RA (whom he married at Makkah yet she came to him as his wife at Shawwal of the first year of HIJRAH); note that he spent all his youth and some of his ripe age too with respectable Khadijah-RA who was the only wife he had up-to his age of 50 and then he married SAUDAH-RA who was near to his age, and that only after the death of Bibi Khadijah; I, MSD, have provided the note on marriages of the Prophet PBUH, at end of the "book on good manners" at my writing "Notes on Tirmidhi-Ahadith"; note also that the Holy Prophet PBUH married widow or divorced women except for Bibi Ayesha-RA and he never divorced any of the woman he married; and note also that all of women that he married were most happy with him and in fact, when Allah gave them the option to leave him if they want, at Surah AHZAAB-28 & 29, they all chose to stay with him without exception; he never did any wrong to any woman at any time anywhere and in fact, he was never even charged with any such thing even by his worst enemies

all his life; Al-Hamdu Lillah; Surah AHZAAB starts by addressing the Prophet PBUH to always remain attentive to Allah for strength of his belief and never comply to the wishes of disbelievers and hypocrites; it asks him to always follow the instructions of the Holy Book Quran that Allah has provided to him for the uprightness of his deeds and to always trust Allah at all situations Who knows that his deeds are most decent and Who would save him from all adverse planning of the disbelievers or/and the hypocrites; note that Surah NOON (AL-QALAM) states at the fourth AAYAT in praise of the Prophet PBUH, "and most surely you conform to sublime morality"; Al-Hamdu Lillah; though the direction that AHZAAB gives at its start, applies to all of true Muslims yet the address particularly to the Prophet PBUH is due to the reason that Allah willed that he marries ZAYNAB-RA, the divorced wife of his adopted son Zaid-RA, whereas at those times, marrying the wife of the adopted son was taken as equivalent to marrying the real daughter-in-law that was taken against morality; Allah willed to make things better in this matter that the Muslims do not take adopted relations as actual relations to them and for this, He asked the Prophet PBUH to marry her after Zaid divorces her and she completes her IDDAT (the period in waiting for the divorced or widowed woman before marrying any of men again) as insha-Allah we all would study at this Surah ahead; note that IDDAT completes when the divorced woman completes her third period after divorce or if she does not get periods, when she completes three lunar months whereas if she is pregnant at divorce, it ends at the time she gives birth to the child; as this direction to marry her was much trying for him so Allah told him not to worry about the adverse comments of disbelievers and hypocrites on this and go on with it; Al-Hamdu

Lillah; the next AAYAT gives the info that "Allah has not made for any man two hearts within him"; note that this does not actually relate to the physique, though true in that sense too, as AAYAT clarifies that it means that whatever the man says to denote someone as alike to some person in his near ones, does not mean that he has the same ruling for him as that near one, as his emotional leaning is most different to both; so it says ahead that "nor has He made your wives whose backs you liken to the backs of your mothers as your mothers (which is named as ZIHAR and Surah MUJADILAH provides the ruling for it), nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the (right) path"; Al-Hamdu Lillah; AAYAT ahead guides that the Muslims shall relate whom they take as their sons, to their fathers but if they do not know their fathers, then they shall take them as their brethren in faith and as their friends and if they make a genuine mistake in relating someone of them to his true father then there is no blame on them as they had done it in good gesture but they shall not commit such thing purposely; as for their genuine mistake, Allah is Forgiving, Merciful; note that when the Prophet PBUH had freed Zaid from slavery and had adopted him as his son, the people used to call him as Zaid ibn Muhammad PBUH but after the descent of this AAYAT, they called him only as Zaid ibn HARITHA; Al-Hamdu Lillah; AAYAT-6 tells that the Prophet PBUH is nearer to the Muslims than their own-selves and all their near ones; this is due to the fact that he is as spiritual father to all Muslims and AAYAT also mentions that his wives are as mothers to all Muslims; so they did not marry anyone after his departure from the world though even with that status of theirs, Allah commanded the Muslims to care for their

HEJAB even from themselves; AAYAT-53 of AHZAAB addresses the Muslims, "O you who believe! do not enter the houses of the Prophet unless permission is given to you for meal, not waiting for its preparation being finished- but when you are invited, then enter, and when you have taken the food, then disperse- not seeking to listen to talk; surely this gives the Prophet (PBUH) trouble, but he forbears from you (caring for manner to respect you as his guests), and Allah does not forbear from the truth; and when you ask of them (i.e. the wives of the Prophet PBUH) any goods, ask of them from behind a curtain; this is purer for your hearts and for their hearts; and it does not befit you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah"; Al-Hamdu Lillah; AAYAT-6 also clarifies, "the possessors of (actual) relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends; this is written in the Book (that comprises of the commands of Allah)"; for this, the notable point is that many of those Muslims who had migrated from Makkah to Madinah, have taken many of Muslims at Madinah as their brothers so the AAYAT mentions that the latter may care for the former to provide some amounts to them (and vice-versa) yet the ruling of inheritance is fixed so they would not be included in heirs; see Surah NISAA-11 & 12; now, AAYAT-7 mentions the oath that Allah took from His Prophets at the world of spirits; this also is notable that Allah took an oath from all spirits at the world of spirits which AARAAF-172 mentions, "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- surely we were heedless of this"; Al-Hamdu Lillah; and AALE-IMRAN-81 mentions the specific oath which Allah took from all of His Prophets as it mentions, "and when Allah made a covenant through the Prophets- certainly what I have given you of book and wisdom-- then a Messenger comes to you verifying that which is with you, you must believe in him, and you must aid him-- He said- do you affirm and accept My pact in this?- they said- we do affirm; He said- then bear witness, and I am of the bearers of witness with you"; so the oath that this AAYAT-7 mentions is this specific oath that AALE-IMRAN-81 mentions; Al-Hamdu Lillah; there certainly is no Messenger and no Prophet after Muhammad PBUH and this also is notable that every Messenger of Allah is also the Prophet of Allah; the difference between the Prophet and the Messenger is that Allah sends the Messenger towards some specific people to whom he provides the message of Allah while the Prophet conforms it at his own time; this is because when any other of His Messengers come after these Prophets, who conforms to what they had taught to their people according to the teachings of the previous Messenger of Allah in them, they (their people) do believe in him and do help him in all manner possible; all Messengers gave the same message from Allah in essence (and that actually is the fundamental teachings of Islam) and brought that message by some written scripture that Allah gave to them or by some speech of wisdom that Allah provided to them but the Prophets clarified the teachings of the previous Messenger with an attachment to him, to the nation towards which Allah had sent him; now, Muhammad PBUH is His last Messenger (and His last Prophet too) and Allah sent him towards all of the peoples ever to

come at the world at any place and at any time, with His final message (i.e. the Quran) and took it into His care that its text and its meaning both remain safe from all contamination (see Surah HIJR-9 and also AAYAT-40 of this Surah AHZAAB); so Allah took the oath from the Prophets (NABIYYEN) at the world of Spirits (AALAME-AMR) that when Allah provides them with the knowledge of His commands and the wisdom that relates to it, that His previous Messenger (RASUL) had provided by His command among their people, they have to strengthen that message of Allah among their people; here the AAYAT mentions those five who are the most eminent of them all and they all are RASUL and so they are among the NABIYYEN too (especially Ibrahim-AS and Isa-AS, though among the most eminent of Messengers of Allah, have much high significance for being among the Prophets); the observation of history does provide the info that these five most eminent Messengers were born at regular intervals to each other and it seems that there is space of time of about two thousand years between the birth of Noah-AS and of Moses-AS and about the same space is between the birth of Moses and of Muhammad PBUH (these three Messengers had to put much high efforts to present the message of Allah to their peoples); the times of Abraham-AS were just about fifteen hundred years after the birth of Noah and the space between the death of Abraham and the birth of Moses is about 540 years; note that Jesus-AS was born just about two thousand years after Abraham-AS and as such there is the space of about fifteen hundred years between the death of Moses-AS and the miraculous birth of Jesus-AS; Salam on all Messengers of Allah; there is the same space of about 540 years between the ascent of Jesus-AS to the heavens and the birth of Muhammad PBUH and these five

Messengers of Allah are the most prominent of Messengers of Allah as the Quran has mentioned these five by their names distinctively here at Surah AHZAAB-7; 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 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 about fifteen hundred years of Moses-AS, it is most probable that the prominent good Muslims (who are most sincere to Islam) rise to guide all Muslims in the present era to practice Islam genuinely as there is gap of about 1450 years (by the lunar calendar) as of now since 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 has also set the laws for the General History and they do govern its issues by the will of Allah; 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); so now all persons among the Muslims must ask Allah to raise such good righteous persons from among them who guide all of them in their virtuous concepts and in their upright practice and lead them all to the total adherence to Islam without claiming any material or spiritual status for their own selves; everything is going on in the most perfect order by the will of Allah and even in these troubled times for us Muslims, if He accepts our plea to forgive us and to provide His mercy to us, there is nothing to stop us Muslims to rise to heights; but that surely needs sacrifice of base desires from our side for which we

Muslims must prepare ourselves totally without any undue reservation; Al-Hamdu Lillah; the last AAYAT of the Ruku tells the reason to this specific oath that Allah took from the Prophets, which is that these truthful persons witness against the wrong persons at the Day of Judgment, that they had provided the message of Allah categorically to all persons including these wrong persons, yet these did not accept the fundamental teachings of Islam (and so their practice did not reflect that); then it would become totally clear that if these wrong persons are put into the hell-fire, it is not any injustice to them but they actually led themselves to it by their own wrong-doings; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### AHZAAB-The Second Ruku

9. O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is Seeing what you do.

10. When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah.

11. There the true believers were tried and they were shaken with severe shaking.

12. And when the hypocrites and those in whose hearts was disease began to say: Allah and His Apostle did not promise us (victory) but only to deceive.

13. And when a party of them said: O people of YATHRIB! there is no place to stand for you, therefore go back; and a party of them asked permission of the Prophet (PBUH), saying: Surely our houses



are exposed; and they were not exposed; they only desired to fly away.

14. And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would certainly have done it, and they would not have stayed in it but a little while.

15. And certainly they had made a covenant with Allah before, that they would not turn (their) backs; and Allah's covenant shall be inquired of.

16. Say: Flight shall not do you any good if you fly from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little.

17. Say: Who is it that can withhold you from Allah if He intends to do you evil, or if He intends to show you mercy? And they will not find for themselves besides Allah any guardian or a helper.

18. Allah knows indeed those among you who hinder others and those who say to their brethren: Come to us; and they come not to the fight but a little,

19. Being niggardly with respect to you; but when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doing naught; and this is easy to Allah.

20. They think the allies are not gone, and if the allies should come (again) they would fain be in the deserts with the desert Arabs asking for news about you, and if they were among you they would not fight save a little.

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From this Ruku, the Surah narrates the events that relate to the battle of AHZAAB which is also named as the battle of Trench which took place from the beginning of SHAWWAL to its last, of the fifth year of HIJRAH (corresponding to the last of December 626 to last of January 627); it happened that some of chiefs of BANU-NADHIR, the Jewish tribe which the Muslims had expelled from Madinah in the fourth year of HIJRAH towards KHYBER and Syria due to their breach of the peace-treaty with them, contacted the Quraysh at Makkah and instigated them to attack the Muslims in alliance with number of tribes at different areas of Arabia and finish them off; they succeeded in their evil efforts and the Quraysh with their aid, managed to gather a force of more than ten thousand men from different tribes that marched on towards Madinah; Muslims were about three thousand in number there and in them, there were hypocrites too; this was the most severe challenge that the disbelievers gave to Muslims and it asked them that they remain even more attentive to Allah, the true Lord; there still was BANU-QURAIZAH, another Jewish tribe, residing at suburb of Madinah and at the height of war, there was high probability that they would also violate the peace-treaty with the Muslims; the Prophet PBUH got the info about the advent of Quraysh and its allies towards Madinah and at this most crucial situation, he asked his companions for the strategy to curtail the forces of the enemy; at this occasion, Salman the Persian said that back at home, when they need to respond to such enemy that seemingly is more powerful in force than theirs, they defend themselves by digging some ditch around their place to remain safe from it; so he gave the beautiful opinion to dig some long trench to defend Madinah from the attack of the advancing enemy towards them; the Prophet PBUH appreciated this good

opinion and with his companions, set on to dig such trench in defense of Madinah at its north (including some area at its west) as at the south of it, there were forts of BANU-QURAIZAH with whom they had the peace-treaty, whereas other sides were covered by such huge rocks that had lava inside; the trench had to be about little more than 3 miles in length with such width that a horse remains unable to jump across it and with such depth that once a man falls in it, he remains unable to climb out except by much of assistance of other men; Al-Hamdu Lillah; note that Ahadith have told explicitly that the Prophet (PBUH) told his companions while digging the trench with them, that you would soon conquer the lands of Rome and Persia, the two notable political powers of the time; they all were digging the trench to safeguard Madinah and their own selves as the Quraysh of Makkah and thousands of people of many tribes were advancing towards Madinah to finish the Muslims for once and for all; also, the Prophet PBUH has tied two of stones at his belly so that it stands its emptiness due to hunger; never has been a man born before this great man Muhammad PBUH, the last Messenger of Allah, who had even thought of giving such tidings and that also in such situation; Muslims did defend Madinah well at that time by the blessing of Allah as the forces of disbelievers had to return due to number of reasons which included their bad planning when they were taken by surprise at presence of the trench whereas the time-factor at that occasion became most significant; note that the weather was extremely chilly and then ultimately the stormy wind uprooted their camps; and angels were helping Muslims by the command of Allah that also caused them to withdraw their forces; and their stocks ran out due to the length of period (which was about 25 days) in which they had to camp

there that they never expected; and in addition, Muslims also used the strategy of creating mistrust among all those allied forces and their allies among Jews of BANU-QURAIZAH that insha-Allah we would read ahead; note about the prophecy of the Prophet PBUH that it happened that the Muslims conquered vast areas of the Roman Empire and all of Persia within a few years of passing away of the Prophet PBUH; that is history now which totally proves Muhammad PBUH, the last Messenger of Allah; Al-Hamdu Lillah; this trying occasion brought forth the hypocrites and those persons too who had belief yet extremely weak, among the Muslims who tried to avoid facing the enemy by different fake excuses; their excuses included that all residents of Madinah, even if they join together, are unable to stand against the allied forces which had challenged them, and that their houses are unsafe as there is no person to take care of them so they have to see to them; Allah showed all persons then that with true belief on Allah, everything favors the Muslims and most certainly, Allah only has the true authority; Al-Hamdu Lillah; just as the Quraysh and its allied forces backed away, the Prophet PBUH commanded his companions to reach the forts of BANU-QURAIZAH immediately as this issue needed adequate tackling without any delay; note that when the Quraysh and its allies had seen that they were completely stranded, they tried to get the assistance of the Jewish tribe of BANU-QURAIZAH and met success in that; the Prophet PBUH got the info about this betrayal of the Jewish tribe and was worried about it; now, it happened that NU'AIM Ibn MASUD ASHJA'I, who had become Muslim recently and had kept his belief hidden, was permitted on his request by the Prophet PBUH to create friction between the allied forces and the Jewish tribe by telling such words that created doubt at

each side against the other; probably, it was this occasion at AHZAAB that the Prophet PBUH gave the guidance that "war is deception"; NU'AIM-RA went to BANU-QURAIZAH and told the chiefs there that though they have given their word to Quraysh and its allies for their assistance yet they have to see that if the Muslims manage to stand this challenge, the Quraysh and its allies would return to their respective places but their tribe would be at mercy of the Muslims; so to make sure that they continue their challenge till they achieve success against the Muslims, they have to ask them to give some of their significant persons in their custody as guarantee to their sincerity; the chiefs there agreed with his presentation of situation and approved his advice; then he visited the other side and told them that the Jewish tribe is not sincere to them and it rather wants some of their significant men to bound the Quraysh and its allies so that issues are settled on their terms; as the matter proceeded in the very manner which NU'AIM had presented, they fell for his deceit so his tactful handling of the situation worked and the Muslims did not have to take-up both enemy together; note that BANU-QURAIZAH was at the back of Muslims with Madinah open at front of it and this situation was most troublesome that it had given its consent to attackers at Madinah about its assistance against the Muslims without any care to the peace-treaty that they had with them; so the Muslims punished them most severely for their betrayal at such crucial occasion as most of their men were punished by death and others with women and children were enslaved according to the custom of the day and their power was totally uprooted; this was according to the verdict that SA'AD ibn MU'ADH, the reputable Muslim person of al-Aws tribe who was nominated by the Jews for settlement of the dispute, gave against them; he had

witnessed the Jews there cursing the Prophet PBUH and all Muslims and he knew totally well about their bad intentions so he gave this verdict for the necessary safety of all Muslims; keeping this detail of events in view at AHZAAB, we all would now proceed on to study this Ruku of the Surah; Al-Hamdu Lillah; the first three AAYAAT at the Ruku guide attention of all Muslims to the utmost favor of Allah at AHZAAB upon them as they read, "O you who believe! call to mind the favor of Allah to you when there came down upon you hosts (of men from different tribes), so We sent against them a strong wind and hosts (of angels), that you saw not, and Allah is Seeing what you do (and He provided His assistance in that very manner of defense that the Muslims undertook); when they (i.e. the allied forces of disbelievers) came upon you from above you and from below you (i.e. tribes residing at different sides of Madinah came upon it in alliance with each other), and when the eyes turned dull, and the hearts rose up to the throats (of such Muslims who had weakness in their belief due to fear that it is the end of them), and you began to think diverse thoughts of Allah (this tells about the hypocrites who had this thought that Allah has left them at mercy of the allied forces and it seemed to them too that it is the end of them); there the true believers were tried and they were shaken with severe shaking"; Al-Hamdu Lillah; AAYAAT ahead at the Ruku tell about such Muslims who had weakness in their belief and about the hypocrites in Muslims; six of AAYAAT ahead at this Ruku state, "and when the hypocrites and those in whose hearts was disease, began to say- Allah and His Apostle did not promise us (victory) but only to deceive (and they even complained that in this situation, it has become difficult for them to ease themselves at the call of nature); and when a party of them said- O people of YATHRIB

(this is the other name for Madinah)! there is no place to stand for you (as the allied forces are much too strong and persons residing at Arabia have to make peace with such number of people that have challenged them, for their relations to them at future), therefore go back (and do not offer any defense against them); and a party of them asked permission of the Prophet (PBUH), saying- surely our houses are exposed; and they were not exposed; they only desired to fly away (from battleground); and if an entry (of disbelievers) were made upon them from the outlying parts of it, then they were asked to wage war (against the Muslims in whom they claim themselves to belong), they would certainly have done it, and they would not have stayed in it (i.e. in waiting) but a little while; and certainly they had made a covenant with Allah before, that they would not turn (their) backs (if they face the disbelievers); and Allah's covenant shall be inquired of; say (O Prophet PBUH to these persons)- flight shall not do you any good if you fly from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little (as all have to die at some time and at some place); say (to them)- who is it that can withhold you from Allah if He intends to do you evil, or if He intends to show you mercy (i.e. if He intends to save their lives so that they get space still to make themselves better)?- and they will not find for themselves besides Allah any guardian or a helper"; Al-Hamdu Lillah; note that the statement that "certainly they had made a covenant with Allah before" means that many of these persons weak in belief, had taken an oath by the name of Allah after the battle of UHUD at the third year of HIJRAH that now whenever the time comes to respond to attack from disbelievers, they would face them with utmost fervor; they had avoided facing the force of Quraysh at UHUD and this occasion of AHZAAB showed clearly

that they were most insincere to their word; so Allah brought their evil at fore clearly by the trial at AHZAAB; Al-Hamdu Lillah; from AAYAT-18 to the last AAYAT of the Ruku, Allah tells about the attitudes that these persons show at wars with the enemy and which they also showed at AHZAAB; they not only avoid facing the challenge from the enemy but they try to incite other residents of Madinah (among ANSAAR) too, to come to them and keep away from the battleground; they may come to the battleground only to find ways to avoid any challenge to them from the enemy, and that only because they may become liable to have some claim to the booty from the enemy that all Muslims collect being victorious at the battleground; they are unable to bear that all of goods collected from the enemy goes to those Muslims who are at the battleground and they get nothing; but when they see that the enemy is finding way to inflict some trouble, even death, to many of Muslims at war, their eyes show their fear as if death has got them then & there; however, as the matter gets in favor of Muslims, they talk with such sharpness of tongues that it was their assistance that had made the difference and so victory did come to them; they are most greedy towards those goods on which they may lay their hands on, so Allah would render their doings futile even if they did show some stand by chance without the true belief, against the enemy due to their timely presence at the battleground; this certainly Allah would do and it is most easy for Him to do so as it certainly is not any injustice to them who are greedy to get worldly assets only; Al-Hamdu Lillah; these people, that are hypocrites or/and most weak in their belief, fear the forces of Quraysh and their allies so much that even when they had deserted the war with Muslims due to their incapability to fight them, they think that this is just some technique of war on



the part of Quraysh and their allies, and they would return to attack Muslims; so these people find it better to stay away from the battleground and if possible, rather live away at deserts where they may get the info time and again about AHZAAB whether they had truly left or the war continues; however, their presence among the true Muslims too was useless as even then they would not have fought the enemy save a little; so this is their attitude which is most averse to the cause of Muslims and for this, they even ask appreciation; the next Ruku tells about the worthy attitude of the true Muslims when they face the enemy that has challenged them with all might it has; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### AHZAAB-The Third Ruku

21. Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.

22. And when the believers saw the allies, they said: This is what Allah and His apostle promised us, and Allah and His apostle spoke the truth; and it only increased them in faith and submission.

23. Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least

24. That Allah may reward the truthful for their truth, and punish the hypocrites if He please or turn to them (mercifully); surely Allah is Forgiving, Merciful.

25. And Allah turned back the disbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Strong, Mighty.

26. And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some you killed and you took captive another part.

27. And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.

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The Ruku starts by praising the Prophet PBUH, with the message that Allah has provided him such caliber that all Muslims need to follow him in their doings as he is an excellent exemplar for him who has hopes in Allah that He would grant him JANNAAT (the beautiful gardens at paradise) at AKHIRAT which is certain to take place; and he always remembers Allah in all of his practice; Al-Hamdu Lillah; the context of this AAYAT tells that it asks all Muslims to see that Muhammad PBUH, the last Messenger of Allah, faced the enemy with all valor when he dug the trench with his companions and stayed at the ground when the nights were extremely cold; there was scarcity of foods and in addition, it happened that the tribe with which the Muslims had the peace-treaty, was prepared to violate it in compliance to their enemy; so it clearly asks to face adverse situations where the fatal enemy has challenged all such good Muslims who do intend to fulfill the Islamic commands with all good efforts; he had told his companions at this most trying situation that soon they would conquer the Roman territories and the Persian land; and it was most obvious there that whatever comes, he would not back-out;

Al-Hamdu Lillah; Allah has set the world in such manner that He sees the true position of all persons so He examines all in whatever manner He wills; we all have read at beginning of Surah ANKABUT, "ALIF LAAM MIM; do men think that they will be left alone on saying, 'we believe', and not be tried? - and certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars"; Al-Hamdu Lillah; AAYAAT-22, 23 & 24 ahead tell about those true Muslims who stood firm at AHZAAB and fulfilled their word; these AAYAAT read, "and when the believers saw the allies, they said- this is what Allah and His apostle promised us (that there would come trying times on them to bring the true Muslims, and also the hypocrites, at fore), and Allah and His apostle spoke the truth; and it only increased them in faith (i.e. gave much strength to their true belief) and submission (to Allah in all their practice); of the believers are men who are true to the covenant which they made with Allah (to face the enemy with all valor when the occasion asks for it)- so of them is he who accomplished his vow (by giving his life in the way of Allah), and of them is he who yet waits (because, though he stood firm in the way of Allah, he has returned alive but with all good intention that when he gets another chance to respond to the fatal enemy, he would be among the martyrs in the way of Allah) and they have not changed in the least; that Allah may reward the truthful for their truth, and punish the hypocrites if He please, or turn to them (mercifully and provide them further period of time to revise their attitude and make themselves better); surely Allah is Forgiving (if they do repent on their wrongs), Merciful (to provide them TOFIQ to show that they truly have come to Islam)"; Al-Hamdu Lillah; note the statement of the true believers at encounter with the enemy

that 'this is what Allah and His apostle promised us (that we would certainly be examined)', in comparison to the statement that hypocrites and those who had utmost weakness in their belief, had stated that 'Allah and His apostle did not promise us (victory) but only to deceive' (AAYAT-12); so there is clear difference in perception for the same event as the true Muslims were totally attentive to Allah; Al-Hamdu Lillah; AAYAT-25 states that with all preparation to end Muslims, the disbelievers were complete losers in all manners; Allah turned them back in their rage whereas they did not obtain any financial advantage, and never did any fight take place; so Allah sufficed the believers in fighting; He certainly is Strong to defeat the disbelievers totally by such means which eyes see clearly and He is Mighty to defeat them totally by His true authority whenever He wills for it, even by His hidden forces; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku tell about the incident of BANU-QURAIZAH where the Muslims advanced immediately after the disbelievers had backed-out from Madinah; it took another 25 days or so to overpower them as they had taken shelter at their fortresses, and to clear all threat that they had become to Muslims; these AAYAAT narrate that Allah drove down those of people of the book (Torah) who backed the allied force of disbelievers, from their strong fortresses and He cast awe into their hearts that they totally surrendered to Muslims and came out in open with acceptance of SA'AD Ibn MUADH as arbitrator; so Muslims killed their men capable to fight and took captive other of men and women & children according to his verdict; and Allah provided them all of their land and their living places and their assets; the result of AHZAAB was only the beginning of conquests of Muslims as the last AAYAT of the Ruku told most explicitly that they would

surely get much of such land even, which they never have visited and Allah has power over all things Who would give them all this place so that they establish His law totally; it happened so, as they conquered KHYBER, the stronghold of the Jewish tribes, within couple of years of AHZAAB; the Prophet PBUH had told clearly at AHZAAB, when the disbelievers had backed out of Madinah, that from now-on, they would never be able to challenge the Muslims but the Muslims only would attack them and achieve the final victory against them insha-Allah; certainly, Allah only has the true authority; Al-Hamdu Lillah.

#### AHZAAB-The Fourth Ruku

28. O Prophet (PBUH)! say to your wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing

29. And if you desire Allah and His apostle and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward.

30. O wives of the Prophet (PBUH)! whoever of you commits an open indecency, the punishment shall be increased to her doubly; and this is easy to Allah.

31. And whoever of you is obedient to Allah and His Apostle and does good, We will give her the reward she deserves twice, and We have prepared for her an honorable sustenance.

32. O wives of the Prophet (PBUH)! you are not like any other of the women; if you will be on your guard, then be not soft in speech, lest he in whose heart is a disease yearn; and speak a good word.

33. And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Apostle. Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.

34. And keep to mind what is recited in your houses of the AAYAAT of Allah and the wisdom; surely Allah is Knower of subtleties, Aware.

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This Ruku relates to the beautiful guidance that Allah has provided to the respectable wives of the Prophet PBUH; He guided them that they have such esteemed status where they need to keep away from possessions that relate to world where they would live by necessities only, and care totally for AKHIRAT with utmost fervor; rather, they shall become standard for goodness to all Muslim women due to their particular status and for that they would get the reward for any of their virtuous doings twice, though whoever from among them commits an indecency, she would get its punishment in double; note that after the conquest of BANU-QURAIZAH, the Muslims did get some relief in their financial situation when the Prophet PBUH distributed the spoils received from there among them; seeing this, the wives of the Prophet PBUH, who were four in total at that time (SAUDA-RA, Ayesha-RA, HAFSA-RA and UMME-SALAMAH-RA) jointly asked the Prophet PBUH to increase their allowances; the Prophet PBUH did not appreciate this requisition as he preferred to live his life at the world by necessities only by choice; he minded it so much that he took an oath that he would avoid any intimacy to his wives for a month ahead; note that by

the Islamic Jurisprudence, when a man takes an oath to avoid any intimacy to his wife or wives for four months ahead, it is termed as EELA but if it is for lesser period, then it is an ordinary oath; the Prophet (PBUH) had made an ordinary oath at this occasion to keep away from all his wives for a month but it is loosely termed as EELA sometimes and he gave the expiation for his oath after one month not prolonging it for any period ahead; the rumor spread in Madinah at this time that the Prophet PBUH has divorced his wives so Umar-RA rushed to him when he heard this to get confirmation about it; he was among the most closest of companions of the Prophet PBUH and he also was his father-in-law as HAFSA, her daughter, was one of his wives; the Prophet PBUH clarified that he has not divorced any of his wives and by his permission, Umar announced this clarification immediately among all Muslims; AAYAT-28 provided IKHTIYAR (choice) to the wives of the Prophet PBUH to remain with him with the same allowances that they are receiving presently or leave him if they intend the worldly finances & status; all of his wives chose to stay with him unconditionally then and dropped their requisition immediately; keeping this detail for its meaning, the text at the Ruku becomes much easy to get; Al-Hamdu Lillah; the couple of AAYAAT at the beginning of the Ruku ask the Prophet PBUH to direct his wives, "O Prophet (PBUH)! say to your wives- if you desire this world's life and its adornment, then come, I will give you provision and allow you to depart goodly departing; and if you desire Allah and His Apostle and the latter abode (AKHIRAT), then surely Allah has prepared for the doers of good among you, mighty reward"; AAYAAT ahead clarify this more that they would live as standard for goodness to all Muslim women and they would get the reward two times for any of their virtuous doings though whoever from

among them commits an indecency, she would get its punishment too doubly; AAYAT-30 & 31 direct them, "O wives of the Prophet (PBUH)! whoever of you commits an open indecency (i.e. any atrocious wrong of shameful nature), the punishment shall be increased to her doubly; and this is easy to Allah (as this will not be an injustice to them if they do commit any such wrong which is extremely shameful whereas they have such significant status among the Muslim women); and whoever of you is obedient to Allah and His Apostle and does good, We will give her, the reward she deserves twice, and We have prepared for her an honorable sustenance"; Al-Hamdu Lillah; note that though AAYAT tells them clearly that they shall not commit any indecency yet it does not mean that any of them had any inclination to any shameful act but it is to clarify to all of them that even with their significant status, they are not free of the Islamic law; Al-Hamdu Lillah; note that AAYAAT state the punishment to indecency for them as double whereas they tell that their virtuousness would get reward to them twice; it seems that their indecency would put double punishment to them at AKHIRAT and for the reward for their TAQWA (that comes to them due to their obedience to Allah and His Prophet PBUH and commitment of good deeds), they would get it two times as they get JANNAH at AKHIRAT and then in that, they accompany the Prophet PBUH as his wives there; so at AKHIRAT, the quality for the punishment is more severe to them whereas the quantity for the reward to their TAQWA is much more significant; AAYAT-31 also states that Allah has prepared for them an honorable sustenance so this implies that with firmness upon the virtuous manner of living, they would receive all necessities at their lives ahead at the world, with all convenience and with complete honor; Al-Hamdu Lillah; the last three AAYAAT



of the Ruku ask them to adhere much more to the commands of Allah that all Muslim women have to fulfill, due to their most significant status among them; these AAYAAT ask them, "O wives of the Prophet (PBUH)! you are not like any other of the women, (but only) if you take on TAQWA; then be not soft in speech (to unrelated men), lest he in whose heart is a disease yearn; and speak good word; and stay in your houses and do not display your finery like the displaying of the ignorance of yore (which was the period of JAHILLIYAT when Allah appointed the Prophet PBUH to spread the teachings of Islam so that they end its impression); and keep up prayer, and pay the poor-rate, and obey Allah and His Prophet (PBUH); Allah only desires to keep away the uncleanness from you, O people of the house! and to purify you a (thorough) purifying; and keep to mind what is recited in your houses, of the AAYAAT of Allah and the wisdom; surely Allah is Knower of subtleties, Aware"; Al-Hamdu Lillah; there are few significant points to note in these AAYAAT and the foremost of them is that the wives of the Prophet PBUH, who are as mothers to all true Muslims, are not like any other of the women but their status is much higher, when they have TAQWA (i.e. they remain obedient to Allah and His Prophet PBUH and go-on doing good deeds) as their good status counts only if they adhere more fervently to Islam; the second of them is that even though they are as mothers to all true Muslims, they would still talk with some harshness in speech and in ordinary words to all unrelated persons when it is necessary, so that no such person whose belief is weak (where Islamic teachings affect his practice but little), has any undue desire towards any of them; and this also tells that every Muslim woman has to care to speak briefly to the point to all unrelated men for necessity in the no-nonsense manner as that is

the asking of the Islamic morality; note that AAYAT-53 ahead asks the Muslim man too that when he has to ask of them any goods, he shall ask it from behind a curtain as this attitude is better for him as it stops any undue desire on his part towards them and it certainly is better for them too; the third of them is that they would stay at home as the actual place for the Muslim woman is her residence; note that this instruction is well for all Muslim women that their respective homes are the places to remain for them though that may be spacious for her liking if the finances of her father (or her husband) permit though she may leave her home to fulfill some genuine necessity (which certainly would not take place often) with total HEJAB returning home as soon as she fulfills it; as the home of the Prophet PBUH had following among the Muslim women as the AAYAT has indicated that "O wives of the Prophet! you are not like any other of the women", so the command for HEJAB affected the home of the Prophet PBUH first; the fourth of them is that she would take HEJAB and not leave her home in the manner of JAHILLIYAT (the era of extreme ignorance to the decent morality that Islam teaches) where women used to go out displaying their beauty in the most offensive manner, though she may have left her home only for genuine necessity and only for a brief period of time; at the present era, it seems that JAHILLIYAT has returned though the ignorance is not so much as was at the first JAHILLIYAT where the Prophet PBUH made things better by the command of Allah by the Holy Book Quran and even today, things would turn better by this Holy Book Quran only if only all Muslim persons decide sincerely that they would practice Islam and not hear its teachings only to ignore them; it is possible still to set the Islamic teachings in practice collectively with total attention towards

Allah, the true Lord; the work is done just by the good intention for it with total TAWAKKUL (complete trust) upon Allah as He would provide ways to go ahead on the right path; Allah has told us at the last AAYAT of Surah ANKABUT, "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"; Al-Hamdu Lillah; note about HEJAB that Allah has asked the Prophet PBUH at Surah NOOR-31 and at this Surah AHZAAB ahead that is at its AAYAT-59, to command all Muslim women to observe it, besides other places where the command of HEJAB is indirectly implied by AAYAAT; this term HEJAB has three aspects to it; the first aspect is that a Muslim woman must not leave her home except for some necessity (the decision about necessity would be hers, when she does care in practice about the basic teachings of Islam); the second aspect is that when she goes out of her home at some necessity and the environment is such that in general, the men care not to trouble her in any way then she might go out with her face, hands up-to wrist and feet up-to ankles uncovered though even then she would cover the whole body plus hair necessarily but if the environment is 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 the basic place for her activity is her home for sure as we have just studied; with these aspects, it is fair to keep in mind that HEJAB does not relate only to the physique of the woman but it also relates to her attitudes; note well that the Satan works to this ultimate outcome that the man takes himself as an animal only in all manners and he even swears deceptively again and again that he wants to make his attitudes better; he wants that the man and the woman come to such living

of animals that they become most free in attitudes to each other, even if unrelated, as that is the biggest of his achievements against the man; that undoubtedly would lead them to many of extreme wrongs ahead so please note that only the tie of marriage justifies the most specific intimate relation of the man and the woman, and no other; Islam prohibits the woman to work in such environment that violates her basic HEJAB even, that is she becomes unable to hide her whole physique (except for her face, hands, and feet) and even with choice at work to care about her basic HEJAB, she needs to ask Allah for mercy towards her as her actual place for living her life is at her home for sure; the Muslim woman may have taken that work at extreme necessity for survival yet even then she has no option but to care for HEJAB; and certainly, Allah only has the true authority; Al-Hamdu Lillah; the fifth of the significant points to note in these AAYAAT is that some of ULAMA have deduced by the 33<sup>rd</sup> AAYAT of this Surah AHZAAB that commands the wives of the Prophet PBUH in particular and all Muslim women in general to observe HEJAB, "and stay in your houses and do not display your finery (beauty) like the displaying of the First JAHILLIYAT" that it implies that there would yet come another JAHILLIYAT in manifestation of high magnitude as the first one; the relative mention denotes the coming of second one in the future as the statement would have been fine even without the mention of "first"; note that the words also are important by which we understand the meaning of the Holy Book Quran; this second JAHILLIYAT is wholly in presence now all over the world that is asking all of mankind to commit to injustice in matters of life and that particularly is asking women to commit to much shameful attitudes without care to good morality; if the will of Allah is to end this present JAHILLIYAT

by EHSAAN then the women among the Muslims (and even among other of peoples) would step ahead who would adhere fast to Islamic values by His approval; this adherence would manifest the good morality as Islam takes it, in all walks of life; note that the first JAHILLIYAT ended by QITAL (i.e. the war against the ill-wishers of Islam) where the men among the Muslims were able by the will of Allah to spread the Islamic teachings that established justice all over the known world at those times and so it was by ADL that it ended; Al-Hamdu Lillah; those times of ignorance needed much care to end injustice from the surroundings with total attention towards Allah, whereas these times of ignorance need much care to end the extreme shameful attitude from the surroundings with total attention towards Allah; the world needs TABLIGH (the guidance to Islamic teachings) at present times as it might bring the observant persons who incline towards virtues, to Islam and it might bring the ill-wishers of Islam to make an honorable pact with Muslims to keep away from each other; this pact might provide them the time and space to understand Islam better; the life of mankind does ask for adjustments time and again for which we Muslims do need to present Islam by ADL or/and by EHSAAN; Al-Hamdu Lillah; the sixth of them is that the wives of the Prophet PBUH shall fulfill the Islamic commands with utmost fervor for the highest of obedience to Allah and His Apostle PBUH as the instruction for them here is, "and keep up prayer, and pay the poor-rate, and obey Allah and His Apostle (PBUH)"; this care in speech, staying at residence, taking HEJAB, obedience to Allah and His Apostle PBUH would insha-Allah provide TAQWA to all of them, who are his household members, that would wash away the impression of any wrong that any of them may have committed and keep them to highest of purity

inside; note that though here the AAYAT mentions the wives of the Prophet PBUH as his household members as the address here is to them, yet he has clarified that his son-in-law Ali-RA, Fatima-RA (his daughter and the wife of Ali-RA) and their sons Hasan-RA & Hussain-RA, are also included in the general meaning of this term; the seventh of them is that they need to remain attentive to the teachings that they receive at their good homes because AAYAAT of the Quran are recited there and the Prophet PBUH present them practically which denotes the wisdom to apply them; they must always remember that Allah is Knower of subtleties so He would care for their petty virtuous deeds too which they do habitually and He is most Aware of their such virtuous deeds too which they do by intention sincerely; certainly, He only has the true authority; Al-Hamdu Lillah.

### AHZAAB-The Fifth Ruku

35. Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember-- Allah has prepared for them forgiveness and a mighty reward.

36. And it befits not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle (PBUH) have decided the matter; and whoever disobeys

Allah and His Apostle (PBUH), he surely strays off a manifest straying.

37. And when you said to him to whom Allah had shown favor and to whom you had shown favor: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.

38. There is no harm in the Prophet doing that which Allah has ordained for him; such has been the course of Allah with respect to those who have gone before; and the command of Allah is a decree that is totally done:

39. Those who deliver the messages of Allah and fear Him, and do not fear anyone but Allah; and Allah is sufficient to take account.

40. Muhammad (PBUH) is not the father of any of your men, but he is the Apostle of Allah and the Last of the Prophets; and Allah is Cognizant of all things.

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The first AAYAT of this Ruku explicitly states that the virtues of the Muslim woman have utmost significance at AKHIRAT for her in the same way as virtues of the Muslim man has importance there; note that the manner of expressions of the Holy Book Quran is that it addresses men but women are included in such commands which are relevant even to them; however, some women at that time raised this issue in front of the Prophet PBUH and in response to it, Allah sent this AAYAT at AHZAAB; Al-Hamdu

Lillah; the placement of this AAYAT also elucidates this matter that though the wives of the Prophet PBUH have an exceptionally high status among the Muslim women, yet all have the total chance to gain the highest of status at AKHIRAT by their virtuous doings; at the present era, the women who are keen to present themselves as equals to men in worldly matters, need to understand that at the world, the woman has been given in care of the man (i.e. her father before marriage and her husband after it) for her own advantage but at AKHIRAT, where the virtuous deeds count, they certainly are equals; the manifest point is that even the physique of the woman does not agree that she is equal to the man at the world yet everyone has got the task according to his/her placement and she is certainly most respectable as the assistant to the man; Surah NISAA-34 declares that the men are overseers upon the women at the world as Allah has given authority to some over some and because the men spent their finances on the women (as the man pays the MEHR to the woman at their marriage that is his liability and he sees to all of her genuine financial needs too at the married life); so this AAYAT at NISAA implies that virtuous women would remain obedient to the husband and would remain loyal to him safeguarding in his absence (his honor by avoiding all disloyalty to him and his assets that are in her custody); however, if the husband fears that she is developing the attitude of extreme rebellion to him, he would admonish her as best as possible for him; if her attitude still shows that she does not accept his authority in issues of life, he would leave her alone at her sleeping place (and he would take his bed apart from her at the room or elsewhere at the residence); then also if she is reluctant to accept his authority and to live under his command then that is most shameful for the woman



according to Islam and he is allowed even to beat her lightly (in such manner according to the Ahadith that he does not hit her at the face and the punishment does not leave any evident mark on her physique); note that Islam mostly asks for the corporal punishment where the offence is much shameful according to the Islamic teachings though here, he would take it as the last resort; if she ultimately gives-in and totally obeys her good Muslim husband, who leads her on the right path, then he must not search ways to impose his authority (as that would only denote his perversion in the matter); he must remember that though Allah has given him authority over her yet He certainly is Most Exalted and Greatest (so He would punish him on his unlawful doings against his wife who also is among His slaves); Al-Hamdu Lillah; note for each of these ten virtues that this AAYAT at AHZAAB in study, has mentioned categorically that "submission" means to care for the pleasure of Allah in whatever deeds a person undertakes with total submission to Him; "belief" means to believe in all significant Islamic teachings sincerely; "obedience" means to remain obedient to Allah and to follow the Sunnah of the Prophet PBUH; "truthfulness" means to remain firm on the commitment to Islam at all situations; "patience" means to bear the troubles that come in life with attention towards Allah keeping away from all wrongs and to live the life at the world by necessities; "humbleness" means to do all virtuous deeds, especially the reading of Salah, with attention towards Allah in the manner by which the Prophet PBUH has clearly guided; "to provide charity" means to give to the needy from whatever surplus the person has after the fulfillment of his/her needs; "to fast" means to keep all SIYAM at the month of Ramadhan; "guarding the private parts" means to avoid adultery (and fornication) with all care to chastity that

Islam asks of all Muslim persons; "remembrance of Allah" means to see the pleasure of Allah in whatever the Muslim person does, so even his/her speech denotes his/her attention towards Allah as that would surely comprise of such terms that praise Allah all the time; Al-Hamdu Lillah; note that there is an authentic Hadith which Tirmidhi has narrated that the Prophet PBUH said, "if anyone guarantees me about what is between his jaws and what is between his legs then I guarantee him Paradise" and note also that this AAYAT asks Muslims persons, all of men and women, to commit totally to the five pillars of Islam (except for Hajj) which are to develop true belief inside upon Allah, to read Salah, to help the needy by Zakat and to keep fast during the holy month of Ramadhan; all Muslims shall see to these with utmost care though providing Zakat or/and keeping fast are subject to having surplus amounts and sound health respectively; the absence of mention of Hajj here is because the Muslim person is liable to it only when he/she has sufficient resources to perform it and the way to it is safe from any challenge to his/her belief, life, property & honor whereas the Muslim woman needs MAHRUM (such male relative who is disallowed to marry her like her father, brother etc.) too to perform Hajj or she accompanies her husband; note also that once a person starts his/her virtuous doings from submission to Allah, he/she comes to the remembrance of Allah with commitment to all virtuous deeds that are mentioned at this AAYAT though some good persons may have much quantity of them due to high chances received in life; Al-Hamdu Lillah; AAYAAT ahead at this Ruku relate to the marriage of ZAYNAB-RA the daughter of JAHASH, to Zaid-RA the son of HARITHA, and then after he had divorced her and she had passed her IDDAT, to the Prophet PBUH; note that the Prophet PBUH had

taken another ZAYNAB-RA who was the daughter of KHUZAIMA, in his marriage too in the fourth year of HIJRAH who had died within a few months of their marriage, so she was the only wife of the Prophet PBUH, besides Khadijah-RA, who died in his life-time; Surah AHZAAB had begun by addressing the Prophet PBUH to always remain attentive to Allah for strength of his belief and never comply to the wishes of disbelievers and hypocrites and though this direction that AHZAAB gives at its start, applies to all true Muslims yet the address particularly to the Prophet PBUH is due to the reason that Allah willed that he marries ZAYNAB-RA, the divorced wife of Zaid-RA who was his slave whom he had released from slavery and had adopted as his son; so this Ruku takes-on that matter now whereas this is notable that at those times, marrying the wife of the adopted son was taken as equivalent to marrying the real daughter-in-law which was considered against morality; Allah willed to make things better in this matter that the Muslims do not take adopted relations as actual relations to them and for this, He asked the Prophet PBUH to marry her when Zaid had divorced her and her IDDAT is over (and when Allah issued this command to the Prophet PBUH, then he adjusted himself to it and bore it in his mind); Al-Hamdu Lillah; note that the brother of ZAYNAB was reluctant to marry her to Zaid when he had extended his proposal for her and she also was not happy with this proposal yet the Prophet PBUH had told him to marry her to Zaid and had asked her to accept him as her husband; AAYAT-36 refers to this matter as it reads, "and it befits not a believing man and a believing woman that they should have any choice in their matter when Allah and His apostle have decided the matter; and whoever disobeys Allah and His apostle, he surely strays off a manifest straying"; so her brother married

her to Zaid and she accepted this at that time; however, she could not bring herself to agree with the situation that she, one of the ladies of noble standing, is married to such man who has been released from slavery; the friction between them ultimately led to their divorce though the Prophet PBUH did try that the situation does not worsen to this stage; note that Allah had provided him awareness that their marriage would come to an end yet he did try according to the manifest commands of Islam, that some reconciliation between them does occur; note in comparison, the event that Surah KAHF has narrated about Moses-AS and KHIDHR where Moses had objected at some acts of KHIDHR as they were seemingly against the clear commands of Allah and though he had come to KHIDHR to gain some intellect from him by the command of Allah, yet surely he had to object at such of his doings, being the Messenger of Allah, to do justice to his liability for certain; see also the note at the tenth Ruku of KAHF; Al-Hamdu Lillah; so this tells that though he knew this outcome yet he did advise him to the better manner to deal with the matter; however, it did become most obvious that the marriage of Zaid & ZAYNAB is over and by the command of Allah, the Prophet PBUH would have to take her as his wife that would rectify her grief as she was not happy with her marriage with Zaid at the first place; but he knew well that the mean persons, who seek chance to humiliate him, would pounce on this issue and would ignore completely that his task is to provide such virtuous teachings that make attitudes better; so he kept his intention to marry her most concealed for the time being which he has developed due to the command of Allah though he knew well that he has to do it ultimately as Allah had commanded it; but Allah willed that this intention does come in open at that very time and that he discards

the fear of all mean persons among the disbelievers and the hypocrites; so Allah told him that He has given her into his marriage and now, he only has to accept it manifestly; note that ZAYNAB-RA sometimes mentioned this honor with pleasure (and with gratitude to Allah) that Allah had mentioned in the Quran that He gave her into the marriage of the Prophet PBUH; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-37 presents the situation, "and when you said to him to whom Allah had shown favor and to whom you had shown favor (i.e. Zaid Ibn HARITHA)- keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light (i.e. the Prophet PBUH shall marry her when this matter is over according to the command of Allah), and you feared men, and Allah had greater right that you should fear Him; but when Zaid had accomplished his want of her (and she completed her IDDAT), We gave her to you as wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed"; the notable thing here, besides the mention that Allah has given ZAYNAB to the Prophet PBUH as his wife, is that though the true Muslims have to obey the Prophet PBUH in his commands yet when he gives some advice as request but not as command, they may not apply it to practice though its absence in practice would need his assent; another notable thing here is that Allah gave splendid honor to Zaid-RA by mentioning him as "to whom Allah had shown favor and to whom you had shown favor", and with that He mentioned him by his name at this AAYAT; note that Zaid is the only one of SAHABA (companions of the Prophet PBUH) who is mentioned by name in the Quran; still another notable thing here is that it tells

the Prophet PBUH that he shall not fear any person where he has to fulfill the task that Allah has demanded of him (and as for this specific task, he had developed his intention to do it in accordance to the command of Allah, yet at the same time, he did worry about the talks of mean persons around) and AAYAAT ahead are explicit on this; Al-Hamdu Lillah; they tell explicitly that when Allah asks him to do something, he would not decide on it whether it would seem fine or awkward at some given situation but he shall do it then & there; those who had been His Messengers had surely done what He had demanded of them and the word of Allah is the decreed affair; Al-Hamdu Lillah; AAYAAT-38 & 39 read about this, "there is no harm to the Prophet (PBUH) doing that which Allah has ordained for him (and he does not need to worry about the talks of mean persons as Allah would punish them severely); such has been the course of Allah with respect to those who have gone before- and the command of Allah is a decree that is totally done- (so this course of Allah was for all His Messengers in particular before Muhammad PBUH too and it generally is for all) those who deliver the messages of Allah and fear Him, and do not fear anyone but Allah (in submission to His command); and Allah is sufficient to take account (of all those mean persons who blame the good persons upon submission to commands of Allah, the true Lord)"; Al-Hamdu Lillah; AAYAT-40, the last AAYAT of the Ruku, explicitly declares that Muhammad PBUH is the last of all Prophets of Allah so after him, Allah would not send any Prophet, any Messenger, any Apostle to the world as He has provided the Quran, the final message of Allah, to all mankind through him to practice; note that all Messengers of Allah are His Prophets too for certain, so when Allah has categorically stated that Muhammad PBUH is the last of His Prophets (NABIYYEN), it

explicitly tells that he also is the last of His Messengers (RUSUL); Al-Hamdu Lillah; so now, the Message of Allah exists written with us 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; it certainly is the only miracle that Allah provided to Muhammad PBUH and He gave protection to everything that was related to its text and its meaning as He mentioned at Surah HIJR-9; 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 report the Sunnah of the Last Prophet Muhammad PBUH and explain the Holy Book Quran most clearly for practice, remain totally secured at the good books that the compilers of Ahadith compiled for them (that the students of Islam learn thoroughly at different Islamic schools), by the will of Allah so that the clarification of it remains available at all times and at all 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 highest 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 all fervor and this tells in clearest of terms that whoever and whatever relates to it, Allah would certainly provide security for all such, as He has taken the provision of security to the Quran as His responsibility; today,

there are such good printing foundations that by the will of Allah, publish it with utmost care to its text and provide it in totally the same manner as Allah descended it to the mankind for the Guidance to the right path; Al-Hamdu Lillah; 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 explicitly presents the established fact in totally plain terms 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; certainly, Allah only has the true authority; Al-Hamdu Lillah; the placement of this AAYAT tells explicitly that as last of Messengers of Allah, Muhammad PBUH had to set an example that Muslims would not take the adopted relations as the real ones in practice; he is the last Messenger of Allah and the significance of the issue demands that he clarifies it by his own practice to settle it for once and for all; and he is not the actual father of any man including Zaid though spiritually, he certainly is the father to all true Muslims; Al-Hamdu Lillah; note that the AAYAT mentions explicitly that "he is not the father of any of your men" as he did have four daughters though three of them died in his lifetime except for Fatima-RA who lived for 6 months ahead after the end of his life at the world whereas all his male children had died at infancy; this AAYAT implies in clearest of terms that whoever believes in someone as among the Prophets of Allah after Muhammad PBUH, he/she is out of the fold of Islam undoubtedly, for certain, indeed; Al-Hamdu Lillah.

AHZAAB-The Sixth Ruku



41. O you who believe! remember Allah, remembering frequently,
42. And glorify Him morning and evening.
43. He it is Who sends His blessings on you, and (so do) His angels, that He may bring you forth out of utter darkness into the light; and He is Merciful to the believers.
44. Their salutation on the day that they meet Him shall be, Peace, and He has prepared for them an honorable reward.
45. O Prophet! surely We have sent you as witness, and as bearer of good news and as warner,
46. And as one inviting to Allah by His permission, and as light-giving torch.
47. And give to the believers the good news that they shall have a great grace from Allah.
48. And be not compliant to the disbelievers and the hypocrites, and leave ignored their annoying talk, and rely on Allah; and Allah is sufficient as Protector.
49. O you who believe! when you marry the believing women, then divorce them before you touch them, you have in their case no term which you should reckon; so make some provision for them and send them forth a goodly sending forth.
50. O Prophet (PBUH)! surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet (PBUH), if the Prophet (PBUH) desired to marry her-- specially for you, not for the (rest of) believers; We know what

We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and Allah is Forgiving, Merciful.

51. You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; this is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them with what you give them, and Allah knows what is in your hearts; and Allah is Knowing, Forbearing.

52. It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses and Allah is Watchful over all things.

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The Ruku starts by the guidance to all Muslims to persist on remembrance of Allah at all times; note that "remembrance of Allah" means to see the pleasure of Allah in whatever the Muslim person does, so even his/her speech denotes his/her attention towards Allah as that would surely comprise of such terms that praise Allah all the time; Al-Hamdu Lillah; certainly, all attitudes of Muslims would show this remembrance and their deeds also would manifest it; note that SALAH (that is the most virtuous deed that the Muslim person commits) and SABR (the patience that relates to his inside which asks him to live by necessities at the world) are the highest features that relate to His remembrance; Al-Hamdu Lillah; at Surah AN'AAM, Allah asks the Prophet PBUH, "say- surely, (as for) me, my Lord has guided me to the right path, that is the religion which is totally right, the faith

of Ibrahim the upright one, and he was not of the polytheists; say- surely my SALAH and my sacrifice (of desires that may ask for assets and status at the world) and (so) my life and my death are (all) for Allah, the Lord of the worlds; no associate has He; and this am I commanded, and I am the first of those who submit; say- what! - shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed" (AN'AAM-161 to 164); Al-Hamdu Lillah; the notable thing about SALAH is that it brings the Muslim person near to Allah as he persists on His remembrance by it so whereas SABR stops him from any attachment to the world by remembrance of Allah, SALAH brings him to the attachment of AKHIRAT by remembrance of Allah, the true Lord; Al-Hamdu Lillah; Allah asks the attitude of SABR from all Muslims (especially those who have the knowledge of the Quran) who would not only live by Islam but being the force of Allah, they would also ask all to live by Islam (by TABLIGH only in these current times unless they are challenged at the war-field); Al-Hamdu Lillah; the true remembrance of Allah is the only thing that provides the peace to hearts; Surah RA'AD states about such righteous persons who are truly attentive to Allah that He guides them to Himself as they are "those who believe and whose hearts are set at rest by the remembrance of Allah; surely by Allah's remembrance only, are the hearts set at rest" (RA'AD-28); at Surah BAQARAH, before asking the true Muslims for SABR and SALAH, AAYAT-152 reads "Remember Me, I would remember you" which actually tells, "Remember Me (in the world), I would remember you (at AKHIRAT)"; "Remember Me (in your near-ones), I would remember

you (in angels)"; "Remember Me (today), I would remember you (tomorrow)"; "Remember Me (in your happiness), I would remember you (in your troubles)"; "Remember Me (wherever you are), I would remember you (wherever you are)"; "Remember Me (at all times), I would remember you (at all times)"; it is the honorable word that Allah gives to all persons that have goodness in them to believe in Him and to do their deeds according to that belief; Al-Hamdu Lillah; AAYAAT-43 & 44 tell that Allah sends His blessings on the true Muslims which has brought them out of darkness (i.e. wrong ways that is mentioned in plural as wrong ways are many) towards the right path (which is the light mentioned in singular as this only is the virtuous manner of living) and this has given them the strength to bear wrongs of the disbelievers and the hypocrites against them; and angels always pray Allah for the true Muslims that Allah forgives them on any of wrongs that they may commit and that they always receive-on blessings from Allah; Al-Hamdu Lillah; the true Muslims would get the greetings at the Day when they meet Allah by SALAM (peace) and there, they would have the most honorable reward; so DUA to remain on the right path and to get mercy from Allah is necessary for safety at AKHIRAT with necessary acceptance of the message that the Prophet PBUH has brought to all peoples of the world; Al-Hamdu Lillah; note that authentic Ahadith have told the Muslims that they shall never show pride on high quantity of their good deeds as each of them is fruitful only when Allah accepts it into their document of deeds by His mercy; so each of good deeds does need the mercy of Allah for certain; Al-Hamdu Lillah; AAYAT-45 & 46 ahead read, "O Prophet (PBUH)! surely We have sent you as witness (so he would testify at the Day of Judgment that he did provide the message of Allah to peoples at his time and after him,

his UMMAH took-up the task), and as bearer of good news (for the righteous persons) and as warner (for all those who are disbelievers); and as one inviting (all peoples of the world) to Allah by His permission (this means that though all Muslims have to invite all peoples to Islam yet he particularly has this beautiful task as the Messenger of Allah), and as light-giving torch (to the right path)"; Al-Hamdu Lillah; he shall particularly provide the good news to the true Muslims that they shall receive highest of bonuses even at life at the world when they are totally attentive to Allah, the true Lord; so this happened as the Muslims rose to height when they spread Islam by the blessing of Allah and got much convenience in living at the world, due to gain of much resources that they got by enemy; Al-Hamdu Lillah; AAYAT-48 emphasizes that the Prophet PBUH shall not obey the disbelievers and the hypocrites and here it means specifically that he shall not stop his task i.e. TABLIGH of Islam to all peoples due to adverse attitudes of such persons even, who are inclined to disbelief or who show hypocrisy; he shall ignore the adverse talks that they commit to, and he shall trust Allah totally (as he has always done) because He would provide safety from all adverse planning that the disbelievers and the hypocrites make against Islam; Al-Hamdu Lillah; AAYAT ahead directs the Muslims that if any of them marries any of the Muslim woman and then divorces her when he has not yet availed valid privacy with her, she will not make any IDDAT (specific period in waiting before remarrying) due to this marriage with him though he would have to provide some necessary provision to her; this necessary provision would be the half of her MEHR (the amount that the man has to give to the woman to take her as his wife which is among her rights on him) that had been mentioned for her for this marriage; however if it is unmentioned

for some reason, he would have to give her MUTATUN-NIKAH (as necessary provision that shall be a worthy complete eastern dress to her); Al-Hamdu Lillah; the last three AAYAAT of the Ruku ahead provide the ruling specifically for the marriage of the Prophet PBUH which tells among other things, that he would not divorce any of his wives; AAYAT-50 tells that Allah has permitted number of wives for him but this is an exceptional permission for him as Muslims in general, are allowed to keep four wives only at one time for them; note that when he married ZAYNAB-RA on the command of Allah, he already had four wives with him; it tells that he may take wives from his first cousins but they must have migrated to Madinah and not stayed behind at Makkah; this AAYAT makes lawful to him by the term "whom your right hand possesses", those slave-women too whom he takes from the prisoners of war according to the custom of the day; it is not totally clear how many slave-women he did have though the maximum number has been mentioned as three (among them, only REHANA-RA of BANU-QURAIZAH is confirmed to be her slave-woman as MARIYAH-QABTIYAH-RA had achieved the status of his wife); so he had twelve wives including MARIYAH-QABTIYAH whereas he probably had two of slave-women which included one other besides REHANA; see the note at end of my writing "Notes on Tirmidhi-Ahadith" for detail to his respectable wives; note that even if taken that he did have two of slave-women, the total figure comes to fourteen and it is most certain that his sexual relations never went beyond these women while the reason for his legitimate relation to them was never any lust as he certainly had the beautiful angelic character; note that he spent all his youth and some of his ripe age too with respectable Khadijah-RA, who was fifteen years older than him and the only wife he had up-to

his age of 50, and then he married SAUDAH-RA who was very near to his age, and that only after the death of Bibi Khadijah-RA; "Notes on Tirmidhi-Ahadith" also provides the general issues that relate to number of marriages of the Prophet PBUH at end of its "book on good manners"; and it is most notable that the Holy Prophet PBUH had married widowed or divorced women only except for Bibi Ayesha-RA and he never divorced any of his wives; Al-Hamdu Lillah; this AAYAT at end, tells that Allah has provided rulings for those women too whom the Muslims take in marriage and He is Forgiving on their faults about their wives and Merciful to provide space to them to make the situation better which relates to their wives; the significant thing to mention here is that there are some issues in which the Prophet PBUH has exceptional rulings which mostly relate to his family besides the permission to take more than four wives at one time as for instance, he was not allowed to divorce any of his wives and none of Muslims was allowed to marry any of them after him; he was not allowed to marry any of women from among people of the book; he and his family members were not allowed to take SADAQAH and his descendants too are not allowed to take it; his heritage of tangible assets, was not distributed according to his directive; and he was permitted to treat his wives differently as he pleases which is not for other of Muslims (as they have to care for all their wives by total justice in issues where they may exercise control) and AAYAT-51 ahead is explicit on this; however, it is notable that as this was permission from Allah to him and not His command so he did care for all of them by total justice though he did ask Allah for forgiveness on more inclination of heart towards any of them; note that more inclination of heart to any of wives is not questionable even for an ordinary Muslim who may have four

wives together at one time; Al-Hamdu Lillah; AAYAT-51 clarifies that even if the Prophet PBUH does treat his wives in different manners, they would still be happy with him (due to their prominence among the Muslim women) and would not grieve (on the difference he keeps among them) and would be pleased with whatever provisions the Prophet PBUH gives to them; Al-Hamdu Lillah; Allah knows that the Prophet PBUH is most sincere to his task of spreading the teachings of Islam which asks that he has utmost relief at his good household; the last AAYAT of the Ruku gives this info explicitly that the Prophet PBUH would not take any other woman except from among the women that AAYAT-50 has categorically mentioned; it reads, "it is not allowed to you (O Prophet PBUH) to take women afterwards (that means besides those women who are categorically mentioned), nor that you should change them for other wives (that means the Prophet PBUH shall not divorce any of his wives, that are presently his wives or would come into his marriage), though their beauty be pleasing to you (but they do not conform to the women mentioned and note here that the Prophet PBUH also is among mankind who does have natural attraction towards woman, but not any lust towards them), except what your right hand possesses (that is if he wants to take some woman as his slave-woman from among the prisoners of war then there is no count for that) and Allah is Watchful over all things (so He knows well that the Prophet PBUH is most sincere to his task and has nothing negative in his person)"; Al-Hamdu Lillah; note that with this open permission to marry many of women and to take many of slave-women, the Prophet PBUH took five women only, after the descent of this AAYAT, as his wives; these five of his most respectable wives were JAVERIA, UMME-HABIBAH, SAFIYAH, MAYMUNAH and MARIAH (may Allah be pleased with



all his wives who are the mothers of the true Muslims) and he probably took only two of slave-women and so with all said, the notable point is that he must be given credit that he reserved himself to these fourteen women when he was allowed to take high number of them and that even was to establish good relations then with tribes at Arabia as the tribes gave respect to such person, who lived virtuously and who married any woman from their tribe providing her utmost respect; so the outcome of these marriages was that these tribes checked averse attitudes against Muslims and tended to peace; Al-Hamdu Lillah.

### AHZAAB-The Seventh Ruku

53. O you who believe! do not enter the houses of the Prophet unless permission is given to you for meal, not waiting for its preparation being finished- but when you are invited, then enter, and when you have taken the food, then disperse- not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth; and when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and for their hearts; and it does not befit you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah.

54. If you do a thing openly or do it in secret, then surely Allah is Cognizant of all things.

55. There is no blame on them in respect of their fathers, nor their brothers, nor their brothers' sons, nor their sisters' sons nor their own women, nor of what their right hands possess; and be careful of Allah; surely Allah is Witness of all things.

56. Surely Allah and His angels bless the Prophet; O you who believe! call for blessings of Allah on him and salute him with a (becoming) salutation.

57. Surely (as for) those who speak evil things of Allah and His apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace.

58. And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.

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Surah AHZAAB goes on to relate decent social manners to live at the Islamic environment and the first AAYAT of this Ruku directs explicitly to such manners that relate to visiting each other; though it mentions these manners for visiting the houses of the Prophet PBUH yet these are valid in general except for the direction that no person should marry the wives of the Prophet PBUH after him ever; AAYAT guides explicitly that the Muslims shall not enter the houses of the Prophet PBUH unless they are invited there for a meal where they shall care to reach on such time that it is about ready to serve and they shall leave as soon as they finish the meal without any delay; their futile sitting before or/and after the meal that makes it gathering for mutual talks, disturbs the Prophet PBUH but due to his decent manners, he forbears from mentioning it and does not disclose his disturbance; Allah tells here that He does not forbear from speaking that which guides attitudes of all persons to virtuousness; if the Muslims have to ask something needed from any of wives of the Prophet PBUH, they shall ask from behind the curtain (the Quran uses the term HEJAB here to express the required attitude) as

that keeps check on tendencies at both sides so that they remain to decency; according to this direction, Muslims would see that they do not enter any of private houses without invitation (or due permission); and reach there when the food is about ready to serve and leave the place just as they finish eating of it and not seek talks to make it some place of meeting (except when the invitation mentions such sitting after the meal); at all places, the Muslims shall speak to unrelated women at extreme necessity only and only with care to HEJAB; Al-Hamdu Lillah; one of Ahadith relates about the descent of this AAYAT which Bukhari has recorded at the Book of Asking Permission; briefly, it relates from ANAS Ibn Malik, who used to serve the Prophet PBUH when he came to Madinah, that it descended during the marriage of the Prophet PBUH with ZAYNAB, the daughter of JAHASH, when at the morning he had invited some people who took their meal and went away but a group of them stayed and prolonged their stay; so the Prophet PBUH got up and went out, and ANAS-RA accompanied him, till he came to the lintel of Ayesha's dwelling place and when he thought that those people had left by then, he returned but found that they were still sitting there and had not yet gone; so he went out again and again reached the lintel of Ayesha's dwelling place where ANAS accompanied him again; then waiting for some period of time again, he returned when he thought that those people must have left by then, and did find that those people had left the place; ANAS narrates that at that time the verse for HEJAB was revealed, and the Prophet PBUH set a screen between me and him (& his family); note that ANAS had reached the age of 15 years then, which is taken by normalcy as the age of adolescence; Al-Hamdu Lillah; AAYAT-54 ahead states, "if you keep something open or keep it in secret, then

surely Allah is Cognizant of all things"; so all Muslims shall live in such manner that their intentions even, remain virtuous as Allah knows their intentions too and they must certainly keep check on all of their attitudes; Al-Hamdu Lillah; AAYAT-55 tells the exception to HEJAB and mentions such persons who may visit the wives of the Prophet PBUH without it; it reads, "there is no blame on them in respect of their fathers, nor their brothers, nor their brothers' sons, nor their sisters' sons nor their own women (so they would observe HEJAB to women that are not Muslims so that those women do not affect their psyche by their own manner of living, in any adverse manner), nor of what their right hands possess (i.e. their female slaves); and be careful of Allah (i.e. they have to care for His pleasure in all deeds that they do); surely Allah is Witness of all things"; Al-Hamdu Lillah; the next AAYAT tells that Allah sends His blessings to the Prophet PBUH and the angels ask Allah for such blessings to him (and they pray Allah for the true Muslims too that Allah forgives them on any of wrongs that they may commit and that they always receive-on blessings from Allah as we have seen at AAYAT-43); Allah commands the Muslims at this AAYAT that they also must ask Allah for such blessings to him even if he already is among those whom Allah has provided the highest of status at the world and at AKHIRAT, because that would satisfy their love for the Prophet PBUH when they do give him something highly worthy from their side sincerely; Al-Hamdu Lillah; note that it is feasible to send DURUD to the Prophet PBUH (which is DUA to Allah to ask His blessings for him) and present SALAM to him from anywhere as mentioning his virtues in all good manner with love for him that occurs with acceptance of his Sunnah in practice, is in itself, one of the most virtuous acts though it must not raise his status to other than a

man; ULAMA often guide to this that angels take that SALAM 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 is not able to save anyone at AKHIRAT who does not take-up the belief & the practice in Islam and that message remains noteworthy ever; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku note that whoever would speak adversely of Allah and His Messenger, Allah would certainly curse all such persons at this world and at AKHIRAT so whatever they do, it would backfire on them and He has prepared extreme chastisement that would totally disgrace them at the world and at AKHIRAT; Al-Hamdu Lillah; as for those wrong persons who accuse the Muslim women for wrongs that they had not even thought of, which not only grieves them but also men related to them (especially their fathers and their husbands), they are not only guilty of false accusation but also of one of major sins; they have no shame as they blame the good Muslim women by false accusation in open to misguide other persons too, who have shame but little, to say such evil; they would certainly see the consequence of their wrong-doing not only at AKHIRAT but even at the world very soon, as this slander will never go unpunished; Al-Hamdu Lillah.

### AHZAAB-The Eighth Ruku

59. O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.

60. If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbors in it but for a little while;

61. Cursed: wherever they are found they shall be seized and murdered, a (horrible) murdering.

62. (Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah.

63. Men ask you about the hour; say: The knowledge of it is only with Allah, and what will make you comprehend that the hour may be nigh.

64. Surely Allah has cursed the disbelievers and has prepared for them a burning fire,

65. To abide therein for a long time; they shall not find a protector or a helper.

66. On the day when their faces shall be turned back into the fire, they shall say: O would that we had obeyed Allah and obeyed the apostle!

67. And they shall say: O our Lord! surely we obeyed our leaders and our great men, so they led us astray from the path;

68. O our Lord! give them a double punishment and curse them with a great curse.

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The first AAYAT of the Ruku gives the command of HEJAB for the Muslim women most explicitly; it reads, "O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments (so HEJAB asks for additional clothing to women); this will be more proper, that

they may be known and thus they will not be given trouble; and Allah is Forgiving (if a Muslim woman falls short of fulfilling the demand of HEJAB in total even with her good efforts), Merciful (so He would provide space to her to apply HEJAB in even better way)"; Al-Hamdu Lillah; note that there were ill-wishers of Islam at Madinah that were most mischievous persons among the Jews and among the hypocrites who troubled some of the Muslim women by immoral comments when they came out of their homes for some necessary tasks; so this AAYAT asked the Muslim women to take HEJAB on them so that these mischievous persons do not have any excuse that they did not recognize them that they are Muslim women, or else they would have not thrown immoral comments to them; at those times, the surroundings were somewhat permissive to pass adverse comments upon the slave-women so the mischievous persons took advantage of this and made it an excuse for their immoral comments; note also that this term HEJAB has three aspects to it; the first aspect is that a Muslim woman must not leave her home except for some necessity (the decision about necessity would be hers, when she does care in practice about the basic teachings of Islam); the second aspect is that when she goes out of her home at some necessity and the environment is such that in general, the men care not to trouble her in any way then she might go out with her face, hands up-to wrist and feet up-to ankles uncovered though even then she would cover the whole body plus hair necessarily but if the environment is 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 the basic place for her activity is her home for sure; with these aspects, it is fair to keep in mind that HEJAB does not

relate only to the physique of the woman but it also relates most highly to her attitudes; see also the supplementary note that relates to AAYAT-59 of AHZAAB and AAYAT-31 of NOOR, after the note at the fourth Ruku of Surah NOOR; Al-Hamdu Lillah; the next three AAYAAT warn the hypocrites and all such persons who are not true to their belief but intend to fulfill only those commands of Allah that they find convenient to them and fruitful in their view for worldly achievements; it also warns all such persons too who seek to spread rumors especially those that may disgrace the Muslim women; AAYAT-60 mentions explicitly that if they do not desist from spreading rumors, Allah would put them into disgrace and they would be at the mercy of the Prophet PBUH so they would live at Madinah for some period only; and to wherever they depart, even there they would live as cursed by Allah and their position would remain of such disgrace that wherever they are found, they shall be seized and murdered violently; AAYAT-62 mentions that this has always been the manner of Allah with respect to those that were alike to them who have gone before them; the AAYAT especially, emphatically and explicitly mentions to every person that "you shall not find any change in the course of Allah"; Al-Hamdu Lillah; AAYAT-63 tells that no person knows when the hour, the last day of the world, would take place as its knowledge is only with Allah and that might be very near to them; and the last five AAYAAT of the Ruku after that, tell about the Day of Judgment; note that the Quran mentions the hour and the Day of Judgment at places together in such manner as one comes right after another; this manner of presenting them together is most pronounced at Surah NAZI'AAT where AAYAAT-6 to 9 read, "the day on which the quaking one shall quake (i.e. the last day of the world); what must happen



afterwards shall follow it (i.e. the Day of Judgment); hearts on that day (of Judgment) shall palpitate; their eyes cast down"; Al-Hamdu Lillah; in addition to other places, note that AAYAAT-8, 9 & 10 at Surah TOOR tell about the last day of the world and the AAYAAT ahead of them tell about the first day of AKHIRAT; this also is the manner of expression at Surah TAKWIR where its first six AAYAAT relate the six events at the last day of the world (i.e. QIYAMAT) and its next eight AAYAAT relate the six events at the Day of Judgment (the day of HASHR); the Quran has its own beautiful manner of expression that explicitly tells all issues related to the man to guide him to the virtuous way of living, though it does ask the man highest of alertness to study it good by its context; Al-Hamdu Lillah; AAYAT-64 to 68 at this Ruku tell that surely Allah has cursed the disbelievers and has prepared for them a burning fire at AKHIRAT where they would abide for very long time and they shall not find a protector or a helper for them at that true life of AKHIRAT when their faces shall be turned over into the hell-fire; they shall have extreme repentance at their disobedience of Allah and His Messenger and they would ask Allah to put double punishment to their leaders and put highest of curse on them as they misled them at life at the world; this depiction of all these persons, implies that those who do not show obedience to Allah, the true Lord, and do not follow the Sunnah of the Prophet PBUH, they are asking for most severe punishment at the Day of Judgment where Allah would judge all persons for their belief and their deeds; they must repent here at the world and make things better for themselves now; certainly, Allah only has the true authority; Al-Hamdu Lillah.

*AHZAAB-The Last Ruku*

69. O you who believe! be not like those who spoke evil things of Musa, but Allah cleared him of what they said, and he was worthy of regard with Allah.

70. O you who believe! be careful of (your duty to) Allah and speak the right word,

71. He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His apostle, he indeed achieves mighty success.

72. Surely We offered the trust to the heavens and the earth and the mountains, but they shrank from bearing it and were afraid of it; and man assumed it; surely he is unjust, ignorant;

73. So Allah will chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing men and believing women, and Allah is Forgiving, Merciful.

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The first AAYAT of the Ruku asks the true Muslims never to speak anything that grieves the Prophet PBUH whereas AAYAT-56 & 57 have told explicitly, "surely Allah and His angels bless the Prophet (PBUH); O you who believe! call for blessings of Allah on him and salute him with a (becoming) salutation; surely (as for) those who speak evil things of Allah and His apostle, Allah has cursed them in this world and AKHIRAT, and He has prepared for them a chastisement bringing disgrace"; these AAYAAT state that the true Muslims shall never be like those who spoke evil things about Moses, though Allah cleared him of what they said; according to context, this probably means that Bani-Israel used to complain to Moses-AS time & again for things he was not liable to

and did not show any credit to him that he led them to freedom by the command of Allah; AAYAT-70 asks the true Muslims to speak in most virtuous manner that they do not speak ill of any righteous person ever as this would lead to the displeasure of Allah; the speech of a Muslim person must not grieve any person as it is capable to hurt especially those who are most sensitive; when true Muslims do care for their speech that it does not grieve any good person then Allah would make their deeds better and He would forgive their wrongs; this would lead them to much obedience to Allah and His Prophet PBUH and due to that, they would indeed achieve mighty success; Al-Hamdu Lillah; AAYAT-72 reads, "surely We offered the trust (AMANAT) to the heavens and the earth and the mountains, but they shrank from bearing it and were afraid of it; and man assumed it; surely he is unjust, ignorant (if he does not fulfill the demand of this AMANAT)"; note for awareness of this AAYAT that Allah presented this AMANAT to all of His creation (especially mountains as it needed much strength to bear it) yet all of them shrank away from bearing it as they feared justly and wisely that they are not capable to fulfill its demand according to their creation (as they worship Allah without any free-will) but the man took it; note that Allah asks for total sincere obedience from all of His creation and the Man and the Jinn, the only two of His creation whom Allah has given the free-will, must certainly obey Him by their free-will; Al-Hamdu Lillah; all persons among the mankind took this AMANAT upon them at the world of spirits where Allah has presented it to them and this AMANAT comprises of commands of Allah which all persons have to fulfill as their obligations so that the life of the man in general, manifests most clearly that he is the KHALIFAH of Allah who has to bring all of mankind to live according to His

guidance; Al-Hamdu Lillah; the man has to believe truly 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); in AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); in RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); these are the fundamental teachings of Islam from all times though in practice, Islam manifested completely at the golden times of the last Messenger Muhammad PBUH only and that is what Allah stated in one of the last AAYAAT of the Holy Book Quran which reads that "this day (O Muslims) have I perfected your DEEN for you and completed My favor unto you, and have chosen for you as DEEN al-Islam" (Surah MA'EDAH-3); here the term DEEN is used as the complete code of life that comprises of all commands of Allah that He has provided to the man while YAUMUD-DEEN (the day of DEEN) means the Day of Judgment as we have studied at Surah FATIHA; Al-Hamdu Lillah; the man fully understood even at that time at the world of spirits where he took this liability upon him, that all those who do not fulfill necessary demands of Islam (the complete code of life set by Allah that comprises of His commands), all such persons would be punished by the hell-fire and that would show clearly that those are totally unjust and ignorant as they also had taken this liability upon them when all of the mankind took it; certainly, Allah would care for all those believing men and believing women who do fulfill their word and remain sincerely committed to the commands of Allah; the last AAYAT tells about the two sections of the mankind there at AKHIRAT; one of them would be of hypocrites and the polytheists, both men and women, so it would include all disbelievers in Allah, the true Lord; the other would be of the true believers among the mankind, both men and

women, to whom Allah would show utmost forgiveness and total mercy at AKHIRAT; certainly, Allah only has the true authority; Al-Hamdu Lillah.

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## Surah SABA

(Consists of 6 Ruku; MK-7)

### *SABA-The First Ruku*

1. (All) praise is due to Allah to Whom belongs what is in the heavens and what is in the earth, and to Him is due (all) praise in the hereafter; and He is the Wise, the Aware.
2. He knows that which goes down into the earth and that which comes out of it, and that which comes down from the heaven and that which goes up to it; and He is the Merciful, the Forgiving.
3. And those who disbelieve say: The hour shall not come upon us. Say: Yea! by my Lord, the Knower of the unseen, it shall certainly come upon you; not the weight of an atom becomes absent from Him, in the heavens or in the earth, and neither less than that nor greater, but (all) is in a clear book
4. That He may reward those who believe and do good; these it is for whom is forgiveness and an honorable sustenance.
5. And (as for) those who strive hard in opposing Our AAYAAT, these it is for whom is a painful chastisement of an evil kind.
6. And those to whom the knowledge has been given see that which has been revealed to you from your Lord, that is the truth, and it guides into the path of the Mighty, the Praised.

7. And those who disbelieve say: Shall we point out to you a man who informs you that when you are scattered the utmost scattering you shall then be most surely (raised) in (to) a new creation?

8. He has forged a lie against Allah or there is madness in him. Nay! those who do not believe in AKHIRAT are in torment and in great error.

9. Do they not then consider what is before them and what is behind them of the heaven and the earth? If We please, We will make them disappear inside the earth or bring down upon them a portion from the heaven; most surely there is a sign in this for every servant turning (to Allah).

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Surah SABA guides most explicitly to the awareness that Allah only is truly Powerful and He would certainly give to each person what he/she truly deserves at AKHIRAT; it guides that whatever someone gets from the worldly assets, that must not make him/her forget that he/she has to answer for his/her belief at AKHIRAT and so he/she shall only use it for the pleasure of Allah and he/she shall not let anyone misguide him/her as at AKHIRAT, every person has to face the consequence for all his/her doings totally alone where repentance on the wrong-doings would be useless; it guides that He only has provided the physical needs and the spiritual need of all persons so every person shall remain most attentive to Allah at the world so that he/she gets the true success at AKHIRAT; Al-Hamdu Lillah; the Surah starts by the praise of Allah that everything among His creation in the heavens and in the earth praises Him; the Man and the Jinn too have to praise Him truly showing their gratitude to Him, by the free-will

that He has provided to them; Al-Hamdu Lillah; at AKHIRAT, it would become totally obvious that all praise truly is for Him only, as the Man and the Jinn would see the outcome of their doings there clearly; He has all true wisdom so He directs all doings of men to bring the outcome that He intends from them and He is totally aware of all doings of men; Al-Hamdu Lillah; the second AAYAT states, "He knows that which goes down into the earth (i.e. seeds and corpses) and that which comes out of it (i.e. the fruits, vegetables, harvests, crops and at AKHIRAT, the dead would come out of it) and that which comes down from the heaven (i.e. rains and angels that descend with commands of Allah) and that which goes up to it (i.e. the water particles and the doings of men and also the spirits of good persons which go to ELIYYEN); and He is the Merciful, the Forgiving"; so He eliminates much of impression of wrong doings of men so that they get ample space at life to prove that they deserve Jannah, by getting the pleasure of Allah; Al-Hamdu Lillah; AAYAAT-3 & 4 tell about the last day of the world that even if the disbelievers speak against it, it is sure to come as then Allah would raise all persons from dead after it at the Day of HASHR that is the Day of Judgment, where He would provide the good results of the righteous doings of those persons who kept to the true belief and did all their deeds according to that true belief; nothing escapes away from the knowledge of Allah, the true Lord, whether small or large and He has kept record of all things in writing in clear book; Al-Hamdu Lillah; AAYAT-5 tells, "and those (of extreme disbelievers) who strive hard in opposing Our AAYAAT (at life at the world), these it is for whom is a painful chastisement of an evil kind (at AKHIRAT, the true life)"; so every person would receive what he/she deserves there due to the life that he/she spent at the world;

there, all those who did understand the Quran would see manifestly that it certainly presented the truth about the Day of Judgment; certainly, it guides to the true path of Allah, Who has all authority to keep the world to the manner He intends so here also, there always remains His praise; Al-Hamdu Lillah; the couple of AAYAAT ahead that are AAYAAT-7 & 8 mention the objection that the disbelievers raised against the Day of HASHR, which read, "and those who disbelieve say- shall we point out to you a man who informs you that when you are scattered the utmost scattering you shall then be most surely (raised) in (to) a new creation?- he has forged a lie against Allah or there is madness in him; (Allah replies to their doubt that) nay! those who do not believe in AKHIRAT are in torment (at AKHIRAT which is sure to come) and in great error (at life at the world)"; this tells that though they did believe in Allah yet with addition of much wrongs to their belief as they believed in Him with this notion that He would not bring any judgment upon them ever and there were such persons in them too who had this notion that if it does come, those whom they believed in as equal in authority to Allah (including even their idols), would save them from all wrath of Allah; the Satan misguides the disbelievers in such manner that they lose their sanity and take wrong notions by their own; certainly, Allah has guided all persons to the right path and certainly, He would bring the Day of HASHR where He would judge all persons according to their belief and according to all their doings at life at the world as He has told the Man clearly; Al-Hamdu Lillah; the last AAYAT of the Ruku mentions the authority of Allah, "do they not then consider what is before them and what is behind them of the (nearby) heaven and the earth?- if We please, We will make them disappear inside the earth or bring



down upon them a portion from the (nearby) heaven; most surely there is a sign in this for every servant turning (to Allah)"; Allah has created the nearby heaven above all of mankind in such manner that it does not fall upon the earth and He has created the earth in such manner that keeps all of mankind to it; if Allah wills, He would make the earth swallow up the disbelievers (as He does show by earthquakes) and He would make some part of the nearby heaven fall upon them (as He does show when He makes a meteoroid survive a trip through the atmosphere and hit the ground as meteorite); seeing this sign, every person among the mankind needs to believe in Allah, and all such persons who really do believe in Allah, must remain steadfast upon their belief with clear acceptance that AKHIRAT would certainly take place so their good belief and their good deeds according to it, would lead them to the true success at that true life ahead; Al-Hamdu Lillah.

### SABA-The Second Ruku

10. And certainly We gave to DAWUD excellence from Us: O mountains! sing praises with him, and the birds; and We made the iron pliant to him,

11. Saying: Make ample armor (coats of mail), and assign time for the making of coats of mail and do good; surely I am Seeing what you do.

12. 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 will of his Lord; and whoever turned aside from Our command

from among them, We made him taste of the punishment of burning.

13. They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give thanks, O family of DAWUD! and very few of My servants are grateful.

14. But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff; and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment.

15. Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord!

16. But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.

17. This We requited them with because they disbelieved; and We do not punish any but the ungrateful.

18. And We made between them and the towns which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure.

19. And they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves so We made them stories and scattered them with an utter scattering; most surely there are signs in this for every patient, grateful one

20. And certainly the Satan found true his conjecture concerning them, so they followed him, except a party of the believers.

21. And he has no authority over them, but that We may distinguish him who believes in AKHIRAT from him who is in doubt concerning it; and your Lord is the Preserver of all things

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This Ruku tells about DAWUD-AS and about his son Solomon-AS; they both were kings of the Israelites after TALUT, with all necessary things to benefit from, at their disposal keeping to the commands of Allah; their period is from about 1100 BC that comes to about three hundred years after Moses-AS; Suleiman was the heir to David, and they both were among the wisest persons of the Bani-Israel for which they praised Allah all the time much; in addition to being king of Israelites, Allah had also provided Suleiman the rule over jinn and over birds, the language of whom he understood well; Allah had also made the wind subservient to him that it took him to places far-away just in a morning or just in an evening which normally took a month of travel to reach at those times; Al-Hamdu Lillah; Allah tells at this Ruku for DAWUD-AS, "and certainly We gave to DAWUD excellence from Us- O mountains! sing praises (of Allah) with him, and (commanded this also to) the birds; and We made the iron pliant to him, saying-make ample armor (coats of mail), and assign a time to the making of coats of mail and do good; surely I am Seeing what you do"; and He tells at this Ruku for Solomon-AS, "and (We made) the wind (subservient) to Suleiman, 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; they

made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give thanks, O family of DAWUD! and very few of My servants are grateful"; Al-Hamdu Lillah; these AAYAAT indicate a few things and the foremost of them is that they both never showed any pride on their wealth & status at the world but prayed for the highest of ranks at AKHIRAT; the second thing is that DAWUD praised Allah, the true Lord, in such manner that even the mountains and birds sang the praise of Allah with him so it is notable that they understood his praise to Allah and joined him in it; the third thing that even though DAWUD was the king of Israelites, he worked to make armor that were iron-mails for defense at wars because Allah provided him such ability that iron became pliant for him at his hands; the fourth thing is that when Solomon intended to travel, the wind took him to places that were at a month's journey from his place at those times, only within a morning or only within an evening by the will of Allah; the fifth thing is that Allah made a fountain of molten copper to flow out for him, and there were jinn who worked before him by His command with the awareness that He had given to them that whoever turned aside from His command from among them, He would make him taste the punishment of extreme burning; the sixth thing is that these jinn made strong fortresses and images for him that he intended for, as all those who were at his service needed worthy shelters and maintenance to them, to live in convenience and that needed immense work; as for their making of images, this needs some elaboration upon them so I, MSD, would provide some detail to this insha-Allah; note that Islam detests making or taking of still-pictures of living-beings at random, except with total decency for necessity for the genuine official

needs; note also that Islam does allow the making or taking of pictures that are other than living-beings and even plants, flowers and trees are included in the allowed pictures and even those blurred pictures that do not present the living beings vividly; there are authentic Ahadith that sternly warn those who make (or take) still-pictures of living-beings, at all the notable books of Ahadith; SABA-13 here, that mentions that the jinn used to make images (which included the making of faces at stones that protruded at the ground), actually tells that at those times, there was no prohibition to present images, pictures and faces at stones yet Muhammad PBUH, the last Messenger of Allah, prohibited them categorically; there are authentic Ahadith to this effect in all notable books of Ahadith and among them is that a man came to Ibn-Abbas-RA and said, that his sustenance is from the manual profession that he makes pictures; Ibn-Abbas told him that the Prophet PBUH had said that whoever makes a picture will be punished by Allah till he puts life in it, and he will never be able to put life in it; hearing this, that man heaved a sigh and his face turned pale so Ibn Abbas said to him that if he does want to make pictures, he should make pictures of trees and other non-living objects; another Hadith tells that the Prophet PBUH said, "angels do not enter a house in which there is a dog or there are pictures (of living-beings)"; still another Hadith tells that "those who make these pictures (of living-beings) will be (severely) punished on the Day of Resurrection, and it will be said to them- make alive what you have created"; the rule to adhere to at these times of FITNAH is that the care to HEJAB is necessary in all usage of all such modern technical gadgets that present the visual presentation of persons too with their voices like the Television; here the available channels would only be few and these few

channels would operate to their respective specified tasks; all such channels that presents drama & fiction would care about the Islamic morals in the plot and the presentation and the portrayal of the few women relevant to the story in the most decent manner possible and they would be at or above the age of thirty years; as for mobile cell-phones, it is most necessary for all those who do care to live by Islam, to avoid video in them as the problem at these gadgets is that these save the video at individual choice of the common Muslim person who may incline by satanic pursuance, to the erroneous trend that is in vogue at these current times to take anything without censor; the good Muslims have to see this too firmly that they do not put these phones to use for taking the still pictures of living-beings; in official needs, it is possible with the technical gadgets that we have today to identify persons by the print of their thumb & fingers and by their eyes rather than taking all image of the face, so by the good management of such gadgets for official needs at current times, it is totally possible to care about the necessary command of HEJAB; may Allah provide awareness and realization to all Muslims to keep all modern technical gadgets to the Islamic manner of living in these current times, as Islam is the complete code of life, that asks all Muslims to see to its rulings in all fields of life; Al-Hamdu Lillah; the seventh thing that these AAYAAT indicate, is that by using the copper at hand, they also made such extremely large bowls that may keep pools of water that all persons at his service used for drinking and such huge vessels for cooking that were fixed to the ground for cooking of foods that they used for their intake there; the last of these things that these AAYAAT indicate is that due to such blessings of Allah on them, all members of the family of DAWUD need to show the gratitude that DAWUD has

shown at all times; Al-Hamdu Lillah; for AAYAT-14 ahead, note that there were such wrong persons at Arabia and even at other places at times of the Prophet PBUH, who took jinn as such powerful that they could save them from troubles ahead as according to them, they were able to see what is ahead at the future; though jinn are physically stronger than the man yet because of his spiritual power and because Allah has appointed angels to see to his protection, jinn avoid attacks on the man; they are among the three of creation that possess the awareness of the self and 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; though Allah allowed Solomon, Salam on him, as an exception to enslave jinn and make them work for him yet this must not be cited for attacking them as an authentic Hadith has clarified that other of men are disallowed to control them through their spiritual supremacy; this also is notable that AAYAT-6 of Surah JINN tells that the group of jinn who had listened to the Quran had remarked, "and that persons from among men used to seek refuge with persons from among jinn, so they (i.e. those men) increased them (i.e. jinn) in wrongdoing (i.e. pride)"; this remark came from them because when the disbelievers rested at jungles and deserts, they used to take refuge of jinn for their safety, so this increased the unplaced pride of jinn; see also the note at the fourth Ruku at BAQARAH; Al-Hamdu Lillah; so AAYAT-14 clarifies that when Allah brought death to Solomon, nothing told about his death but termites that ate away his staff on which he had leant so when it fell down then the jinn became aware of his death and regretful that if they had known the unseen, they would not have remained in such abasing torment which they were in; so

AAYAT elucidates that they did not even know about something that remained at their front for much time (i.e. presumably a period of more than a month) so when that is the case then it is most obvious that they certainly are most unable to see any unseen that the future holds; Al-Hamdu Lillah; the Ruku ahead narrates about Saba that were the people who lived at the territory of Yemen who in their prosperity, forgot the remembrance of Allah and thus led themselves to destruction; they were most prosperous of nations and had all convenience in living at their area; they had made dams at different places to utilize available water to height and among them, SADDE-MA'ARIB (the dam at MA'ARIB) was most significant that had the highest of efficiency to serve them for storage of water; they had made this dam after some 250 to 300 years after the era of the Queen of Saba about whom we have read at Surah NAML; there were two rows of beautiful gardens at left and right that went-on to many of miles at their area with fruits that were most notable in quality and quantity and it also was the hub of such goods that came from the eastern areas; they used to travel with much of these goods to the ancient Syria (that included Palestine) that Allah had blessed, where the goods from Europe used to land; so the import & export of different goods to & fro at these places had also affected their economics most positively; Allah had provided security at way towards Syria to them as there were many of towns that were located at its main route and at close distances to each other so the caravans at travel had all safety at hand during their travel even at nights; however, after more than 1000 years of prosperity, there stood such persons in them who complained that they have got too much ease at life and they wanted some adventure therein; without any shame, they asked



Allah to test them by troubles at way to Syria and not by convenience at their journeys; compare this attitude to the attitude of Bani-Israel, whom Allah had provided their food for sustenance at the desert, who had told Moses to bring forth for them what the earth grows; see BAQARAH-61 and see also its AAYAT-195 that asks clearly, "and spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good"; Al-Hamdu Lillah; when such time came upon them that they did not show any gratitude to Allah for the beautiful gardens that Allah had given them, Allah put extreme punishment upon them; with other of punishments, He made the dam at MA'ARIB collapse and that brought total destruction to both of the beautiful gardens they had which after that, only bore bitter fruit and growing tamarisk and a few lote-trees; this happened around 120 years back from the birth of the Prophet PBUH so there is not much time-period that had passed upon their downfall, at the times of the Prophet PBUH; undoubtedly, this downfall came to them by their own ingratitude; and as for their disrespect to Allah by their plea to Him to test them by troubles at way to Syria, He made them stories at history and scattered them with an utter scattering in such manner that whoever survived from them, went to different places all over the land; most surely there are signs in this for every patient and grateful person; these are the two good traits that DAWUD and Solomon showed when Allah had provided them much of the worldly assets and highest of status at their peoples; Al-Hamdu Lillah; the last two AAYAAT of the Ruku state, "and certainly the Satan found true his conjecture concerning them, so they followed him, except a party of the believers; and he has no authority over them, but that We may distinguish him who

believes in AKHIRAT from him who is in doubt concerning it; and your Lord is the Preserver of all things"; these AAYAAT point-out that the thought which the Satan had about the mankind, did have substance as many persons of Saba did follow him except for those who were truly attentive to Allah; note that Surah HIJR-39 & 40 tell that "the Satan said (when Allah put curse upon him for all times ahead)- my Lord! because Thou hast made life evil to me, I will certainly make (their evil deeds) fair-seeming to them on earth, and I will certainly cause them all to deviate (away from the Truth); except Thy servants from among them, the devoted ones"; another thing that these AAYAAT indicate is that the Satan has no authority over the mankind but he does have power of putting thoughts at inside of men and he uses that power to misguide persons among the mankind to wrongs; these AAYAAT also tell that with all his pursuance, he is unable to misguide those persons who seek shelter of Allah against him at all times and at all places; Al-Hamdu Lillah; and these AAYAAT are explicit on this too that Allah gave him the permission to try all his efforts against the mankind because Allah intended that those who truly believe in AKHIRAT, come in open clearly and those too come in open clearly, who disbelieve in it; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### SABA-The Third Ruku

22. Say: Call upon those whom you assert besides Allah; they do not control the weight of an atom in the heavens or in the earth nor have they any partnership in either, nor has He among them any one to back (Him) up.

23. And intercession will not avail aught with Him save of him whom He permits. Yet, when fear is banished from their hearts, they say: What was it that your Lord said? They say: The Truth. And He is the Most High, the Great.

24. Say: Who gives you the sustenance from the heavens and the earth? Say: Allah. And most surely we or you are on the right path or in manifest error

25. Say: You will not be questioned as to what we are guilty of, nor shall we be questioned as to what you do.

26. Say: Our Lord will gather us together, then will He judge between us with the true justice; and He is the greatest Judge, the All-knowing.

27. Say: Show me those whom you have joined with Him as associates; you dare not (as certainly there is none, and you remember that) He is Allah, the Mighty, the Wise.

28. And We have not sent you but to all men as bearer of good news and as warner, but most men do not know.

29. And they say: When will this promise be (fulfilled) if you are truthful?

30. Say: You have the appointment of the day from which you cannot hold back any while, nor can you bring it on.

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The Ruku answers to those persons who disbelieve in AKHIRAT, at its beginning and it tells ahead that Allah only provides for the sustenance of the mankind, and He only has given the Guidance to the right path by His Messengers; He has all authority to decide for all His creation with total awareness of everything; Al-Hamdu Lillah; He is taking all matters to the destination He intends with total might and with total wisdom; certainly, He only has the true

authority and He only would decide when to bring the end of the world; note that these AAYAAT address such disbelievers who had this notion that He would not bring any judgment upon them ever and also such disbelievers who had this notion that if it does come, those whom they believed in as equal in authority to Allah (including even their idols), would save them from all wrath of Allah; so the first AAYAT of the Ruku answers the former among them that those whom they assert besides Allah, they do not control the weight of an atom in the heavens or in the earth, nor have they any partnership in either, nor has He among them any one to assist Him; He certainly would bring the Day of Judgment whenever He wills for it and nobody is able to stop Him from carrying out His decision; the second AAYAT answers the latter, "and intercession will not avail aught with Him save of him whom He permits"; note that Allah would permit many of virtuous men and angels too to ask Allah for His mercy towards those who would be believers yet have done wrong deeds in high quantity; here Allah has denoted the condition of angels when He gives some significant command for the mankind that they are filled with awe, and this remains- "yet, when fear is banished from their hearts, they say (among themselves)- what was it that your Lord said?- (so among themselves) they say- the Truth (as His each command is certainly that though the command may be about destruction of some wrong nation as that also is blessing of Allah to righteous persons)- And He is the Most High, the Great"; when the angels have so much fear of Allah then such disbelievers who erroneously call them as daughters to Allah, are extremely mistaken in their thoughts that they would dare to recommend their safety at the Day of Judgment; these disbelievers would see clearly then that Allah only has the true authority; Al-Hamdu Lillah; the Satan

misguides the disbelievers in such manner that they lose their sanity and take wrong notions by their own; certainly, Allah has guided all persons to the right path and certainly, He would bring the Day of HASHR where He would judge all persons according to their belief and according to all their doings at life at the world as He has told them clearly; Al-Hamdu Lillah; the four AAYAAT ahead ask the Prophet PBUH to tell the disbelievers that Allah only provides sustenance to all persons and He has set all creation in such manner that He examines all persons at life at the world and when there is total difference in belief of persons, so it is certain that only one part of them is at the right path; these AAYAAT ask him to tell this clearly that everyone would face his/her doings alone when Allah would ask all persons about that so they will not be questioned as to what the true believers are guilty of, nor shall the true believers will be questioned as to whatever the disbelievers do; they also ask him to tell them that the outcome of the doings of all persons would manifest clearly at the Day of HASHR when Allah would gather all persons who lived at any time and at any place, and then He would judge all of them with total justice so all persons need to wait for that final verdict; Al-Hamdu Lillah; they also ask the Prophet PBUH to challenge them to show those whom they have joined with Him as associates; they must dare not as certainly there is none who has any authority against Allah and their disbelief would only put them into extreme destruction as Allah is Mighty to punish them with natural calamities by His command and He is Most Wise to bring results even at the world to their doings as He wills; certainly Allah only has the true authority; Al-Hamdu Lillah; the last three AAYAAT of the Ruku tell that Allah has sent the Prophet Muhammad PBUH, the last of His Messengers to all of mankind

and even to all of jinn, to give the good news to the sincere believers in the Truth (the fundamental teachings of Islam) who care to live according to that, that they would receive JANNAAT, the gardens of paradise, at AKHIRAT and warn the disbelievers who deny the fundamental teachings of Islam even when that manifests most clearly in front of them, that they would be put into the hell-fire, the place of extreme punishment, at AKHIRAT where they would reside forever; the AAYAT explicitly mentions that many of persons do not realize the significance of life at the world; rather there are such disbelieving persons in them who ask when this would happen so the last AAYAT of the Ruku tells him, "say (to them O Prophet PBUH)- you have the appointment of the day from which you cannot hold back any while, nor can you bring it on"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

#### SABA- The Fourth Ruku

31. And those who disbelieve say: By no means will we believe in this Quran, nor in that which is before it; and could you see when the unjust shall be made to stand before their Lord, bandying words one with another! Those who were reckoned weak shall say to those who were proud: Had it not been for you we would certainly have been believers.

32. Those who were proud shall say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? Nay, you were guilty

33. And those who were deemed weak shall say to those who were proud. Nay, (it was) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they shall conceal regret when they shall see the punishment; and We will

put shackles on the necks of those who disbelieved; they shall not be requited but what they did.

34. And whenever We sent a warner to a town, those who led lives in ease in it said: We are surely disbelievers in what you are sent with.

35. And they said: We have more wealth and children, and we shall not be punished.

36. Say: Surely my Lord amplifies the means of subsistence for whom He pleases and straitens (for whom He pleases), but most men do not know.

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This Ruku of Surah SABA tells about the grounds of HASHR that there every person would face the consequence for all his/her doings totally alone where repentance on the wrong-doings would be useless and blaming anyone for the ruin that those wrong-doings would bring, would be futile; the world is the place of examination where a person needs to seek the pleasure of Allah, so he/she must not be misled by anyone and the worldly assets that he/she gets here must not let him/her forget that at AKHIRAT, only his/her righteous belief and virtuous deeds would count for his/her safety from the hell-fire; certainly, Allah only has the true authority; Al-Hamdu Lillah; the first three AAYAAT of the Ruku mention the dialogue that would take place among such disbelievers at the grounds of HASHR who had openly denied the fundamental teachings of Islam that the Quran had presented to them and which Torah also had told before; there, those who were reckoned weak shall say to those who were proud that they were responsible to their utmost ruin because if they had not misguided them, they would certainly have been believers; to this, those who

were the proud ones among them would respond that they who blame them, had decided to deny the Truth by themselves that brought them their ruin at this Day of Judgment and they, the proud ones, are not responsible for it; those blaming persons would not accept this response and would emphatically put the blame on them for their extreme plight but in spite of all regrets that both groups of them, would have because of their wrong-doings at life at the world, they all would receive no safety from the hell-fire and they all would be led to that in shackles; certainly, Allah only has the true authority; Al-Hamdu Lillah; the last three AAYAAT of the Ruku mention that whenever Allah sent a Prophet in some nation who asked them to fear Allah, the true Lord, Who would certainly bring the Judgment upon them on all their doings, the general trend of those people who were prosperous in worldly assets in them, was that they denied their virtuous teachings; they boasted that they have much wealth and many of children and this prosperity in itself proves that they would never be punished whatever they do; Allah asks the Prophet PBUH in the last AAYAT of the Ruku to tell all persons, especially the disbelievers at Makkah, in most clear terms that it is by will of Allah that even the disbelievers receive so much from assets of the world; this is not any guarantee for their safety from the hell-fire at AKHIRAT unless they put it to use for the pleasure of Allah as at AKHIRAT, the righteous belief and virtuous deeds count; their mistake is that they are confusing the will of Allah with the pleasure of Allah and that is not good for them; it reads, "say- surely my Lord amplifies the means of subsistence for whom He pleases and straitens (for whom He pleases), but most men do not know (that both of these are for examination of them only and



not to prove them successful at AKHIRAT, the true life ahead)";  
Al-Hamdu Lillah.

### SABA-The Fifth Ruku

37. And not your wealth nor your children, are the things which bring you near Us in station, but whoever believes and does good, these it is for whom is a double reward for what they do, and they shall be secure in the highest places.

38. And (as for) those who strive in opposing Our AAYAAT, they shall be caused to be brought to the chastisement.

39. Say: Surely my Lord amplifies the means of subsistence for whom He pleases of His servants and straitens (them) for whom (He pleases), and whatever thing you spend, He exceeds it in reward, and He is the best of Sustainers.

40. And on the day when He will gather them all together, then will He say to the angels: Did these worship you?

41. They shall say: Glory be to Thee! Thou art our Guardian, not they; nay! they worshipped the jinn; most of them were believers in them.

42. So on that day one of you shall not control profit or harm for another, and We will say to those who were unjust: Taste the chastisement of the fire which you called a lie.

43. And when Our clear AAYAAT are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a lie that is forged. And those who disbelieve say of the truth when it comes to them: This is only clear enchantment.

44. And We have not given them any books which they read, nor did We send to them before you a warner.

45. And those before them rejected (the Truth), and these have not yet attained a tenth of what We gave them, but they gave the lie to My apostles, then how was the manifestation of My disapproval?

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The fifth Ruku of SABA starts by the clarification of the erroneous notion of disbelievers emphatically that their sons and their wealth at the world is not any guarantee for their safety from the hell-fire at AKHIRAT unless they put it to use for the pleasure of Allah as there, at AKHIRAT, only the righteous belief and virtuous deeds count; their mistake is that they are confusing the will of Allah with the pleasure of Allah so they must realize that these things would not bring them near to Allah unless they use their worldly assets to get the pleasure of Allah and raise their children to the best of their ability to fulfill the Islamic commands that Allah has provided to the mankind; Al-Hamdu Lillah; due to their firmness on the right path and putting the righteous Islamic teachings in their practice, they would receive their good returns in double as they would reside in high beautiful rooms with total peace at Jannah at AKHIRAT, the true life ahead; Al-Hamdu Lillah; however those who choose to disbelieve the teachings of Islam and try to profess wrong notions among all their near ones against Islam, they certainly shall be brought to the extreme chastisement at AKHIRAT; certainly, it is the will of Allah which decides for the increase in the means of sustenance for any person and for the reduction of that for any person and He knows in which way He would examine any person; certainly, He only has the true authority; Al-Hamdu Lillah; whatever a person spends from the resources that He has provided to that person

for the pleasure of Allah, He would give BARAKAH in his wealth by that expenditure on the needy, even at the world; certainly, He has all true authority to provide even for all physical needs of the righteous person so that he may live with all convenience without any tensions whatsoever; note that when some good thing brings the most good results by its acceptance from Allah then it is mentioned as having "BARAKAH" in it; Al-Hamdu Lillah; AAYAAT 40 & 41 read, "and on the day when He will gather them all together, then will He say to the angels- did these (disbelievers) worship you? - (and in response), they shall say - glory be to Thee! Thou art our Guardian, not they; nay! they worshipped the jinn; most of them were believers in them"; note that Allah knows all things yet He would enquire the angels about this matter so that they clear themselves from this blame that they had any part in the wrong-doings of the disbelievers, as the disbelievers used to take them as daughters of Allah; may Allah provide safety from satanic notions to all good Muslims; Al-Hamdu Lillah; this query to them is like the question that Allah would ask Jesus Christ-AS at the Day of Judgment if he had said to men to take him and his mother for two gods besides Allah whereas he would say that he had no right to say it and if he had said it, Allah would indeed have known it because He knows all things for certain (see Surah MA'EDAH-116); the angels would clarify that they are totally attentive to Allah and it is jinn who used to put doubts at inside of them and they believed in those doubts by their choice and as such, they used to worship the jinn; so they would keep themselves most far away from the disbelievers at AKHIRAT and would certainly be of no help to them; Al-Hamdu Lillah; Allah would then tell the disbelievers to remain forever in the punishment of the hell-fire because of their denial to the Truth; whenever the

clear AAYAAT of Allah are recited to them, they respond about it that this only is something by which Muhammad (PBUH) desires to turn all of them away from that which their ancestors used to worship and they mention the Quran as forgery and enchantment; Allah had never given them any Scriptures before the Quran and He had never sent any of Messengers in them before the Prophet PBUH so they incline by their own towards wrong notions; and those before them, also rejected the Truth and these disbelievers at Makkah had not attained even a tenth of what Allah had given those previous disbelievers but when those disbelievers rejected the virtuous teachings that the Messengers had provided to them by the command of Allah, then He destroyed all of them completely; their abundance of wealth and high number of sons did not help them in any way; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### SABA-The Last Ruku

46. Say: I exhort you only to one thing, that rise up for Allah's sake in twos and singly, then ponder: there is no madness in your fellow-citizen; he is only a warner to you before a severe chastisement.

47. Say: Whatever reward I have asked of you, that is only for yourselves; my reward is only with Allah, and He is Witness of all things.

48. Say: Surely my Lord utters the Truth, the great Knower of the unseen.

49. Say: The Truth has come, and the falsehood shall vanish and shall not come back.

50. Say: If I err, I err only against my own soul, and if I follow the right path, it is because of what my Lord reveals to me; surely He is Hearing, Nigh.

51. And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place

52. And they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a distant place?

53. And they disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place.

54. And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a disquieting doubt.

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The last Ruku of SABA addresses the issues that the Surah has mentioned in it; at the beginning, the Ruku tells the Prophet PBUH to ask the disbelievers that if they doubt that he is the Messenger of Allah to them then they need to take some of time out for sorting out their speech about the Prophet PBUH; they shall stand for Allah's sake in twos and singly, then ponder about it and if that is without any insincerity, they would see for certain that there is no madness in the Prophet PBUH but he is warning all of them that if they do not believe in his teachings, they would certainly receive a severe chastisement; this tells that for the person who does intend to decide on his/her adverse attitude about the fundamental teachings of Islam, he/she shall give some sincere thought to that attitude taking some of time out for this thought and he/she shall ask Allah for His guidance towards him/her mercifully; Allah would surely provide him/her TOFIQ to

revise his/her attitude about them and He would surely bring him/her to the Truth; certainly, He only has the true authority; Al-Hamdu Lillah; the four AAYAAT ahead at the Ruku ask the Prophet PBUH that he would tell the disbelievers that he does not need any returns for the true guidance that he is providing to them but he only wants that they accept it sincerely; and he would tell them explicitly that this is the Guidance to the right path that has come to him from Allah, the true Lord, and the presentation even, of this true guidance in front of all, is enough to eliminate all the falsehood that comes against it; once the falsehood is gone, it would never return though the Satan may try other ideas to misguide persons among the mankind; and also, the Prophet PBUH would tell them that if he errs to express the teachings of Islam then it would fall against him only or if he fulfills his liability to express them good then Allah has kept him to the right path that he has explicitly revealed to him at the Quran and that is the basis of his teachings; Al-Hamdu Lillah; note that he mentioned any error in his liability by directing that to himself and said that if he follows the right path, it is because of what Allah reveals to him; surely He is Hearing, Nigh; this is the manner to give respect to Allah in speech because He only provides convenience to all of mankind from Him and if He puts any trouble to any of them, it is because of their own doings; note about the speech of jinn who had heard the Quran from the Prophet PBUH that they had said, "and that we know not whether evil is meant for those who are on earth or whether their Lord means to bring them good" (Surah JINN-10); so they do not relate evil to Allah but they relate goodness most explicitly to Allah, Who certainly is the true Lord; Al-Hamdu Lillah; the last four AAYAAT of the Surah tell that if the Prophet sees these

disbelievers there at the grounds of HASHR, there he would find them most terrified and there would be no place for them to escape from the utmost chastisement which awaits them; though here they ask to bring it upon them yet there they shall say in clearest of terms that they believe in the unseen that the Prophet PBUH had told them but now, as the term for the examination is over, how shall they attain the true belief; they used to ridicule the Truth at the world, which was the place of examination for all persons, and they used to say adverse things about it without getting any awareness about it sincerely; so if they keep onto this attitude of utmost disbelief then even at the world, by the will of Allah, a barrier shall be placed between them and their desires to get much of worldly assets so they shall never get those to their satisfaction; this is how Allah did with the likes of those disbelievers too, who used to live before them; most certainly Allah only has the true authority; Al-Hamdu Lillah.

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## Surah FAATIR

(Consists of 5 Ruku; MK-5)

### *FAATIR-The First Ruku*

1. All praise is due to Allah, the Originator of the heavens and the earth, the Maker of the angels, apostles flying on wings, two, and three, and four; He increases in creation what He pleases; surely Allah has power over all things.

2. Whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds there is none to send it forth after that, and He is the Mighty, the Wise.

3. O men! call to mind the favor of Allah on you; is there any creator besides Allah who gives you sustenance from the heaven and the earth? There is no god but He; whence are you then turned away?

4. And if they call you a liar, truly apostles before you were called liars, and to Allah are all affairs returned.

5. O men! surely the promise of Allah is true, so let not the life of this world deceive you, and let not the arch-deceiver deceive you respecting Allah.

6. Surely the Satan is your enemy, so take him for an enemy; he only invites his party that they may be inmates of the burning;

7. (As for) those who disbelieve, they shall have a severe punishment, and (as for) those who believe and do good, they shall have forgiveness and a great reward.

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Surah FAATIR (also named as Surah MALA'EKA i.e. angels) presents the fundamental teachings of Islam most explicitly and it guides to observe that Allah has created all His creation with beautiful integrity so that they all remain firm to their given task; Al-Hamdu Lillah; so, it typically correlates to all Surah which relate to Makkah and which have notable volume, as they all put much emphasis on the fundamental teachings of Islam and answer all doubts against these significant teachings, for which they explicitly present the narrations of the previous notable nations too that Allah destroyed except for those in them who believed in the Messengers of Allah; therein, Allah guides to take utmost



care to Salah to relate themselves to AKHIRAT and to spend amounts on the needy, to keep away from the attachment to the world; therein, Allah provides the assurance to the true Muslims, that though they are facing much troubles, the situation would become most better with time when they remain totally firm on Islam in belief, with utmost care to Salah and to needs of the needy, and with avoidance to all major sins that relate to injustice or to shameful deeds; certainly, Allah only has the true authority; therein, He asks Muhammad PBUH, His last Messenger, emphatically to provide the fundamental teachings of Islam to all of mankind and even to jinn by the Quran without any care to adverse attitude of the disbelievers towards them, whereas in those Surah which relate to Madinah, though Allah guides emphatically to the fundamental teachings of Islam therein too yet in addition, He also presents other of His commands therein, so that men and jinn put that into their practice individually and collectively, and live totally within the good framework of the Islamic environment; the fundamental teachings of Islam guide to believe sincerely 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) and AKHIRAT (Allah would judge all peoples of 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); this is the Truth towards which Islam guides all persons; besides these three, Islam asks all persons to believe in the angels and the books that Allah has sent to the mankind and it also asks to believe in TAQDIR that everything happens by the will of Allah though His pleasure is not in everything; the believers have to care for His pleasure by the Islamic teachings that the Quran and the SUNNAH have given well; as for His will, that He only knows;

see also Surah BAQARAH-285 that comes at the last Ruku of it; Al-Hamdu Lillah; now, this Surah begins by the praise of Allah as it states, "All praise is due to Allah, the Originator of the heavens and the earth, the Maker of the angels, apostles flying on wings, two, and three, and four; He increases in creation what He pleases (so angels may have more wings even); surely Allah has power over all things; whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds, there is none to send it forth after that, and He is the Mighty (Who keeps everything according to His plan for them by His authority), the Wise (Who keeps the impression of goodness in works of men and eliminates all evil by His true wisdom)"; this tells that angels are such creation of Allah who provide the message of Allah to Messengers of Allah by His command and bring destruction to nations by His command and do all tasks that He commands them and they never disobey Allah in any of His commands; Al-Hamdu Lillah; Allah may provide some needy person much of resources by His will and make him go to heights in prosperity of the worldly assets, and He may take away much of resources of some rich person so he becomes needy even for his sustenance; no one is able to stop Him from anything He wills; Al-Hamdu Lillah; He may give benefits to a place by blessed rains upon it by His will so all people there get benefits from that and He may stop such rains at some place by His will and certainly, no one is able to stop Him from anything that He wills; Al-Hamdu Lillah; AAYAAT ahead at the Ruku command all persons to mind the favor of Allah upon them, so they must count their blessings because Allah only, provides them all their needs from the nearby heaven by good rains and from the earth by fruits & crops; and He has provided them the true guidance too that He only is Whom they all shall worship; certainly, He only has the true

authority; Al-Hamdu Lillah; AAYAT-4 addresses the Prophet PBUH that if disbelievers among the people he presents the message of Islam, call him a liar then Prophets of Allah before him too were called liars; it also expresses the message to all persons that those who disbelieve, they are following those wrong persons who had denied the message of Islam before them and it is no worry to the Prophet PBUH, who only has to provide the message of Islam to all persons, but it certainly is trouble to them as Allah would evaluate all deeds of all persons at the Day of Judgment; Al-Hamdu Lillah; the last three AAYAAT of the Ruku state for all persons that they need to understand that the word of Allah is true that the Day of Judgment would take place so they must not make an obsession to get the worldly assets as this delusion would make them lose the true success at AKHIRAT; they need to understand that the Satan, who had taken an oath to misguide them, is the most dangerous deceiver to them as he is trying his best to prevent them to get success at AKHIRAT so that they fall into the hell-fire; they must take him as their enemy which he truly is, as he pursues rigorously to wrongs all those who have inclination to worldly assets much beyond their necessities; all persons need to understand that those who are disbelievers to the Truth, they shall have the most severe punishment at AKHIRAT, whereas those who do believe in it and do good deeds and ask Allah for forgiveness on their wrongs, they shall have forgiveness at the world and the highest of rewards at AKHIRAT, the true life ahead; Al-Hamdu Lillah.

*FAATIR-The Second Ruku*

8. What! is he whose evil deed is made fair-seeming to him so much so that he considers it good? Now surely Allah makes him err whom He pleases and guides him aright whom He pleases, so let not your soul waste away in grief for them; surely Allah is Cognizant of what they do

9. And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death; even so is the Resurrection.

10. Whoever desires honor, then to Allah belongs the honor wholly. To Him do ascend the good words; and the good deed lifts that up, and (as for) those who plan evil deeds, they shall have a severe chastisement; and (as for) their plan, it shall perish.

11. And Allah created you of dust, then of the life-germ, then He made you pairs; and no female bears, nor does she bring forth, except with His knowledge; and no one whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is all in a book; surely this is easy to Allah.

12. And the two seas are not alike: the one sweet, that subdues thirst by its excessive sweetness, pleasant to drink; and the other salt, that burns by its saltiness; yet from each of them you eat fresh flesh and bring forth ornaments which you wear; and you see the ships cleave through it that you may seek of His bounty and that you may be grateful.

13. He causes the night to enter in upon the day, and He causes the day to enter in upon the night, and He has made subservient (to you) the sun and the moon; each one follows its course to an appointed time; this is Allah, your Lord, His is the kingdom; and those whom you call upon besides Him do not control a straw.

14. If you call on them they shall not hear your call, and even if they could hear they shall not answer you; and on the resurrection

day they will deny your associating them (with Allah); and none can inform you like the One Who is Aware.

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The first AAYAT of the Ruku tells that the Prophet PBUH has to provide the Islamic teachings to all persons and it is by the will of Allah where it affects favorably; Al-Hamdu Lillah; it reads, "what! is he whose evil deed is made fair-seeming to him so much so that he considers it good, (does he think he is righteous)? - now surely Allah makes him err whom He pleases and guides him aright whom He pleases, so (O Prophet PBUH) let not your soul waste away in grief for them; surely Allah is Cognizant of what they do (so He certainly would evaluate all deeds of all persons at the Day of Judgment)"; Al-Hamdu Lillah; AAYAT-9 provides the info that as Allah sends the winds that raise a cloud which Allah drives to the place where He intends that it pours rain and by that He gives life to the earth which is lying dead as it is not producing any of harvests; so in this manner would occur the Resurrection; Allah has told this in the Quran at other places too explicitly that all persons would rise from the dead as the rain brings the harvest from the dead earth; besides other places, ROUM-50 states, "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; AAYAT-10 states, "whoever desires honor, then to Allah belongs the honor wholly; to Him do ascend the good words (that are in praise of Allah); and (every) good deed (which is in its confirmation) lifts that up (that is how they ascend to Allah where they are recorded as virtues at their respective documents of deeds), and (as for) those who plan evil deeds (even though they claim to believe in Allah), they shall

have severe chastisement (as evil deeds do not have the quality to affect their respective documents of deeds positively); and (as for) their plan (to make life difficult to believers), it shall perish"; this means that the honor to persons, even at the world, comes by living at virtues only as the good person cares that all his deeds are complementary to his speech in which he praises Allah; certainly, He only has the true authority; Al-Hamdu Lillah; AAYAAT ahead tell about the blessings of Allah upon the man that He created the first man by TURAB (the pure sand and from whom He created the first women), and then the mankind came to the world by the sperm (that fertilizes the female gamete to become zygote); and He made them pairs, complementary to each other so that the life of mankind goes on at the world to the time He wills; AAYAT-11 says, "and no female bears, nor does she bring forth, except with His knowledge; and no one whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is all in a book; surely this is easy to Allah"; note that one of the authentic Ahadith tells that the Prophet PBUH said, "if Allah wishes to complete the child's creation, the angel says, 'O Lord! A male or a female? O Lord! wretched or blessed? - what will his livelihood be? - what will his age be?' - the angel writes all this while the child is in the womb of its mother" - (reported by Bukhari); Al- Hamdu Lillah; AAYAT-12 says, "and the two seas are not alike - the one sweet, that subdues thirst by its excessive sweetness, pleasant to drink; and the other salt, that burns by its saltiness; yet from each of them you eat fresh flesh (i.e. fish) and bring forth ornaments (especially pearls) which you wear; and you see the ships cleave through it (because Allah has made these waters by such regulations, buoyancy included, that even extremely huge ships sail through it) that you may seek of

His bounty (from different places) and that you may be grateful"; Al-Hamdu Lillah; note that the mention of two seas implies extreme collection of waters here and not only seas but all huge collection of waters, and rivers even, are included in comparison; AAYAAT-13 mentions the set-up that Allah has provided the mankind for the safety of life as it says , "He causes the night to enter in upon the day, and He causes the day to enter in upon the night, and He has made subservient (to you) the sun and the moon; each one follows its course to an appointed time; this is Allah, your Lord, His is the kingdom; and those whom you call upon besides Him do not control a straw"; note that the word is QITMIR that the translation refers to as straw and this is the membrane inside a date as endocarp over its seed; so the AAYAT uses this term to express that whom the disbelievers call upon besides Allah for their help in troubles, have not a bit of authority to assist them; the last AAYAT of the Ruku clarifies how helpless they are as it says, "if you (O disbelievers) call on them they shall not hear your call, and even if they could hear they shall not answer you; and on the resurrection day they will deny your associating them (with Allah); and none can inform you like the One Who is Aware (so the disbelievers need to take the advice to believe truly in Allah or else they all would certainly get most severe punishment)"; note that at the Day of Judgment, all those whom the disbelievers took as equal in authority to Allah, would distance themselves from them as they would worry to save their own selves from the severe punishment of Allah, the true Lord; that would include angels whom they most erroneously took as daughters of Allah, and that would also include those good persons who had departed from the world and whom the disbelievers used to call with such thought that they are not only able to hear them but they also are

able to save them from any trouble if they call them for their assistance; the plain fact is this that there is no one who can assist any person except Allah, the true Lord; He only provides for him by various persons that are alive around him and in different manners that do become means to assist him; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### FAATIR-The Third Ruku

15. O men! you are they who stand in need of Allah, and Allah is He Who is the Self-sufficient, the Praised One.

16. If He please, He will take you off and bring a new generation.

17. And this is not hard to Allah.

18. And a burdened soul cannot bear the burden of another and if one weighed down by burden should cry for (another to carry) its burden, not aught of it shall be carried, even though he be near of kin. You warn only those who fear their Lord in secret and keep up prayer; and whoever purifies himself, he purifies himself only for (the good of) his own soul; and to Allah is the eventual coming.

19. And the blind and the seeing are not alike

20. Nor the darkness and the light,

21. Nor the shade and the heat,

22. Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves.

23. You are naught but a warner.

24. Surely We have sent you with the Truth as bearer of good news and warner; and there is not any people but a warner has gone among them.



25. And if they call you a liar, so did those before them indeed call (their apostles) liars; their apostles had come to them with clear arguments, and with scriptures, and with the illuminating book.

26. Then I punished those who disbelieved, so how was the manifestation of My disapproval?

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This Ruku starts by the statement that only Allah is free of all necessities whereas all His creation including the mankind, does need different things as necessities; Allah does not need even, that men show their humility to Him but that only is for their own benefit; Allah tells at AAYAAT-56, 57 & 58 of Surah ZAARIYAAT, "and I have not created the jinn and the men except that they should serve Me; I do not desire from them any sustenance and I do not desire that they should feed Me; surely Allah is He Who bestows sustenance, the Lord of Power, the Strong"; Allah truly does hold all of wealth and He truly does have all praise and though He has provided items for all necessities of humankind yet He has the authority to end all of them and bring other of men at the world and He even has the authority to bring any other of His creation to inhabit earth if He wills (i.e. other than the mankind); and this certainly is not hard to Allah; certainly, He only has the true authority; Al-Hamdu Lillah; from AAYAAT-18 to ahead, the Ruku tells about the position of the man with reference to AKHIRAT and that the Prophet PBUH is liable to provide the message of Islam only but he is not liable to see that the sinful persons leave their wrongs; they would pay heavily at AKHIRAT for their wrongs and there, the sinful person would not get assistance from any person to bear any of his sins, even though he calls him with sentiments, in his utmost worry and even

though that call is to such person who had remained very close to him at the world; *TABLIGH* for Islam by the Prophet PBUH would benefit only such person who is most attentive towards Allah, Whom he secretly understands to be the true Lord and Whom he secretly understands to bring such time upon him where he has to account for all his deeds, and he does ask Him by *Salah* humbly to show him the right path; note that here *Salah* means his prayer to Allah for *Guidance* to the right path as at the descent of this *Surah*, *Salah* was not yet established as obligatory on every Muslim though even then, Muslims did say their *Salah* in this very manner as we know it, as the Prophet PBUH had guided them; note that this *Surah* came at *Makkah* when some five years had passed since the period when Allah had given the Prophet PBUH the liability to guide all peoples of the world by the *Quran*; *Al-Hamdu Lillah*; when a person lives by the commands of Allah, he purifies himself at inside which would benefit his own soul as to Allah, is the eventual return; certainly, the person who has lost the ability to understand the Truth and the person who has got its awareness are not alike as the former is in all darkness of wrongs at the world that does not let him see his true benefits and the latter is in such beautiful light of the true guidance due to his attention to live by commands of Allah, that his matters remain clear upon him to decide for them in the most virtuous manner; *Al-Hamdu Lillah*; the person who lives by commands of Allah would receive the shade of *JANNAAT*, the gardens of paradise, at *AKHIRAT* and the sinful person who lives with commitment of wrongs would get his due punishment by the heat of the hell-fire, at *AKHIRAT*; by comparison, they both are such that one of them is truly living as he fulfills his liability to live by commands of Allah with all care to *AKHIRAT* and the other, who has chosen to live by wrongs

remaining obsessed with life at the world without any care to AKHIRAT, is actually dead; surely Allah guides to the right path whom He wills and the Prophet PBUH, with all his good efforts, is unable to bring any such person, who has chosen to live by wrongs, towards acceptance to live at the right path as such person is alike to those persons who have left the world on disbelief and have lost the space to show their worth for JANNAAAT; the important point to note is that AAYAT-22 of Surah FAATIR tells very clearly that if the person who has departed from the world does hear anything from here, it is because Allah wants him to hear that and no living person makes anyone that has passed away hear anything from his side by his own efforts; the Prophet (PBUH) did address the dead persons once as if he is talking to them, yet it is possible that being the Messenger of Allah, he knew that they would hear him by the permission of Allah; as for us, we all must refrain from addressing the dead as if they are hearing us as we do not know the will of Allah though we must pray Allah to provide mercy to those who were righteous among them; Al-Hamdu Lillah; the Prophet PBUH would serve as warner to them as Allah has given him the liability to spread the teachings of Islam and He has always sent the warning persons in all peoples at all times and at all places so that the fundamental Islamic teachings remain clear to them; he shall not worry about their taunts to him, especially where they call him a liar, because this has been the trend of such persons too who had lived by wrongs previously, against the Prophets of Allah whom He had sent to them to warn them of utmost punishment if they live at wrongs without any care to AKHIRAT; Al-Hamdu Lillah; the Prophets of Allah had come to them with clearest of arguments to prove the teachings that they were presenting, by scriptures that Allah had

sent previously and by an illuminating book (i.e. Torah that comprises of the five initial booklets of the old testament, though by elapse of time, it was altered by the wrong-doers at places in text and meanings) that provided His commands; Allah tells at the last AAYAT of the Ruku, "then I punished those (even at the world) who disbelieved, so how was the manifestation of My disapproval (that eliminated them all and ended all of their doings)"; it implies that certainly Allah would eliminate all evil from the world even at future too; certainly, Allah only has the true authority; Al-Hamdu Lillah.

#### *FAATIR-The Fourth Ruku*

27. Do you not see that Allah sends down water from the cloud, then We bring forth therewith fruits of various colors; and in the mountains are streaks, white and red, of various hues and (others) intensely black?

28. And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving.

29. Surely they who recite the Book of Allah and keep up Salah and spend out of what We have given them secretly and openly, hope for such gain which will not perish.

30. That He may pay them back fully their rewards and give them more out of His grace: surely He is Forgiving, Multiplier of rewards.

31. And that which We have revealed to you of the Book, that is the truth verifying that which is before it; most surely with respect to His servants Allah is Aware, Seeing.

32. Then We gave the Book for inheritance to those whom We had chosen from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence.

33. Gardens of perpetuity, they shall enter therein; they shall be made to wear therein bracelets of gold and pearls, and their dress therein shall be silk.

34. And they shall say: (All) praise is due to Allah, Who has made grief to depart from us; most surely our Lord is Forgiving, Multiplier of rewards,

35. Who has made us alight in a house abiding forever out of His grace; toil shall not touch us therein, nor shall fatigue therein afflict us.

36. And (as for) those who disbelieve, for them is the fire of hell; it shall not be finished with them entirely so that they should die, nor shall the chastisement thereof be lightened to them: thus do We punish every ungrateful one.

37. And they shall cry therein for succor: O our Lord! take us out, we will do good deeds other than those which we used to do. Did We not preserve you alive long enough, so that he who would be mindful in it should mind? And there came to you the warner; therefore, taste-- because for the unjust, there is no helper.

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At the start of the Ruku, Allah asks for observation that He sends rains from the sky nearby and then He brings forth from the earth different kinds of fruits that are different in color, taste and good odor; even mountains are different as they have different streaks of colors that are white and even red, and some

are intensely black; note that Allah expresses the diversity in His creation at this AAYAT by His name first and then takes-up the royal manner of speech for Him that "We bring forth therewith fruits of various colors"; this manner of expression in the Quran is termed as ILTIFAAT and note also that even when the Quran applies ILTIFAAT, the meanings to the AAYAAT still remain most obvious at such places and the reciter of the Quran does get acquainted with this manner with pleasure without any problem; Al-Hamdu Lillah; the second AAYAT tells about the diversity that relates to mankind and animals, especially the cattle, as they also have different colors, height, weight, physique and as for mankind, there are those who are most attentive to Allah at inside sincerely because Allah has provided them the extensive knowledge of the Truth which does guide them to fear Allah, Who is Mighty to bring any calamity by wrongs of men yet Who is Forgiving of many of those so that men do get space to make themselves better to get results in their favor at AKHIIRAT, that is the true life ahead; Al-Hamdu Lillah; AAYAAT-29 & 30 read, "surely they who recite the Book of Allah (i.e. the Quran) and keep-up Salah and spend out of what We have given them secretly and openly (as these both make them attentive to Allah and unconcerned to worldly assets respectively), hope for such gain (at AKHIRAT) which will not perish; that He may pay them back fully their rewards and give them more out of His grace (so each of virtues would get its reward 10 times of it at least)- surely He is Forgiving (of wrongs at the world), Multiplier of rewards (at AKHIRAT)"; Al-Hamdu Lillah; the next AAYAT mentions about the Quran that whatever Allah has revealed to the Prophet PBUH, it certainly guides to the right path as it is the whole Truth and it certainly verifies those teachings of Torah that actually relate to the

fundamental teachings of Islam; Allah knows that the mankind needs the Guidance to the right path as He is Most Aware of their doings and Most Caring to provide them the virtuous manner to live-on so that they accept it totally and save themselves from the most severe punishment at the life at AKHIRAT that would never end; Al-Hamdu Lillah; AAYAAT-32 & 33 mention that Allah has chosen the Muslims to get this Holy Book Quran through Muhammad PBUH, the last Messenger of Allah, and to care for it in the best manner that is possible for them; in Muslims, there are such persons who do not care for commands of Allah that the Quran presents to them so they are certain to suffer an extreme loss at AKHIRAT; and in them, are such persons too who take a middle course by putting into practice the prominent commands of Allah and by avoiding all major sins (so they live at position of ADL and for them, Allah is Merciful) and in them, are such persons too who are foremost in deeds of goodness by Allah's permission (so they live at position of EHSAAN and for their virtuous deeds, Allah is Multiplier of rewards); note that the Quran asks all Muslims for five things that are to believe in it firmly, to read it on, to understand it, to apply it to life and to ask all to apply it to life; the Holy Book Quran is essentially the message of Allah to guide all among the mankind (and all among the jinn) towards the right path, practically asking them all to follow the SUNNAH, and then by asking Allah for safety, to avoid putting satanic temptations into practice; so they all come near to Allah and they all save themselves from the hell-fire and they all gain the beautiful security at the beautiful gardens of paradise; Al-Hamdu Lillah; all these persons who are foremost in deeds of goodness by TOFIQ from Allah, would receive such placement at JANNAAT, the gardens of perpetuity, where they would have wonderful

bracelets of gold and pearls, and their dress shall be of silk; they would praise Allah that He has provided them with such beautiful gardens where they would never face any such thing that grieves them and He certainly is Forgiving and He certainly is Multiplier of rewards; they shall also acknowledge that Allah has provided them such beautiful residence by His grace wherein toil shall not touch them and wherein fatigue shall not afflict them; Al-Hamdu Lillah; as for disbelievers in the fundamental teachings of Islam, that also include the hypocrites, they would be put into the hell-fire and even with their wish to die, they shall not die nor shall its chastisement be lightened to them as Allah punishes most severely all such persons who are extremely ungrateful to Him when He has guided them most explicitly towards the right path; Al-Hamdu Lillah; their extreme plight at the outcome of their wrongs, would be that they shall ask Allah when they would be inside the hell-fire, for succor that they would do good deeds other than those wrongs which they used to do at life at the world; but Allah would reject their plea and His answer to that would be that He had given them ample time-period to accept the Truth while there arose in them the warner of this outcome by the will of Allah if they live by disbelieving in the fundamental teachings of Islam; they have no option at this time but to taste the chastisement that they have received by their own doings; they were most unjust to themselves and to all persons near to them at life at the world and they would not find any helper now; Al-Hamdu Lillah.

*FAATIR-The Last Ruku*



38. Surely Allah is the Knower of what is unseen in the heavens and the earth; surely He is Cognizant of what is in the hearts.

39. He it is Who made you rulers in the land; therefore, whoever disbelieves, his disbelief is against himself; and their disbelief does not increase the disbelievers with their Lord in anything except hatred; and their disbelief does not increase the disbelievers in anything except loss.

40. Say: Have you considered your associates which you call upon besides Allah? Show me what part of the earth they have created, or have they any share in the heavens; or, have We given them a book so that they follow a clear argument thereof? Nay, the unjust do not hold out promises one to another but only to deceive.

41. Surely Allah upholds the heavens and the earth lest they come to naught; and if they should come to naught, there is none who can uphold them after Him; surely He is the Forbearing, the Forgiving.

42. And they swore by Allah with the strongest of their oaths that if there came to them a warner they would be better guided than any of the nations; but when there came to them a warner it increased them in naught but aversion.

43. (In) behaving proudly in the land and in planning evil; and the evil plans shall not beset any save the authors of it. Then should they wait for aught except the way of the former people? For you shall not find any alteration in the course of Allah; and you shall not find any change in the course of Allah.

44. Have they not travelled in the land and seen how was the end of those before them while they were stronger than these in power? And Allah is not such that anything in the heavens or in the earth should escape Him; surely He is Knowing, Powerful.

45. And were Allah to punish men for what they earn, He would not leave on the back of it any creature, but He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants.

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The last Ruku of Surah FAATIR tells that Allah only is truly powerful Who has all authority to destroy the disbelievers totally by any of such happenings that are termed as natural calamities; He has made the set-up that everything cares for life of the mankind and its sustenance by His will but He destroyed all those disbelievers who had challenged Him and certainly, nothing of His creation has any power against Him; Al-Hamdu Lillah; all persons need to understand that this time-period that Allah has given them at the world, is most valuable and they must put it to use by complying to commands of Allah, the true Lord; it is the only aim of life and they would lose all if they do not comply to it; certainly, Allah only has the true authority; the Ruku starts by the statement, "surely Allah is the Knower of what is unseen in the heavens and the earth; (so) He surely is Cognizant of what is inside the hearts"; all persons shall live upon the right path as Allah asks for that only, from all of them and He would decide for all of them on the specific Day of Judgment; the Ruku tells that He has made the mankind to inhabit the earth which is the most secure place for their life, but with the task of remaining totally attentive to Allah; if they disbelieve in the fundamental teachings of Islam, that is most detrimental to their own selves as it takes them faraway from Allah, the true Lord; Allah asks the Prophet PBUH to ask them what part of the earth those have created whom they call as associates besides Allah or do the disbelievers

take them as having a share in the making of heavens; or they consider that Allah has given them some book that they take an argument for their disbelief thereof; but certainly their disbelief is due to their deceit to each other and they certainly are most unjust persons; the simple fact is this that Allah has created the heavens and the earth and all that is between them; He only, upholds the heavens and the earth lest they leave their position; it is by His will that they do not lose their respective positions and certainly, there is none who can uphold them besides Him; surely He is the Forbearing that even with all disobedience of His commands, He still provides the space to disbelievers to make themselves better for success at AKHIRAT and surely He is Forgiving to many of wrongs of men at the world; note that AAYAT-45 at this Ruku that is its last AAYAT and also the last AAYAT of this Surah, reads, "and were Allah to punish men for what they earn (i.e. for their wrong-doings), He would not leave on the back of it any creature, but He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants"; note that when the disbelievers reject the Truth totally and oppose it in such manner that there remains no chance that they would accept that, then Allah ends the time given to them all at the world and destroys them all in huge number; Al-Hamdu Lillah; it does not do good to the man to consider that he has developed to such extent where he has achieved such status that he may deal with any averse situation that challenges him, without any need to ask Allah for his safety; it happens then that he plans to end that situation by his efforts without being attentive to Allah and then finds that he has complicated the situation so then he plans to end that complication by his efforts and then finds that he has enhanced

that complication; Allah only has the true authority to end all adversities to the man and he needs to remain totally attentive to Him, the true Lord; AYAAT-42 & 43 tell the attitudes of the disbelievers at Arabia then, while AAYAT-44 guides them to the virtuous manner to get the virtuous teachings that the Prophet PBUH had presented to them; they state that there were such persons in disbelievers then, who had sworn most emphatically that if some Messenger of Allah comes to them as warner to them, they would be better guided than any of nations to whom Allah sent His Messengers before; but when he did come, it increased their aversion to the Truth whereas their attitude was to behave arrogantly in the land and take-up evil planning; but the evil plans shall beset their planners only so they need to wait for extreme destruction that had come upon disbelievers among the former people; this is the manner of Allah to deal with all those who challenge His true authority and there certainly is no alteration in this manner of Allah; these disbelievers too would get extreme punishment even at the world and even at AKHIRAT though they might think that they have achieved such power that has made them invincible; and there certainly is no change in this manner of Allah; if they travel in the land, they would see how was the end of those disbelievers in Islam that were before them while they were even stronger than these disbelievers and there is no place where these disbelievers might escape Him in heavens or in the earth; certainly, He is Most Knowing and Most Powerful; Al-Hamdu Lillah.

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## Surah YA-SEEN

(Consists of 5 Ruku; MK-4)

### YA-SEEN-The First Ruku

1. YA-SEEN

2. I swear by the Quran full of wisdom

3. Most surely you are one of the apostles

4. On the right path.

5. A revelation of the Mighty, the Merciful.

6. That you may warn such people whose fathers were not warned, so they are heedless.

7. Certainly the word has proved true of most of them, so they do not believe.

8. Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.

9. And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.

10. And it is alike to them whether you warn them or warn them not: they do not believe.

11. You can only warn him who follows the reminder and fears the Beneficent Allah in secret; so announce to him forgiveness and an honorable reward.

12. Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in the clear writing.

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The Surah starts with letters "YA-SEEN" that are among the MUQATTA'AAT that are the 14 disjointed letters that are among

the Arabic alphabets which come at the commencement of 29 Surah in specific combinations; my writing "Expressions of the Quran" presents much detail for them and all Surah that begin with them, have reference to the Holy Book Quran after them except for Surah ANKABUT and Surah ROUM; Al-Hamdu Lillah; here, Allah swears by the Quran, which is full of wisdom to guide the man for his safety both at the world and at AKHIRAT; AAYAAT tell that certainly, Muhammad PBUH is one of the Messengers of Allah, who certainly is on the right path and he is receiving the Quran from Allah, who is AZIZ (Mighty) so He keeps all His creation to work for His will only by His true authority and destroys those peoples who challenge Him, and RAHIM (Merciful) so He provides ample space to all peoples by sending His Messengers to them (when they were coming to the world by His will and now He has provided the Quran to guide all peoples of the world to the right path) and gives them all the time they need, to consider the fundamental teachings of Islam; He cares for all of mankind that they live-on their lives where their physical security is at hand for them and also, that they live-on their lives where their spiritual security is at hand for them; so note that His name RAHIM denotes His attribute which tells His care for the spiritual guidance to the mankind and His patience upon their wrong-doings until they receive the ample time He has appointed for them, to accept it; Allah has sent Muhammad PBUH, His last Messenger, among the Arabs that he may warn such people whose forefathers were not warned directly for centuries by any of Messengers of Allah, and this is because they become aware of TAUHID, AKHIRAT, RISALAT; Al-Hamdu Lillah; AAYAAT-7, 8 & 9 mention that the will of Allah for many of them is that they would never come towards believing in Islam as they have done

such wrongs and in such quantity which have caused their insistence upon disbelief; Allah has placed intangible chains on their necks which reach-up to their chins, so they are unable to surrender to Islam; they have developed an extreme pride which has turned them most arrogant and due to their wrongs, Allah has made before them a barrier and a barrier behind them, both intangible, so Allah has covered their sight in such manner that they are totally unable to see what extreme trouble that at AKHIRAT, they are leading themselves to, and what wrongs they have done in their respective lives that they have led at the world; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT-10 & 11 tell the Prophet PBUH that such arrogant persons who have all their insistence upon disbelief, would never believe whether he warns them or not, though he has to continue his TABLIGH to all persons as that is his liability; he would only make such person better in belief and deeds by the permission of Allah, who accepts when he/she hears the Quran, that he/she has been doing wrongs previously and does have fear of Allah at his/her inside that He has all authority to punish him/her most severely on wrongs; such person would surely receive forgiveness on his/her previous wrongs and an honorable reward at AKHIRAT, the true life ahead; Al-Hamdu Lillah; the last AAYAT of the Ruku reads, "surely We give life to the dead, and We write down what they have sent before (i.e. whatever they do at life at the world) and their footprints (i.e. whatever effect, good or bad, remains at the world due to their doings), and We have recorded everything in the clear writing (i.e. LAUHE-MAHFUZ)"; Allah would certainly bring all the dead to life at the Day of Judgment and in addition to that meaning, the mention of 'giving life to the dead' might also be an indication here that it surely is Allah Who brings the person

who is lost in darkness of wrongs, to the light of righteousness;  
Al-Hamdu Lillah.

### YA-SEEN-The Second Ruku

13. And set out to them an example of the people of the town, when the apostles came to it.

14. When We sent to them two, they rejected both of them, then We strengthened (them) with a third, so they said: Surely we are apostles to you.

15. They said: You are naught but mortals like ourselves, nor has the Beneficent Allah revealed anything; you only lie.

16. They said: Our Lord knows that we are most surely apostles to you.

17. And our duty is only to proclaim the clear Message.

18. They said: Surely we augur evil from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us.

19. They said: Your evil fortune is with you; what! if you are reminded! Nay, you are an extravagant people.

20. And from the remote part of the city there came a man running, he said: O my people! follow the apostles;

21. Follow him who does not ask you for reward, and they are the followers of the right path;

22. And what reason have I that I should not serve Him Who brought me into existence? And to Him you shall be brought back;

23. What! shall I take besides Him gods whose intercession, if the Beneficent Allah should desire to afflict me with harm, shall not avail me aught, nor shall they be able to deliver me?

24. In that case I shall most surely be in clear error:



25. Surely I believe in your Lord, therefore hear me.
26. It was said: Enter the garden. He said: O would that my people had known
27. Of that on account of which my Lord has forgiven me and made me of the honored ones!
28. And We did not send down upon his people after him any hosts from heaven, nor was it needful for Us to send down.
29. It was naught but a single cry, and lo! they were still.
30. Alas for these servants! there comes not to them an apostle but they mock at him.
31. Do they not consider how many of generations have We destroyed before them, because they do not turn to them?
32. And all of them shall surely be brought before Us.

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This Ruku narrates an example of such people in a town, where Allah sent three of His Prophets yet they did not accept the message of Islam; they saw the manifest things about the Prophets and argued that they are like all other of them while according to them, the Prophets have to be other than the mankind; note that the difference of Prophets to other persons is that they are highly developed spiritually when Allah chooses them to get WAHI (i.e. His message to the mankind) which they have to provide to all persons as their liability; physically, they are good but not dissimilar in looks to other of men though they never have any of such negative features at physique that may prevent them to give the message of Islam to the people; note that the Satan had made the same mistake of seeing the manifest only that Allah has created Adam by muddy clay (TEEN) while Allah has created him by fire, so he thought himself as better than the man whereas

the man certainly is much better spiritually than him and that actually has significance; the last Ruku of Surah SUAD tells, "Allah said- O Iblis! what prevented you from making obeisance to him whom I created with My two hands? - are you proud or are you of the exalted ones? - he said- I am better than he; Thou hast created me of fire, and him Thou didst create of TEEN; Allah said- then get out of it, for surely you are driven away; and surely My curse is on you to the Day of Judgment"; now, this second Ruku of Surah YA-SEEN tells about some people of a town, where the Prophets of Allah had come; Allah sent two of them to those people but they rejected both of them, then Allah sent the third one to them who presumably had more ability to stand against their arguments, so all three told them that they certainly are Prophets from Allah to them but they denied the message of Allah with argument that they all are alike to them in looks and with argument that the Beneficent Allah has not revealed anything; the Prophets told them explicitly that certainly, Allah has appointed them to convey His message to the people there and their duty is only to convey the message of Allah in clear terms; these AAYAAT imply that Allah assists all good persons by other of good persons as they are true friends to each other and that the Prophets of Allah, though they did have the liability to provide the true guidance to their peoples, surely were not liable to see that peoples necessarily accept it; certainly, Allah only has the true authority; Al-Hamdu Lillah; at that place, whatever troubles those disbelievers faced, they held these Prophets responsible for that but they told those disbelievers clearly that it is their huge mistake that they take the virtuous teachings as causing troubles to them; AYYAT-18 & 19 read, "they (the disbelievers) said- surely we augur ill from you; if you do not desist, we will certainly

stone you, and there shall certainly afflict you a painful chastisement from us; they (the Prophets-AS) said- your evil fortune is with you (i.e. it is the ills of their own deeds); what! if you are reminded! nay, you are an extravagant people (who answer to virtuous teachings by taking them as cause of ills)"; note that disbelievers have this inclination that they take the Guidance to the right path as cause of ills even though they do not put that into practice whereas they claim to accept anything on the basis of trial, yet they go against their own notion where the issue concerns the true guidance; now, it happened that in them, there was a righteous person who lived away from them due to their disbelief and their arrogance; as he got the info about the Prophets-AS and the rejection of his people to their teachings, he came hurriedly as soon as he can to that place and told his people to accept the virtuous teachings that the Prophets-AS had presented to them; he told them to see that these righteous persons do not need any benefits from the people and that they certainly have the true guidance so the people need to follow them; he guided them in this manner that they need to understand that when Allah is the Creator of all creation with all of His good attributes that always are of Him totally, then they have to accept Him as their Lord too and put all His commands into their practice; he asked them searchingly so that they reflect positively on the issue that why shall he worship any other than Allah when certainly those are totally unable to give him relief if he gets into any trouble by the will of Allah; AAYAAT from 20 to 25 read, "and from the remote part of the city there came a man running, he said- O my people! follow the apostles; follow them who do not ask you for reward, and they are the followers of the right path; and what reason have I that I should not serve Him Who brought me

into existence? (He is the Creator of all Who never loses any of His attributes) - and to Him you shall be brought back (He is the Lord of all so all persons have to answer in front of Him for all their deeds); what! shall I take besides Him gods whose intercession, if the Beneficent Allah should desire to afflict me with harm, shall not avail me aught, nor shall they be able to deliver me? - in that case I shall most surely be in clear error; surely I believe in your Lord (Whom all men need to obey), therefore hear me (if you are not ready to take the true guidance from these good apostles)"; Al-Hamdu Lillah; note here that the man came out of the place he had chosen to remain attentive to Allah as he intended to confirm the teachings of the Prophets of Allah for the pleasure of Allah; Al-Hamdu Lillah; this tells that when it becomes necessary as collective need to guide towards the right path then a good person has to leave his good seclusion to express the good stance explicitly, especially when there arises threat to lives of some most pious persons; however, keeping away from all people, has worth at such place where much wrongs have spread and people are not prepared to listen even, to the Truth; one of Ahadith at Tirmidhi (at book of JEHAD) reports that someone asked the Prophet PBUH which man is the most excellent? - the Prophet PBUH replied, "the (believing) man who wages JEHAD in the way of Allah; he was asked- then who is next? - he said- the believer in one of the mountain-passes, who fears his Lord and keeps people safe from his mischief"; this tells that at times of FITNAH (trials and troubles that hinder the practice of Islam) where the Muslims do not find ease in living upon Islam, they need to fight the wrong people who intend to keep the world to such status where the practice on Islam becomes most difficult; the second option is that they retire

taking their simple assets of value to the country-side or mountains where they care about Islam as much as possible; this is the message of "Safety First" that if you are not able to change people to the better side, you must at-least keep yourself to righteousness; note that the Hadith indicates that when the good believer in Allah keeps away from the wrong-doers, he would keep them away from his mischief so the notable thing here is that Ahadith have their own manner to express issues; here the mention is about the good believer so this tells that if such person is not able to provide his good impression to the people around then he is liable to be affected by their wrongs, so he is better when he keeps away from them; I, MSD, take the guidance presented in this remarkable Hadith as valid reasoning for the attitude that we strictly keep away from the Western ways and we also keep away from initiation of wars at the present times as that would certainly cause loss of innocent lives at both sides that would not let it remain JEHAD; the Western people, especially at Europe, were able to gain understanding of many physical laws at the time we Muslims were involved in the response to the imperialism that they had caused against us; they used that understanding even to make deadly weapons to cause fear to all peoples around and at present times too, we Muslims have not laid our fears aside about the actions that they might take physically against us due to their negative attitude towards us in the past; in such situation, it is much better to keep away from the West totally as both sides have fears and both are good at their defense, they physically and we spiritually by the blessing of Allah; so it certainly is much better to keep away from them in all good ways that are possible; Al-Hamdu Lillah; now, the narration at this Ruku goes ahead to state that at the death of this man

who assisted the Prophets, he was told to enter the gardens of JANNAH and at this, he commented that how good it would have been if my nation had known about my good destination after death, that my Lord has forgiven my wrongs and has given me the highest of respect after death; so even after his death, he had good intention for his people; it is mentioned that he was killed by some of the most wrong persons at his nation and was counted among SHAHEED, the person who is killed while he is at JEHAD against the disbelievers; such good persons enter JANNAH instantly after death by the command of Allah; Al-Hamdu Lillah; Allah willed to end the wrong persons of his nation after his death, so the last five AAYAAT of the Ruku read, "and We did not send down upon his people after him any hosts (of angels to punish them) from heaven, nor was it needful for Us to send down; it was naught but a single cry (by which Allah punished them), and lo! they were still; alas for these servants (who disobey Allah without any care to its consequence)! there comes not to them an apostle but they mock at him; do they not consider how many of generations have We destroyed before them, because they do not turn (back) to them? - and all of them shall surely be brought before Us (when all would rise from dead at the Day of HASHR)"; Al-Hamdu Lillah.

### YA-SEEN-The Third Ruku

33. And a sign to them is the dead earth: We give life to it and bring forth from it grain so they eat of it.

34. And We make therein gardens of palms and grapevines and We make springs to flow forth in it,

35. That they may eat of the fruit thereof, and from what their hands have done; will they not then be grateful?

36. Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know.

37. And a sign to them is the night: We strip the day off from it, then lo! they are in the dark;

38. And the sun runs on to destination appointed for it; that is the ordinance of the Mighty, the Knowing.

39. And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch.

40. Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.

41. And a sign to them is that We bear their offspring in the laden ship.

42. And We have created for them the like of it, upon which they ride on.

43. And if We please, We can drown them, then there shall be no succorer for them, nor shall they be rescued

44. But (by) mercy from Us and for enjoyment till a time.

45. And when it is said to them: Guard against what is before you and what is behind you, that mercy may be had on you.

46. And there comes not to them AAYAT from the AAYAAT of their Lord but they turn aside from it.

47. And when it is said to them: Spend out of what Allah has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah please, He could feed? You are in naught but clear error.

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

49. They wait not for aught but a single cry which will overtake them while they yet contend with one another.

50. So they shall not be able to make a bequest, nor shall they return to their families.

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This Ruku tells the general convenience that Allah has provided to the mankind in living at earth so that they all may give all attention to passing of their examination that Allah is taking of them; Al-Hamdu Lillah; note that the earth is best suited in all manners for the safety of the life of mankind and for its continuity to the time Allah wills; the Holy Book Quran has the manner to guide the man to observe that Allah has given him both, that is general convenience in his physical sustenance and complete guidance to the Truth for his spiritual security; so he has to care minimum for assets at the world and remain most attentive to Allah because that would lead him to the true success at AKHIRAT; Al-Hamdu Lillah; the beginning of Ruku relates that Allah brings forth grains i.e. crops from the earth which they eat and there are gardens of various fruits, including the gardens of dates and grapes, upon it for them to eat and also, much of flowing waters that includes springs for their benefits; this all is what Allah has given to them which they do receive, only by some efforts of their hands; AAYAAT-36 reads, "Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know"; this tells that everything in creation has its respective pair that especially is evident by observation in whatever earth grows and in the mankind and even in other things that Allah has created, though they may be unaware of it; this guides to TAUHID 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; AAYAAT from 37 to 40 guide attention towards the coming of day and night in routine and how the sun and the moon are working-on by the command of Allah till the time when He decides for their end; they read, "and a sign to them is the night- We strip the day off from it, then lo! they are in the dark; and the sun runs on to destination appointed for it; that is the ordinance of the Mighty, the Knowing; and (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch; neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in sphere (of their own)"; note that though the yearly destination of the sun is vernal equinox in March yet with this, the statement here about its destination also relates to its final place at the space where it is floating to and that placement is where it would be at the last day of the world; but with all said, the necessary thing to state is that most certainly, Allah knows better; Al-Hamdu Lillah; another of signs to which the Ruku indicates is that Allah has provided that water does not sink the ships but they run-on at waters by the command of Allah and the mankind benefits by trade through them, even when they are fully laden; AAYAT-42 reads, "and We have created for them the like of it, upon which they ride on"; this presumably indicates even the modern means of transportation as the text allows to interpret it by including them and certainly, Allah knows better; note that NAHL-8 has stated, "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"; this means 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"; see also the note at the first Ruku of Surah NAHL; Al-Hamdu Lillah; Allah tells in plain terms that if He wills, He can drown all those who ride-on at a ship and no person would have the ability to save them; it is His blessing only as He is RAHIM, that He provides space to the mankind so that they live-on to show their worth for AKHIRAT, the true life ahead; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT-45 & 46 state about the response of disbelievers when they are asked to develop TAQWA (that is the peaceful condition at inside which comes by the righteous belief in Allah and commitment of good deeds according to it) by remaining aware to which is before them i.e. the extreme punishment of their wrongs at the world and at AKHIRAT, and to which is behind them i.e. the destruction which fell over disbelievers in the previous times, so that they take heed and receive mercy from Allah; their response to this is that they ignore this precious advice and turn-away from it, as if it is nothing which has to be given attention; this tells the wrong attitude that they have for all the good signs that Allah shows them for their guidance; and when they are asked to spend on the needy from whatever Allah has given them then their response is that why they shall feed such person whom Allah could feed well if He wills; this tells how unaware they are that Allah has given them life at the world only to examine them whether they live on the right path or not; due to this, He has given different positions to all persons here among the mankind as He wills and certainly, He knows how to examine them; He does not answer their foolish query as it is disrespect to

Him to question His will; the last AAYAT of Surah AN'AAM reads, "and He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful"; certainly, Allah only has the true authority; Al-Hamdu Lillah; the last AAYAT tells about their doubts that they have developed the notion that whatever they do, they are not answerable to Allah; these disbelievers ask the true Muslims that as they live-on without any care to commands of Allah, why does He not send any disaster to them; note their narrow-mindedness that even though they learn history of the man yet they are unable to see that Allah destroyed those nations ultimately who challenged His commands; He did give them all space to come to righteousness but when they did not avail that to comply to His commands, He eliminated all of them completely; Al-Hamdu Lillah; the last three AAYAAT of the Ruku read, "and they say- when will this threat (that extreme disaster would get them if they do not live by commands of Allah) come to pass, if you are truthful? - they wait not for aught but a single cry which will overtake them while they yet contend with one another (as to fill their emptiness by futile endeavors and so it would fall upon them in sudden manner when they expect it least) so they shall not be able to make a bequest, nor shall they return to their families"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### YA-SEEN-The Fourth Ruku

51. And the trumpet shall be blown, when lo! from their graves they shall hasten on to their Lord.

52. They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent Allah promised and the apostles told the truth.

53. There would be naught but a single cry, when lo! they shall all be brought before Us;

54. So this day no soul shall be dealt with unjustly in the least; and you shall not be rewarded aught but that which you did.

55. Surely the dwellers of the garden shall on that day be in an occupation quite happy.

56. They and their wives shall be in shades, reclining on raised couches.

57. They shall have fruits therein, and they shall have whatever they desire.

58. Peace: word from the Merciful Lord.

59. And get aside today, O guilty ones!

60. Did I not charge you, O children of Adam! that you should not serve the Satan? Surely he is your open enemy,

61. And that you should serve Me; this is the right way.

62. And certainly he led astray numerous people from among you. What! could you not then understand?

63. This is the hell with which you were threatened.

64. Enter into it this day because you disbelieved.

65. On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.

66. And if We please, We would certainly put out their eyes, then they would run about groping for the way, but how should they see?

67. And if We please, We would surely transform them in their place, then they would not be able to go on, nor will they return.

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As the trumpet for all to gather at the grounds of HASHR is blown, all of these disbelievers would rise from dead and with assessment of the situation, they would hurriedly advance to the place to see their account of deeds in front of Allah, the true Lord; Al-Hamdu Lillah; then it would strike to them that they always denied the Day of Judgment and here it is with all its troubles to them; so they would long even, that it would have been better for them if they had remained dead at their graves; angels would clarify to them in plain words, "this is what the Beneficent Allah promised and the apostles told the truth"; Al-Hamdu Lillah; that sound of the trumpet would be the ongoing single cry that would remain on until it raises all dead to life again to become present at front of Allah, the true Lord; Allah would judge all persons most justly and all would get only what they deserve due to their respective doings at the world; that day, the righteous persons would receive JANNAH (the garden of paradise) and these dwellers of the garden would be most pleased, occupied in their happiness; AAYAAT-56, 57 & 58 tell about their beautiful placement, "they and their wives shall be in shades, reclining on raised couches; they shall have fruits therein, and they shall have whatever they desire; 'Peace' (would be said to them as the) word from the Merciful Lord"; note that Surah WAQI-AH-27 to 40 relates this blessed situation of the dwellers of the garden at paradise explicitly that they would have wonderful thorn-less trees there that also would beautify the place; and banana trees so very near to each other that they would be one above another and there would be most beautiful shade extending to miles as if it is early morning at such weather that is neither cold nor hot but

totally pleasant and there would be the clearest of water that would flow constantly at fountains and plenty of all fruits and the couches where they would recline, that would be raised high to honor the dwellers of JANNAH (who would be there as if they are at early thirties); and Allah would provide them their good wives, who would become most beautiful in physique too (and as if they are at early thirties); so, they would be those who enter there due to the virtuous lives that they had spent at the world (transformed to fairest of young ladies living together with their good husbands); Surah WA'QIAH has also mentioned that Allah would even provide HOORS, that are the most beautiful women there, as wives to those men who are among the best of men of JANNAH and very near to Him; He has specifically created them to live-on with such righteous men at that most beautiful place; Al-Hamdu Lillah; AAYAAT from 59 to the last of the Ruku that we all study currently, relates about the disbelievers; Allah would command them at the Day of Judgment to get aside, away from the righteous persons; Allah would remind all of these disbelievers that He had told them to remain cautious of misguidance of the Satan as he is their sworn enemy; He had told them to remain attentive to Him totally as for that only, Allah provides them their lives; they should have seen that many of persons among the mankind, he has led astray away from the right path; the result of their disbelief at the world is that here at Judgment, they will enter the hell-fire; note that Allah will set a seal upon mouths of those among disbelievers, who are most deceitful and deny their wrongs with utmost resistance there, so their hands would speak of their wrongs and their feet would testify against them in confirmation to their hands, about what they had been doing at the world; Allah gave them ample space to accept the Truth but

they denied it categorically; if Allah willed, He could have turned them blind so they would have become unable to see the way they trod and if He willed, He could have transformed their forms in such manner that they would have become unable to walk on or to turn back from their position; so they need to observe that Allah is most Merciful to them as He provides them ample space at the world with ability to live on their lives in worthy manner physically, so that they accept the fundamental teachings of Islam; if they get into extreme trouble at the Day of Judgment by their rejection to the Truth, it would be due to their own doings and not any injustice from Allah, the true Lord; Al-Hamdu Lillah.

### YA-SEEN-The Last Ruku

68. And whomsoever We cause to live long, We reduce (him) to an abject state in constitution; do they not then understand?

69. And We have not taught him poetry, nor is it meet for him; it is nothing but reminder and Quran that clarifies.

70. That it may warn him who would have life, and (that) the word may prove true against the disbelievers.

71. Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are their masters?

72. And We have subjected them to them, so some of them they have to ride upon, and some of them they eat.

73. And therein they have advantages and drinks; will they not then be grateful?

74. And they have taken gods besides Allah that they may be helped.

75. (But) they shall not be able to assist them, and they shall be a host brought up before them.

76. Therefore let not their speech grieve you; surely We know what they do in secret and what they do openly.

77. Does not man see that We have created him from the small seed? Then lo! he is an open disputant.

78. And he strikes out a similitude for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten?

79. Say: He will give life to them Who brought them into existence at first, and He is Cognizant of all creation

80. He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).

81. Is not He Who created the heavens and the earth able to create the like of them? Yea! and He is the Creator (of all), the Knower.

82. His command, when He intends anything, is only to say to it: Be, so it is.

83. Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.

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The Ruku commences by mentioning the plain fact that the person for whom Allah makes life lengthy, He turns that person extremely weak in physique; it implies that the disbelievers need to understand that He is totally able to change their constitution at any period of their lives; AAYAAT ahead tell them that they need to revise their attitude about the Quran as it is not some poetry but such true guidance that clarifies what attitudes are needed to take at all issues of life to lead the life upon the virtuous manner; note that there were such disbelievers there who called the Prophet PBUH as poet because much of poetry



consists of imaginary things and they tried to give impression that the Quran has imaginary discussions which he presents by his own thoughts; Allah answers to their disrespect to the Prophet PBUH that He has not taught him to say poetry and saying of poetry certainly is not compatible to his honorable status; Surah SAAFFAAT-35 & 36 states about such disbelievers when they would have entered the hell-fire, "surely they used to behave proudly when it was said to them- there is no god but Allah; and (they used) to say- what! shall we indeed give up our gods for the sake of a mad poet?"; Allah refutes their disrespectful notion by the statement at AAYAT-37 there, "nay- he has come with the Truth and has verified the apostles"; may Allah save all persons that they ever disrespect the Prophet PBUH as that leads to utmost ruin of life, not only at AKHIRAT but even at the world; the last Ruku of YA-SEEN tells ahead that Allah has given him the Holy Book Quran so that it warns such person who still has the humane sense inside and needs the awareness of his safety at AKHIRAT, and so that the judgment of extreme punishment becomes valid upon all disbelievers; Al-Hamdu Lillah; AAYAAT-71, 72 & 73 mention the blessing of Allah upon all persons that He has provided them command over the cattle that He has created to provide benefits to them in many different ways; surely, whatever convenience He has provided to the man, that does ask him to remain most grateful to Him; all persons need to see that He has provided only convenience to all mankind by His creation and not any trouble though they do have their examination as they live on at the world; AAYAAT-74, 75 & 76 mention that the wrongs of disbelievers would only cause extreme loss to them by falling against them at Judgment so their disrespectful speech needs not grieve the Prophet PBUH; they erroneously believe in some

creation of Allah as worthy of their adoration because they think that they would assist them if any trouble falls upon them; rather they would stand against them at the Day of Judgment and thus, they would offer no assistance to them; all disbelievers would certainly have to pay for all of their wrongs because Allah knows totally well whatever they do in secret and whatever they do openly; Al-Hamdu Lillah; the six AAYAAT ahead respond to the notion of disbelievers that when the bones of the man become rotten, how would they come to life again; Allah tells the disbelievers in these AAYAAT that they know that He has provided life to the mankind by small seed but they forget about that and take Him as unable to give life to mankind again; He certainly would bring all persons to life again and He is totally able to do so; all of men see that He brings fire at forth from the green tree which seemingly does not have the potential for it; note that this is an indication to such trees at Arabia then, which emitted fire at friction; He has such might that He has created whole of this most amazing universe, all heavens and the earth on which the mankind lives, and He certainly is the only Creator and He never loses his attributes and He certainly is the Knower of creating anything He wills; AAYAT-82 mentions in clear terms, "His command, when He intends anything, is only to say to it- 'Be' - so it is"; Al-Hamdu Lillah; the last AAYAT of the Ruku, that also is the last AAYAT of the Surah, tells explicitly that Allah only has all true authority; surely, all persons would see the outcome of their deeds that they did at their respective lives at the world, when they return at AKHIRAT to Allah; it states, "therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back"; Al-Hamdu Lillah.

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Surah SAAFFAAT  
(Consists of 5 Ruku; MK-7)

*SAAFFAAT-The First Ruku*

1. I swear by those who draw themselves out in ranks
2. Then those who drive away with reproof,
3. Then those who recite, being mindful,
4. Most surely your Allah is One:
5. The Lord of the heavens and the earth and what is between them; and the Lord of the easts.
6. Surely We have adorned the nearest heaven with an adornment, the stars,
7. And (there is) a safeguard against every rebellious Satan.
8. They cannot listen to the exalted assembly and they are thrown at from every side,
9. Being driven off, and for them is a perpetual chastisement,
10. Except him who snatches off but once, then there follows him a brightly shining flame.
11. Then ask them whether they are stronger in creation or those (others) whom We have created. Surely We created them of sticky clay.
12. Nay! you wonder while they mock,
13. And when they are reminded, they mind not,
14. And when they see a sign they incite one another to scoff,
15. And they say: This is nothing but clear magic:
16. What! when we are dead and have become dust and bones, shall we then certainly be raised,

17. Or our fathers of yore?
18. Say: Aye! and you shall be abject.
19. So it shall only be a single cry, when lo! they shall see.
20. And they shall say: O woe to us! this is the day of requital.
21. This is the day of the Judgment which you called a lie.

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Allah has taken oath of some of His creation at the beginning of few of Surah with words that end with -AAT and that include Surah ZAARIYAAT, MURSALAAT, NAZI'AAT and AA'DIYAAT besides this Surah SAAFFAAT; all these Surah except for this Surah, are at the last part of the Quran; all these note that Allah may take the oath of any of His creation by His will though the authentic Ahadith has commanded the Muslims to take the oath of Allah only on good deeds; note also that He does not need to take oaths to present His statements yet He takes them according to the statement that He presents so in this manner, He provides strength to the statement; Al-Hamdu Lillah; Allah swears by angels here and the first three AAYAAT read about them respectively that these angels are most obedient to Allah remaining in ranks; and these angels drive off with harsh dealing all satanic persons who intend to come near to them to get some info about future events or to infiltrate the good teachings of Islam by some doubts if they get it to misguide as many as they can; and these angels brought the true guidance from Allah to His Messengers, by recitation of His words which also include His last Prophet, Muhammad PBUH; the statement for which the oath of these angels is taken is that "most surely your Allah is One- the Lord of the heavens and the earth and what is between them- and the Lord of the easts"; the mention of easts in plural here

signifies that there are different points at the east from where the sun rises all around the year and these all are eastern points for a given place; Al-Hamdu Lillah; AAYAAT from 6 to 10 point out that if any Satan (i.e. an evil Jinn) get access to some info from the exalted assembly of angels, there follows him a brightly shining flame; the note at the second Ruku of HIJR provides much detail to this and briefly, these AAYAAT tell that when some of SHAYATIN (plural of Satan) 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; note 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); so Allah has set angels at guard at posts at the sky near to earth so that the evil Jinn do not approach the places therein and steal any of conversation of angels that discloses some event of the near future to happen somewhere at the earth; when the angels talk about some events to come, some evil Jinn (i.e. Satan) may have the power to approach them, see them and hear them; they may manage to steal some of their speech and as they return to earth, the flame of the meteoroid follows them and then it destroys them at space; Al-Hamdu Lillah; one of the significant things here is that the flaming meteors are at the space all the time falling towards earth so this means that flame captures

whatever is at its passage and this 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; 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); so this tells the change in situation somewhere at ancient times before Muhammad PBUH, the last Messenger of Allah, when He commanded the angels for more alertness at guard and the flames then multiplied highly in quantity; however with all said, the last of statements to this all is that most certainly, Allah knows better; Al-Hamdu Lillah; the last eleven AAYAAT of the Ruku answer all those who disbelieved in AKHIRAT, that it would surely take place and raising the dead to life is not any problem to Allah, the true Lord, Who had made this most amazing universe with principles that they follow by the will of Allah whereas He has made the man with sticky TEEN (muddy clay); AAYAT-12 compares their attitude to the righteous attitude that the Prophet PBUH appreciates how beautifully Allah has created all His creation with wonderful principles to follow but the disbelievers mock upon the true guidance that Allah provides to them; their attitude is to ignore any of the true guidance that Allah presents to them through the Prophet PBUH and they incite one another to ridicule that by calling it magic which tells them that when they are dead and have become dust and bones, they shall then certainly be

raised, and even their forefathers; AAYAT-18 asks the Prophet PBUH to tell them that they all surely shall be raised from dead and they all surely shall be extremely abject; they would rise by the single cry of extreme admonition of the trumpet when it blows for the second time; then they would realize that all which they were told at the world about Judgment was totally true; that day they would see their respective accounts of deeds and have to pay for all their wrongs that they had committed at the world; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### SAAFFAAT-The Second Ruku

22. Gather together those who were unjust and their associates, and what they used to worship
23. Besides Allah, then lead them to the way to hell.
24. And stop them, for they shall be questioned:
25. What is the matter with you that you do not help each other?
26. Nay! on that day they shall be submissive.
27. And some of them shall advance towards others, questioning each other.
28. They shall say: Surely you used to come to us from the right side.
29. They shall say: Nay, you (yourselves) were not believers;
30. And we had no authority over you, but you were an inordinate people;
31. So the sentence of our Lord has come to pass against us: (now) we shall surely taste;
32. So we led you astray, for we ourselves were erring.
33. So they shall on that day be sharers in the chastisement one with another.

34. Surely thus do We deal with the guilty.
35. Surely they used to behave proudly when it was said to them:  
There is no god but Allah;
36. And to say: What! shall we indeed give up our gods for the sake of a mad poet?
37. Nay: he has come with the truth and verified the apostles.
38. Most surely you will taste the painful punishment.
39. And you shall not be rewarded except (for) what you did.
40. Save the servants of Allah, the purified ones.
41. For them is a known sustenance,
42. Fruits, and they shall be highly honored,
43. In gardens of pleasure,
44. On thrones, facing each other.
45. A bowl shall be made to go round them from running spring,
46. White, delicious to those who drink.
47. There shall be no trouble in it, nor shall they be exhausted therewith.
48. And with them shall be those who restrain the eyes, having beautiful eyes;
49. As if they were eggs carefully protected.
50. Then shall some of them advance to others, questioning each other.
51. A speaker from among them shall say: Surely I had a comrade of mine,
52. Who said: What! are you indeed of those who accept (the Truth)?
53. What! when we are dead and have become dust and bones, shall we then be certainly brought to judgment?
54. He shall say: Will you look on?
55. Then he shall look down and see him in the midst of hell.



56. He shall say: By Allah! you had almost caused me to perish;
57. And had it not been for the favor of my Lord, I would certainly have been among those brought up.
58. Is it then that we are not going to die,
59. Except our previous death? And we shall not be chastised?
60. Most surely this is the mighty achievement.
61. For the like of this then let the workers work.
62. Is this better as an entertainment or the tree of Zaqqum?
63. Surely We have made it to be a trial to the unjust.
64. Surely it is tree that springs out from the bottom of the hell;
65. Its produce is as it were the heads of the devils.
66. Then most surely they shall eat of it and fill (their) bellies with it.
67. Then most surely they shall have after it to drink of a mixture prepared in boiling water.
68. Then most surely their return shall be to hell.
69. Surely they found their fathers going astray,
70. So in their footsteps they are being hastened on.
71. And certainly most of the ancients went astray before them,
72. And certainly We sent among them such persons who warned.
73. Then see how was the end of those warned,
74. Except the servants of Allah, the purified ones.

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This Ruku of SAAFFAAT is the longest in the Quran by count of AAYAAT as it comprises of 53 of them whereas its fifth Ruku is the second among the longest Ruku in it as it comprises of 44 AAYAAT; the third among the longest Ruku in it is at Surah ABAS, the eightieth Surah that has 42 AAYAAT; this Ruku at SAAFFAAT narrates about the Day of Judgment and beyond, to

present the pleasant life of dwellers at JANNAH and the wretched life of those who are at the hell-fire; it explicitly tells that each person has to decide for himself/herself by keeping the outcome of his/her deeds in view which they would bring at the Day of Judgment as each person has to face his/her doings alone; it also tells the true success would only come at fore at the Day of Judgment for all those only who did show their worth for JANNAAT, the most beautiful gardens; Al-Hamdu Lillah; it starts by mention of the command of Allah to angels to gather all unjust persons at specific place there at grounds of HASHR from where the angels would lead them to the hell-fire; before that, Allah would shame them why they do not help each other now at HASHR though at the world, they showed high disrespect to the Islamic teachings together; they shall develop a quarrel between them at their stay there as those who were followers to such persons who led them to disbelief at the world, would blame them for their extreme plight as they had constantly pursued them to wrongs; they would deny this charge by the claim that they had no authority over those followers but those had acted wrong by their own choice; they would acknowledge that the sentence of Allah has come to pass against them too and that they also are among the wrong-doers, so they all are in the same wretched condition; note that Allah told the Satan when he had said that he would misguide the mankind, that He would put him and all who follow him in the hell-fire; Surah SUAD-84 & 85 state, "Allah said- the truth then is and the truth only do I speak, that I will most certainly fill hell with you and with all those among them (i.e. among the mankind) who follow you" (see also Surah AARAAF-18 and Surah HIJR-42 & 43); so Allah would punish them all on that day as that is how He treats those persons who are extremely

guilty; certainly He only has the true authority; Al-Hamdu Lillah; the next AAYAAT tell how disrespectful these disbelievers were at life at the world as when they were asked to believe in Allah, the true Lord, they used to defend those whom they took as equal to Allah in authority; they used to give names to Muhammad (PBUH ) and called him an imaginary poet afflicted with madness; the fact is this that he had come to them with the true guidance from Allah and he had presented the same teachings that other of His Messengers had given to their peoples; so now all disbelievers would get the most severe punishment which surely is the outcome of their own doings only, because Allah is never unjust to anyone; Al-Hamdu Lillah; the only successful persons at that Day would be those servants of Allah who lived remaining most sincere to Him; they would get more good returns than their good deeds ask for; they would receive such splendid sustenance that Allah has told for them at the Quran at different places which are most wonderful fruits that they would receive with utmost honor in the beautiful JANNAAT (gardens) and it certainly would have all kinds of pleasures; they would be seated there on thrones facing each other whereas a bowl of pure clean wine would be circulated among them which would be most delightful in taste; note that AAYAT-46 mentions it as white which is to express its total purity rather than its color as that wine there would never cause any dizziness to the dwellers of JANNAAT; certainly they would be in the highest of pleasure at those gardens (see also the note at Surah TOOR); Al-Hamdu Lillah; they would never face any trouble and they would never become tired of enjoying the blessings from Allah there; and also, they would have most beautiful women for them, who would care only for them as their liability, with most beautiful eyes and they are as hidden and as pure as the inside of

eggs; they would receive them besides the company of their good wives; Al-Hamdu Lillah; AAYAAT then, depict a scene that in JANNAAT, the good men there would be conversing to each other when a man among them, would say about one of his comrades at the world that he mocked his true belief and tried to pursue him to disbelief but Allah saved him by His blessing and he is now among the dwellers of the gardens; he would tell those with him at JANNAAT that his comrade used to say that when all persons are dead and have become dust and bones, how they would be brought to Judgment; at this point of discussion, Allah would ask him to see that misguiding man and as he peeks, he would see him in the midst of the hell; then he would exclaim to him, "by Allah! you had almost caused me to perish; and had it not been for the favor of my Lord, I would certainly have been among those brought up (to the hell-fire)"; so he would show the highest of gratitude to Allah, the true Lord; Al-Hamdu Lillah; he would now shame that man who was his comrade at the world by asking him what thoughts does he have now about the Judgment; and how does he take this matter that they, the dwellers of JANNAAT, are not going to die ever after the previous death that they had faced from life at the world and that they never would be chastised; this depiction tells that all those who live at the world, have space to show their worth to get the pleasure of Allah here and now and achieve JANNAAT due to it and if they fail by keeping wrong belief, they would face extreme chastisement; it also tells that the person who takes wrongs in his deeds, is responsible for his/her extreme fault himself/herself as he/she has to keep away from such misguidance totally; Al-Hamdu Lillah; at AAYAT-60 & 61, Allah tells, "most surely this is the mighty achievement and for the like of this then, let the workers work"; AAYAAT ahead tell about the

wretched lives of the disbelievers at the hell-fire that their foods would come from Zaqqum that is the tree which springs out from the bottom of the hell-fire and its produce are as it were the heads of devils and this probably means that they seem like the head of serpents from which the dwellers of the hell-fire shall eat to fill their bellies; and when they need to drink, they shall drink boiling water that would have the residue of wounds mixed in it; their dwelling place would remain the hell-fire in which they would dwell forever; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT-69 to 73 state about their status at life at the world that how ignorant they were of the importance to accept the Truth; they followed in the footsteps of their forefathers hurriedly who had lived their lives remaining oblivious to the true guidance; this has been the cause of disbelief of many of those too who had lived before them though Allah sent His Messengers to warn them of the consequence of their disbelief of the Truth; every person has to consider the invitation to the right path by himself/herself as every person has to face his/her doings alone at the Day of Judgment; if they do not get success there and rather receive extreme punishment, they would only have themselves to blame; the last AAYAAT of the Ruku conclude the message most clearly, "then see how was the end of those warned, except the servants of Allah, the purified ones"; Al-Hamdu Lillah.

### *SAAFFAAT-The Third Ruku*

75. And Noah did certainly call upon Us, and most excellent answerer of prayer are We.

76. And We delivered him and his followers from the mighty distress.
77. And We made his offspring the survivors.
78. And We perpetuated to him (praise) among the later generations.
79. Salutation to Noah among the nations.
80. Thus do We surely reward the doers of good.
81. Surely he was of Our believing servants.
82. Then We drowned the others
83. And most surely Ibrahim followed his way.
84. When he came to his Lord with sincere heart,
85. When he said to his father and his people: What is it that you worship?
86. A lie-- gods besides Allah-- that you desire?
87. What is then your idea about the Lord of the worlds?
88. Then did he cast a glance at the stars,
89. Then he said, 'I am indeed sick';
90. So they went away from him, turning back.
91. Then he turned aside to their gods secretly and said: What! do you not eat?
92. What is the matter with you that you do not speak?
93. Then he turned against them secretly, smiting them with the right hand (i.e. with all might).
94. So they (people) advanced towards him, hastening.
95. Said he: What! do you worship what you hew out?
96. And Allah has created you and what you make.
97. They said: Build for him a furnace, then cast him into the burning fire.
98. And they desired a war against him, but We brought them low.
99. And he said: Surely I fly to my lord; He will guide me.

100. My Lord! grant me of the doers of good deeds.
101. So We gave him the good news of a boy, possessing forbearance.
102. And when he attained to working with him, he said: O my son! surely I have seen in a dream that I should sacrifice you; consider then what you see. He said: O my father! do what you are commanded; if Allah please, you will find me of the patient ones.
103. So when they both submitted and he threw him down upon his forehead,
104. And We called out to him saying: O Ibrahim!
105. You have indeed shown the truth of the vision; surely thus do We reward the doers of good:
106. Most surely this is a manifest trial.
107. And We ransomed him with momentous sacrifice.
108. And We perpetuated (praise) to him among the later generations.
109. Peace be on Ibrahim.
110. Thus do We reward the doers of good.
111. Surely he was one of Our believing servants.
112. And We gave him the good news of Isaac, a prophet among the good ones.
113. And We showered Our blessings on him and on Isaac; and of their offspring are the doers of good, and (also) those who are clearly unjust to their own souls.

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The third Ruku of SAAFFAAT narrates the challenge that Noah-AS and Abraham-AS faced from their peoples but they kept firm upon the fundamental teachings of Islam; it tells that relations are beneficial to a person only when they guide to remain

attentive to Allah so if that is not the case, then the good person needs strictly to avoid their manner of living; Al-Hamdu Lillah; note that one of the sons of Noah disbelieved in the good teachings that he provided to all his people for many of centuries and his wife too remained among the disbelievers; and note also that the father of Abraham was an extreme adversary to his teachings but he never followed his wrong path; in-fact, he tried his best to bring him and all his people to the right path of Islam; Al-Hamdu Lillah; AAYAAT at the beginning of the Ruku state, "And Noah did certainly call upon Us (to help him against wrongs of his nation), and most excellent answerer of prayer are We; and We delivered him and his followers from the mighty distress (that they were facing from the disbelievers); and We made his offspring the survivors; and We perpetuated to him (praise) among the later generations (that all peoples respect him); salutation to Noah among the nations; thus do We surely reward the doers of good; surely, he was of Our believing servants (and he kept firm upon the Truth even when he was facing troubles due to the enmity of disbelievers); then We drowned the others"; see also the note at NOOH, that is Surah-71 at the last part of the Holy Book Quran; Al-Hamdu Lillah; from AAYAT-83, the Ruku narrates about Abraham-AS to its last, who was among those who followed the path of Noah-AS; this narration also tells that he also remained most attentive to Allah with QALBE-SALEEM (i.e. with heart that has utmost sincerity to Allah) even though his people were extremely averse to his guidance; he told his father and his people at UR in most clear terms that whatever they worship is idiocy as they must worship Allah only Who only has all authority and Who only is the true Lord; Al-Hamdu Lillah; AAYAAT-88 & 89 read, "-then did he (i.e. Abraham-AS) cast a



glance at the stars; and he said, 'I am indeed sick'"; I, MSD, have written supplementary note about the Islamic ruling for astrology after the note at the fifth Ruku of Surah ANBIYA and it would do good to read it to understand these AAYAAT better; note that these AAYAAT imply that Abraham-AS 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 thousand years before him, knew astrology with expertise; often the comments on this AAYAT, mention that he saw at 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; 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 by the will of Allah; 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; so after their departure, he struck their idols with all might by 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 too; 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 that falls upon them; certainly, Allah only has the true authority; Al-Hamdu Lillah; note well that the sentence that Abraham spoke is "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 certainly, all happenings take place only by the will of Allah; Al-Hamdu Lillah; when his people found out that Abraham has destroyed the idols that they worshipped, they advanced towards him hurriedly; Abraham asked them what has happened to them that they worship what they carve by their own hands; Allah has created them and whatever they make; this remark which Abraham made to his people tells that as they make their idols by substances that Allah has created so those idols too are creation of Allah; and in addition, it leads to this deduction that whatever a person does, that even is creation of Allah so it certainly denotes His will; Al-Hamdu Lillah; the disbelievers had no answer to his true guidance so in their desperation, they decided to throw him into furnace, that was especially made for him, to burn him alive in the blazing fire; AAYAAT-69 & 70 at Surah ANBIYA tell us that Allah commanded the fire to become cool and means of safety for Abraham; as he came out safe & sound from it, his people thought better not to challenge him again; however, he decided to migrate from UR by permission of Allah with plea to Him to keep him to the right path of Islam and grant him a righteous son, who remains among the doers of good deeds; Al-Hamdu Lillah; his wife Sarah-AS and his nephew Lot-AS went along with him; later, Allah gave him the good news that he would have a son who would have good forbearance; as his son grew up and became able to assist him in his works, he told him that he has seen in a dream that he sacrifices him (i.e. his son) whereas his son said most calmly to do what he is commanded and also mentioned that if Allah please, he will find him as one of the patient persons; note that Abraham (and even his son)

interpreted this dream as command of Allah to him to sacrifice his son; note also that Allah obscured it by giving it in a dream so he may fulfill the command by some substitute for his son; dreams have symbols to present their messages and if some person gets some message in it that shows his loss, it is feasible for him to protect himself by providing SADAQAH (good amounts in charity) as substitute to that loss and he shall remain sincere to Allah; Al-Hamdu Lillah; however, being the Prophet of Allah, Abraham took his dream at face and took his son for sacrifice; as the Quran has not mentioned the name of his son, there has been some debate whether it was Ishmael-AS or Isaac-AS, and certainly, both of them were among the Prophets of Allah; ULAMA generally mention Ishmael as the son whom he took for sacrifice and the statement of his son is much significant in this matter as he mentioned that his father will find him among the patient persons whereas Surah ANBIYA-85 surely mentions Ishmael among the patient persons; so most probably, it was Ishmael whom Abraham took for sacrifice and that is generally accepted among the Muslims and most certainly, Allah knows better; Al-Hamdu Lillah; as Abraham-AS threw his son down upon his forehead, Allah stopped him from that sacrifice and appreciated that he had taken his dream at face to fulfill its demand; He told him that it surely was manifest trial for him and then He provided momentous sacrifice (that was a ram) in substitute to him so that he fulfills His command by sacrifice of that; Al-Hamdu Lillah; Allah appreciates Abraham-AS at the next few AAYAAT, as He appreciated Noah-AS, and He perpetuated his good name too among the later generations; Allah tells that he also remained most attentive to Him even when he was facing troubles due to the enmity of disbelievers; Allah also provided him the good news of Isaac, who would be among the

doers of much good deeds; the last AAYAT tells that Allah showered His blessings on both Abraham and Isaac whereas in their off-spring (i.e. the Bani-Israel), there are the doers of good deeds and also those who are most unjust to their own souls; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### SAAFFAAT-The Fourth Ruku

114. And certainly We conferred a favor on Musa and Haroun.

115. And We delivered them both and their people from the mighty distress.

116. And We helped them, so they were the vanquishers.

117. And We gave them both the Book that made (things) clear.

118. And We guided them both on the right path.

119. And We perpetuated (praise) to them among the later generations.

120. Peace be on Musa and Haroun.

121. Even thus do We reward the doers of good.

122. Surely they were both of Our believing servants.

123. And ILYAS (Elijah; Elia) was most surely of the apostles.

124. When he said to his people: Do you not guard (against evil)?

125. What! do you call upon BA'L and forsake the best of the creators,

126. Allah, your Lord and the Lord of your fathers of yore?

127. But they called him a liar, therefore they shall most surely be brought up.

128. But not the servants of Allah, the purified ones.

129. And We perpetuated to him (praise) among the later generations.

130. Peace be on Elia.

131. Even thus do We reward the doers of good.
132. Surely he was one of Our believing servants.
133. And Lot was most surely of the apostles.
134. When We delivered him and his followers, all--
135. Except an old woman (who was) amongst those who tarried.
136. Then We destroyed the others.
137. And most surely you pass by them in the morning,
138. And at night; do you not then understand?

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This fourth Ruku of SAAFFAAT tells about Moses-AS, Aaron-AS, Elia-AS and Lot-AS that all these Messengers of Allah provided His message to their respective peoples according to their liability; Al-Hamdu Lillah; all these Messengers of Allah cared to live righteously and never worried about how their good TABLIGH (i.e. providing of the message of Allah to peoples) would affect their relations with people around; He appreciates all His Messengers at this Ruku too, as He appreciated Noah-AS, and mentions that He perpetuated their good names too among the later generations; the goodness stays and the falsehood goes away as this is how He has destined all matters; AAYAT-81 of Bani-Israel reads, "and say- the Truth has come and the falsehood has vanished; surely falsehood is bound to vanish"; Al-Hamdu Lillah; Allah tells that He delivered Moses and Aaron and the Bani-Israel from troubles that the Pharaoh and his people were causing to them; they ultimately escaped from those troubles by the blessing of Allah and then He provided Torah to Moses and Aaron which clarified how to live upon the right path; this Ruku narrates about Elia too that he also was the Messenger of Allah who told the people that they must guard against evil and must not worship the

idol that they name as BA'L; they all need to worship Allah Who only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; AAYAAT read here, "but they called him a liar, therefore they shall most surely be brought up (to the hell-fire); but not the servants of Allah, the purified ones; and We perpetuated to him (praise) among the later generations; peace be on Elia; even thus do We reward the doers of good; surely, he was one of Our believing servants"; Al-Hamdu Lillah; then, the Ruku narrates about Lot-AS that he also was among the Messengers of Allah and though he asked his people to worship Allah only and put His commands into their lives and abandon all shameful wrongs, yet they did not listen to him; so Allah delivered him and all his followers except for his wife, who was among the disbelievers and stayed behind, and then He destroyed all of disbelievers totally; the last of it tells the residents of Makkah that they do see this destruction day and night, as they travel to Syria for trade so do they not take heed that all those who challenge the Truth are bound to vanish; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### SAAFFAAT-The Last Ruku

139. And YOUNUS (Jonah) was most surely of the apostles.

140. When he ran away to a ship completely laden,

141. So he shared (with them as they casted lots), but was of those who are cast off.

142. So the fish swallowed him while he did that for which he blamed himself

143. But had it not been that he was of those who glorify (Us),

144. He would certainly have tarried in its belly to the day when they are raised.

145. Then We cast him on to the vacant surface of the earth while he was sick.

146. And We caused to grow up for him a gourd-plant.

147. And We sent him to a hundred thousand, rather they exceeded.

148. And they believed, so We gave them provision till a time.

149. Then ask them whether your Lord has daughters and they have sons.

150. Or did We create the angels, females- while they were witnesses?

151. Now surely it is of their own lie that they say:

152. Allah has begotten; and most surely they are liars.

153. Has He chosen daughters in preference to sons?

154. What is the matter with you, how is it that you judge?

155. Will you not then mind?

156. Or have you a clear authority?

157. Then bring your book, if you are truthful.

158. And they assert a relationship between Him and the jinn; and certainly the jinn do know that they shall surely be brought up;

159. Glory be to Allah (for freedom) from what they describe;

160. But that never is from the sincere servants of Allah, the purified ones.

161. So surely you and what you worship,

162. Not against Him can you cause (any) to fall into trial,

163. Save him who will go to the hell-fire.

164. And there is none of us but has an assigned place,

165. And most surely we are they who draw themselves out in ranks,

166. And we are most surely they who declare the glory (of Allah).  
167. And surely they used to say:  
168. Had we a reminder from those of yore,  
169. We would certainly have been the servants of Allah-- the purified ones.  
170. But (now) they disbelieve in it, so they will come to know.  
171. And certainly Our word has already gone forth in respect of Our servants, the apostles:  
172. Most surely they shall be the assisted ones  
173. And most surely Our host alone shall be the victorious ones.  
174. Therefore turn away from them till a time,  
175. And (then) see them, so they too shall see.  
176. What! would they then hasten on Our chastisement?  
177. But when it shall descend in their court, evil shall then be the morning of the warned ones.  
178. And turn away from them till a time  
179. And (then) see, for they too shall see.  
180. Glory be to your Lord, the Lord of Honor, above what they describe.  
181. And peace be on the apostles.  
182. And all praise is due to Allah, the Lord of the worlds.

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The last Ruku begins with the narration of YOUNUS (Jonah) that he also was among the Messengers of Allah to his people but he left them early without waiting for the permission of Allah to depart from there; note that when any of His Messengers provided His message totally to his people and they did not comply to it, then He asked him to leave the place and to tell them plainly that the most disastrous calamity would hit them soon; he did



provide his people the message from Allah and did tell them of the coming disaster upon them but he left them early by his mistaken thought that he has to depart from there now; he did not wait for the permission of Allah to leave them so due to such an error of judgment on his part, Allah commanded one of the most huge fish to swallow him; it happened that the ship in which he had mounted, got into some trouble and the persons therein decided to throw someone out from it; they casted lots for this purpose and the name of Jonah came at fore; the most huge fish might have been one of the most 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 total acceptance that he has been most unjust to his own self due to his untimely haste; Allah tells that if he did not recite that DUA which He accepted, he would have remained at its belly till the Day of Judgment; Allah released him from that utmost anxiety and that most huge fish threw him out in such manner that he found the shore though he was extremely weak; he found safety to his life as Allah grew such plant near to him that enabled him to become well by the will of Allah; afterwards, Allah provided him again the task as His Messenger to his people that were hundred thousand persons and even more, if the count includes children too and visitors there; this clearly denotes that Allah pardoned him totally; this incident emphasizes the issue that even the Messengers of Allah had to take care that they remain firm to the manner that He asks of them; as his people accepted the Truth so Allah gave them sustenance till some period of time

to show their commitment to it and as such, their worth for success at AKHIRAT; Al-Hamdu Lillah; AAYAAT ahead present their response towards the false notions that the disbelievers at Makkah professed which were most disrespectful to Allah; the Ruku first addresses the issue that they took angels as daughters to Allah so He asks the Prophet PBUH to question them why they take them as His daughters whereas for themselves, they prefer to have sons; by their disbelief, they boldly give such impression that they are giving respect to Allah; AAYAAT-149 to 152 state, "then ask them whether your Lord has daughters and they have sons or did We create the angels, females -while they were witnesses? -now, surely it is of their own lie that they say- Allah has begotten- and most surely they are liars"; Allah shames them that they make such claims that show their double-standard about the female so how it is that they claim that Allah has chosen females in preference to males which they deny for themselves; note that this does not mean any disrespect to women but this discloses their double-standard; certainly, Allah does not have any offspring, son or daughter, as He is totally free from whatever the disbelievers say to disrespect Him; Al-Hamdu Lillah; He tells the disbelievers to mind what they say and if they think that they have some evidence for their disbelief, they ought to bring that in an authentic written form if they are true in their statement; there are such persons too among them who claim some relation between Him and the jinn whereas the jinn do know that they shall surely be brought up to the hell-fire if they live by disbelief at the world; from AAYAAT-159 to 163, the Ruku explicitly presents the authority of Allah, "Glory be to Allah (for freedom) from what they describe; but that never is from the sincere servants of Allah, the purified ones (i.e. they never give any disrespectful

statement about Allah, the true Lord); so surely you and what you worship, (by all that) not against Him can you cause (any) to fall into trial, save him who will go to the hell-fire (due to his own intentional acceptance of disrespectful statements about Allah)"; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT-164, 165 and 166 present the statement of angels as response to what the disbelievers spoke about them; they read, "and there is none of us but has an assigned place, and most surely we are they who draw themselves out in ranks, and we are most surely they who declare the glory (of Allah)"; see also the first three AAYAAT of this Surah that mention the angels too and that are explicit to these traits; note for expressions of the Quran here that this also is among the manners of the Quran that it presents the response of angels directly without any reference to them and the reader would understand it by words implied; we have seen this manner at Surah MARIAM-64 too where the Quran presents the statement of Gabriel-AS without mentioning him, "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"; 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 stated; Al-Hamdu Lillah; the next four AAYAAT tell that there were such persons among the disbelievers at Makkah, who used to say before the Quran descended on the Prophet PBUH that if they had received guidance from Allah as previous people had received, they would have been the most sincere followers of that; but they have disbelieved and they shall see the consequence; AAYAAT-171, 172 & 173 declare explicitly that Allah has ruled this principle that those who live by the fundamental teachings of Islam, Allah

would assist them at all situations and they only would remain victorious ultimately; the lives of His Messengers point this out clearly that Allah cares for all such persons who are most attentive to Him sincerely, though the disbelievers may put all their efforts against them; the next couple of AAYAAT direct the Prophet PBUH to turn away from them till some period of time as ultimately, the result would come by this principle and the true believers would certainly be victorious; everyone would plainly see the situation of disbelievers then, that they either are eliminated or they either live submissively under command of the true believers; Al-Hamdu Lillah; the next four AAYAAT tell about their haste that they ask for disaster upon them on their disbelief; when it shall descend on them, that would be most severely punishing time for them; these AAYAAT direct the Prophet PBUH to turn away from them till some period of time as ultimately, the true believers would certainly be victorious; everyone would plainly see the situation of disbelievers that they either are eliminated or either live submissively under command of the true believers; Al-Hamdu Lillah; the last AAYAAT of the Ruku, that are often recited at sermon on Friday and that also are the last AAYAAT at this Surah, declare the ultimate result to all happenings at the world; they read, "Glory be to your Lord, the Lord of Honor, above what they describe; and peace be on the apostles; and all praise is due to Allah, the Lord of the worlds"; Al-Hamdu Lillah.

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## Surah SUAD

(Consists of 5 Ruku; MK-4)

## SUAD-The First Ruku

1. SUAD, I swear by the Quran, full of admonition.
2. Nay! those who disbelieve are in self-exaltation and opposition.
3. How many did We destroy before them of the generations, then they cried while the time of escaping had passed away.
4. And they wonder that there has come to them a warner from among themselves, and the disbelievers say: This is an enchanter, a liar.
5. What! - he leaves the gods and takes single Allah (as the only one to worship)? A strange thing is this, to be sure!
6. And the chief persons of them break forth, saying: Go and steadily adhere to your gods; this is most surely a thing sought after.
7. We never heard of this in the former faith; this is nothing but a forgery:
8. Has the reminder been revealed to him from among us? Nay! they are in doubt as to My reminder. Nay! they have not yet tasted My chastisement!
9. Or is it that they have the treasures of the mercy of your Lord, the Mighty, the great Giver?
10. Or is it that theirs is the kingdom of the heavens and the earth and what is between them? Then let them ascend by ropes.
11. A defeated host are all the factions that are here.
12. The people of Noah and AAD, and Pharaoh, who was related to spikes firmly planted, rejected (apostles) before them.
13. And THAMUD and the people of Lot and the dwellers of the thicket; these were the parties.
14. There was none of them but called the apostles liars, so just was My retribution.

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Surah SUAD is one of those three Surah that start with one letter, each one among the MUQATTA'AAT; the other two are QAAF, the fiftieth Surah, and NOON (also named as Al-QALAM), the sixty-eighth Surah; for beginning AAYAAT of this Surah, note that once Abu-TALIB, the paternal uncle of the Prophet PBUH who had brought him up and cared for him much, got ill; the chiefs of Quraysh came to him hurriedly to settle the issue between them and the Prophet PBUH; Abu-TALIB asked him about the dispute and how it may be settled; he plainly told him that it would only settle if all these chiefs accept that Allah only is the true authority to Whom they have to answer for all their deeds; also, they need to believe him as the last Messenger of Allah and obey Allah totally along-with their followers at Makkah; so he told them explicitly to believe in Allah only because He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord, Whom they need to obey unconditionally; the chiefs, who used to call him magician and liar (though before he presented the teachings of Islam to them, they used to take him as the most truthful person among them), rejected this by the taunt that it is strange to them to take Allah as the only true authority when they believe in so many idols with their concept that they also are associates in His authority; they left the place with their negative comment that they would assist their idols by staying firm upon the belief in them and that Muhammad (PBUH) intends only to have command over them by his teachings; they also mentioned that they have not heard about such teaching before, and this statement clearly denotes their ignorant oblivious attitude about the teaching for TAUHID; so objections that they

raised were firstly that Muhammad (PBUH) was magician and liar - they called him by such names as they did not have any valid reason to question his righteous character-; secondly, they said that he wanted command over them by his teachings that he has invented by himself and thirdly, they mentioned that they have never heard any teaching about TAUHID ever; another of their doubts related to the person of the Prophet PBUH as they questioned why Allah chose Muhammad (PBUH) to present His message whereas there were so many rich and influential persons among them; Allah responds to this doubt that they are not as opposed to the Prophet PBUH as they have enmity to the righteous mention of Allah in the Quran and that is due to the fact that they have not yet tasted the extreme severe punishment of Allah; it is only by His will that He chooses any man as His Messenger and certainly, no one has any right to question His will; if they feel bad about it, then let them climb-up by ropes and try to stop the Quran that Allah is providing to the Prophet PBUH by the angel Gabriel-AS; AAYAAT-9 & 10 read, "or is it that they have the treasures of the mercy of your Lord, the Mighty, the great Giver? - or is it that theirs is the kingdom of the heavens and the earth and what is between them? - then let them ascend by ropes (to stop His blessing upon the Prophet PBUH)"; but these all are such factions that have gathered at this place as such gathering that challenges the teachings of the Prophet PBUH; they would be punished most severely as the previous disbelievers had been punished; certainly, Allah only has the true authority; Al-Hamdu Lillah; Allah addresses their third objection by presenting this fact plainly that there were many of His Messengers who provided the teaching of TAUHID and though after Ishmael-AS they did not have any of His Messengers in

them, yet they certainly did know about TAUHID as there were many persons around who presented it explicitly to them by Torah and it amounts to fibs only from their side to say that they have not heard of such thing before from anywhere; the last three AAYAAT of the Ruku read, "the people of Noah and AAD (i.e. the people of HOODH), and Pharaoh who was related to spikes (i.e. pyramids) firmly planted, rejected (apostles) before them, and THAMUD (i.e. the people of SALEH) and the people of Lot and the dwellers of the thicket (i.e. the people of SHOAIIB); these were the gatherings (like this gathering at this place); there was none of them but called the apostles liars, so just was My retribution"; Al-Hamdu Lillah.

### SUAD-The Second Ruku

15. Nor do these await aught but a single cry, there being no delay in it.

16. And they say: O our Lord! hasten on to us our portion before the day of reckoning.

17. Bear patiently whatever they say, and remember Our servant DAWUD, the possessor of power; surely he was ever turning in repentance (to Allah).

18. Surely We made the mountains to sing the glory (of Allah) in unison with him at the evening and the sunrise,

19. And the birds gathered together; all joined in singing with him.

20. And We strengthened his kingdom and We gave him wisdom and a clear judgment.

21. And has there come to you the story of the complainants, when they made an entry into the private chamber by ascending over the walls?



22. When they entered in upon DAWUD and he was frightened at them, they said: Fear not; two complainants, of whom one has acted wrongfully towards the other, therefore decide between us with justice, and do not act unjustly, and guide us to the right way.

23. Surely this is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse.

24. He said: Surely he has been unjust to you in demanding your ewe (to add) to his own ewes; and most surely, most partners act wrongfully towards one another save those who believe and do good, and very few are they; and DAWUD was sure that We had tried him, so he sought the protection of his Lord and he fell down bowing and turned time after time (to Him).

25. Therefore We rectified for him this, and most surely he had nearness to Us and an excellent resort.

26. O DAWUD! surely We have made you ruler in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning.

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The disbelievers at Makkah had presented their doubts about the guidance of the Prophet PBUH and had rejected the fundamental teachings of Islam; the previous Ruku answered their doubts except for their statement that Muhammad (PBUH) wanted command over them by his teachings that he has invented by himself; this Surah defends the Prophet PBUH by mentioning at AAYAAT-27, 28 & 29 ahead that Allah has sent the Quran that all persons get awareness to the Truth and live their lives with

efforts to get the pleasure of Allah as that only is the aim of life; but before that, it narrates about DAWUD-AS ahead to console the Prophet PBUH that his bearing of the negative speech of disbelievers with patience, would ultimately bring favorable results even at life at the world for all righteous persons; Allah made DAWUD His Prophet and He also provided him the kingdom of the Bani-Israel; AAYAAT-15, 16 & 17 read, "nor do these (disbelievers) await aught but a single cry (that would fall on them as punishment even at the world), there being no delay in it (when it comes); and they (foolishly) say- O our Lord! hasten on to us our portion before the day of reckoning (because they do not believe that they would ever be questioned on their wrong-doings); (O Prophet PBUH)- bear patiently whatever they say, and remember Our servant DAWUD, the possessor of power (that Allah has given to him); surely he was ever turning in repentance (to Allah)"; Al-Hamdu Lillah; the narration about him tells that Allah indicates any unintentional error that any of His Prophets make (because he too is among the mankind), and as he repents on that, He pardons him and shows His mercy to him; note that DAWUD-AS, though he could become a warrior when the occasion asked for it, was soft person by temperament who used to sing the praise of Allah day & night; He had provided him with a beautiful voice, and He had made mounts and birds too, to join him in this hymn that he used to sing in His praise all the time; and He had strengthened his kingdom and had provided him with wisdom and the quality to judge issues with utmost justice; Al-Hamdu Lillah; the narration begins at AAYAT-21 which reads, "and has there come to you the story of the complainants, when they made an entry into the private chamber by ascending over the walls?"; DAWUD-AS naturally was frightened at their visit as there was guard outside

for security yet these persons were able to intrude in his privacy; it certainly is nothing to blame if some person finds fear in something that he understands to have the potential to harm him in some manner and he shall ask Allah for protection from that; Al-Hamdu Lillah; note that they were angels who had come in disguise of men and they were more than two though the complainants were two among them; they all asked him not to fear them but to solve the problem of two complainants in them, by utmost justice without any inclination to injustice so that they get the right guidance to it; the applicant presented the case against the other that this brother of mine has ninety-nine ewes and I have a single ewe; but he wants even that and affects me by his power of speech against me; as the other of them kept quiet to this accusation, DAWUD-AS saw that he certainly is liable to this extreme injustice and clearly pronounced the sentence against him that he certainly has been unjust to the applicant in demanding his ewe so as to add it to his own ewes; this demand shows that many persons that are close to each other in relation act wrongfully towards one another, but those are exception who do believe in the Truth and do good; these words imply that the righteous persons need to care for each other humanely, besides caring for their SALAH and other necessary obligations; after he gave the verdict and they departed, DAWUD realized that they were angels who had come to guide him at his error about a woman he had become inclined to, though she was the wife of one of officers in his armed forces; due to this realization, he asked Allah for forgiveness and fell down to Him bowing; Allah tells that He forgave him because he surely did have nearness to Him and He surely would give him the good result of his deeds at AKHIRAT; Al-Hamdu Lillah; Allah guided him clearly that He has

made him ruler in the land so he shall rule by justice to all persons and shall not apply pressure of his influential status to any person for any such act that he intends that person to take, due to any of his untimely desires; AAYAT-26 warns, "those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning"; I, MSD, provide supplementary note here to clarify events that relate to DAWUD-AS and Suleiman-AS at this Surah; Al-Hamdu Lillah.

### Supplementary note on AAYAAT-21 to 40 of SUAD

Surah AALE-IMRAN-14 states, "the love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and well-tilled land, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the best of abode"; Al-Hamdu Lillah; we all students, who study the Holy Book Quran, have to keep this AAYAT in view for better awareness to events that relate to DAWUD-AS and to Suleiman-AS, which the second and the third Ruku of Surah SUAD present for us; the fact of the matter is this that these two Prophets of Allah had been charged with love of pleasures of the world by some people and the Quran defends them emphatically; although this place probably is most difficult in the Quran for Tafsiri comments yet I, MSD, would insha-Allah try the best to clarify it; Al-Hamdu Lillah; note that the event related to DAWUD had concern with his desire about some woman whereas the events related to Suleiman had concern with his inclination to horses and sons respectively; also, these AAYAAT relate their untimely attitudes to such beneficial things that have incidentally come at front of them that disturbed them when they were engrossed in

worship of Allah at private quarters; and also, these AAYAAT relate that both the respectable Prophets realized their respective errors and they asked Allah to forgive them and have mercy upon them; Al-Hamdu Lillah; the detail to this is that DAWUD-AS had specified some of his time to remain most attentive to Allah at some private place when the two complainants presented their case to him and this signifies that Allah, the true Lord, appoints angels for test of persons too by His will; the matter of the case related to him as he had many of wives (not necessarily ninety-nine as that mention relates to manner of expression to state "many") and yet he inclined to marry one of such women who was in marriage of one of officers at his armed forces; note that the complainants asked him to care for justice in their case which already is the essential factor to judge issues and they also asked him to remain firm upon it; this is to emphasize that the righteous person shall have the quality to judge issues with care to the command of Allah and he would apply that quality with total honesty without any care to any of his personal desires; so he would be capable to judge issues on merit and would remain most honest to its application; Al-Hamdu Lillah; as DAWUD had felt attraction to her, he had asked the officer to divorce his wife so that he could lawfully marry her; he had his influence as the ruler of the land and his influential status caused burden to that officer who was under his command; this was the time when the angels came to him by the command of Allah to guide his attention to this issue without causing any embarrassment to him; as they departed, he realized that they were angels and then he saw the concealed message for him in this whole episode as there is an old saying in Urdu that tells that the wise person only needs gesture to understand something; he asked

Allah without any reservation to forgive him at his error and have mercy on him at all times ahead too; Allah forgave his error and He mentions at AAYAT-25 that He surely would give him the good result of all his good deeds at AKHIRAT; after this, DAWUD-AS revised his attitude instantly and left his intent to get her as his wife; however, after he backed out of his erroneous stance, the situation changed in some period of time, as that officer was killed in one of battles (not by any plans of DAWUD-AS) and that enabled him to marry her without any question to his morality as that certainly was one of blessings of Allah upon him; afterwards, she became the mother of Suleiman-AS; Al-Hamdu Lillah; the third Ruku narrates the events that relate to Suleiman-AS but before that, three AAYAAT at its beginning tell most explicitly that Allah has not created his creation in vain but it is for the examination of the mankind to see who really proves his/her worth to receive JANNAH at AKHIRAT; Surah SUAD also presents the event of creation of Adam at its last which emphasizes this message most explicitly; these three AAYAAT read, "and We did not create the heaven and the earth and what is between them in vain; that is the opinion of those who disbelieve then woe to those who disbelieve as they belong to the hell-fire; shall We treat those who believe and do good like the mischief-makers in the earth? - or shall We make those who guard (against evil) like the wicked? - (it is) the Book We have revealed to you abounding in good that those endowed with understanding may ponder over its AAYAAT (verses), and that those may be mindful"; Al-Hamdu Lillah; note about these AAYAAT that they answer the doubt of the disbelievers who had said that that Muhammad (PBUH) wanted command over them by his teachings that he has invented by himself; so they defend the Prophet PBUH by mentioning that

Allah has sent the Quran that all persons get awareness to the Truth and live their lives with efforts to get the pleasure of Allah; that is the only aim of life for which all persons have to care; those who prove their worth for JANNAH, they only would receive it and those who disbelieve in the fundamental teachings of Islam, they would be put into the hell-fire; the term MUBARAK (abounding in good) comes for the Quran here which means that it has BARAKAH in it to provide the true guidance to all peoples of the world; when some good thing brings the most virtuous results by it then it is mentioned as having "BARAKAH" 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; the term OOLUL-ALBAB (those endowed with understanding) comes as trait to both such persons who ponder over its verses and who are mindful to it, though the former is the higher level of understanding the Quran; the term SAMAA (the heaven near to earth) in singular comes because it is most beneficial to the mankind in the sense that rains come from it whereas the Quran mostly relates the creation of heavens in plural as we find at many AAYAAT including Surah NAML-60; Surah ANKABUT-44; Surah LUQMAN-10; Allah tells here that He has not created in vain the heaven and the earth and what is between them, whereas the term for "in vain" tells here that no creation of Allah is without direction but certainly, Allah has created everything with clearest of principles; Al-Hamdu Lillah; the next four AAYAAT of the Ruku tell that Allah blessed DAWUD-AS with Suleiman-AS, then they present an event relating to Suleiman-AS; they read, "and We gave to DAWUD, Suleiman, most excellent the servant- surely he was frequent in returning (to Allah); when there were brought to him in the evening (horses), still when standing, swift when

running; then he said- surely I preferred the good things to the remembrance of my Lord- until they hid by the veil (of some obstruction)- bring them back to me; so he began to rub severely (their) legs and necks"; for this event, there are three significant things to note in these AAYAAT and the first is that the verb used here is in passive form that horses were brought to him in the evening; often, the passive verb is used at the Quran to show that the intention of the person who is in focus, is not involved in the mentioned issue; we read at Surah YOUSUF-25 to 27, "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 that he is imprisoned (the passive manner) or he gets a painful chastisement? - he said- she sought to make me yield (to her); and a witness of her own family bore witness- if his shirt is torn (the passive manner) from front, she speaks the truth and he is one of the liars; and if his shirt is torn (the passive manner) from behind, she tells a lie and he is one of the truthful"; and when Yusuf-AS had interpreted the dreams of his companions at the prison, he told the freedom of one of them in active manner while he told the crucifixion of the other in passive form, as we find at Surah YOUSUF-41; the second in significant things is that the whole sentence of Suleiman has worth to understand the issue that reads, "then he said- surely I preferred the good things to the remembrance of my Lord- until they hid by the veil (of some obstruction)- bring them back to me"; the third in them is that the last of these AAYAAT mention the result to what he said- "so he began to rub severely (their) legs and necks"; we do have to take some calculated assumptions here, keeping strictly to these three significant things in the text; it seems that like his father,



Suleiman-AS also had specified some of time (that included the evening) to remain most attentive to Allah at some private place; however, that place did not restrict him to see outside in open so it happened once that he saw his fabulous horses from that place during his direct attention to Allah, that were trained for wars against the challengers to his rule; they presented a magnificent sight and for some period of time, he lost his care to his task of remaining most attentive to Allah; he realized his error as the horses hid from his sight due to some obstruction in view and it was then he stated that these horses have disturbed him; note that he called them as "good things" as they were trained for an apt purpose yet he was enraged by the untimely view of them that he came across; so leaving his place, he commanded the attendants of those horses to bring them back and then he hit them with his hands severely (though not harmfully) at their legs and necks as that related most to their beauty; this was to develop patience at his inside too as their punishment caused some sorrow to him too; the interesting thing to note here is that the horses were not intentionally responsible to his disturbance yet his response denotes that it is well to curtail the anger caused by an animal by providing such beatings to it that does not cause any harm to it but does satisfy the fury inside; Al-Hamdu Lillah; at AAYAAT ahead, Allah tells, "and certainly We tried Suleiman, and We put on his throne mere body, so he turned (to Allah); he said- my Lord! do Thou forgive me and grant me kingdom such as shall not belong to any after me; then We made the wind subservient to him; it obeyed his command to run gently wherever he desired; and SHAYATIN, every builder and diver, and others fettered in chains; this is Our free gift, therefore give freely or withhold, without reckoning; and most surely he had nearness to Us and an

excellent resort"; these AAYAAT tell that Allah tried Suleiman at the time when he intended that he gets many of sons so that the excellence of his worthy rule continues ahead; he got only one of them by one of his wives; the AAYAT mentions that son as JASAD (mere body) which Allah made that wife to put at his sitting place, according to His will, which denotes that though he did get a male child yet clearly, he was not capable to carry-on his good manner relating to spiritual values ahead; there is one Hadith on this matter which is authentic by its chain of narration yet we all strictly need to take its message in general sense only, as there is much obscurity in its text; there surely are few such Ahadith that though authentic by chain (which narrate events that do express good morality) yet they need extreme caution to take them due to obscurity in their text and their respective messages are fair for acceptance only in general sense; the related Hadith denotes that Suleiman-AS had decided to go to many of his wives at one of nights to get number of sons hopefully from them but only one of his wives got pregnant who gave birth to a male child that manifestly was not fit to inherit his morality; the Hadith does mention the reason that his error was that he forgot to mention that with all his physical effort, he would get his sons only by the will of Allah (that he certainly believed in); seeing the outcome to his intention at his sitting place, he totally realized that Allah does not will that the good manner of his rule continues ahead and certainly, the wise person only needs gesture to understand something; the history tells how the place he ruled, divided after him yet we are not concerned with that presently; he asked Allah, the true Lord, for forgiveness and seeing that the splendid manner of his rule ends on him, he called Allah to accept his plea that he does get such rule which no person ever gets after him;

Al-Hamdu Lillah; Allah accepted his plea and AAYAAT ahead tell explicitly about it that Allah made the wind subservient to him in such manner that it drove him gently to wherever he desired; Surah SABA-12 tells us that whenever Suleiman-AS intended to travel to somewhere, the wind took him to places that were at a month's journey from his place at those times, only within a morning or only within an evening by the will of Allah; Surah NAML-16 tells us that he had the ability to understand the language of birds and by the event of hoopoe there, we get the awareness that birds even traveled with him to places; and SHAYATIN (i.e. mischievous jinn), obeyed him by the will of Allah and in them were builders at lands and divers at waters that worked according to his command; there were other of them too, who were fettered in chains due to their haughtiness and they gave the lesson to others that they keep to his command; Allah told him that this all was His gift to him and He allowed him to give benefits by this all as he intends for them or withhold as he intends for them; after mentioning His blessing upon him at life at the world, Allah tells for him in the last AAYAT of the Ruku (as He told for DAWUD-AS at AAYAT-25) that he had nearness to Allah and He surely would give him the good result of all his good deeds at AKHIRAT too, the true life ahead; Al-Hamdu Lillah.

### SUAD-The Third Ruku

27. And We did not create the heaven and the earth and what is between them in vain; that is the opinion of those who disbelieve then woe to those who disbelieve as they belong to the hell-fire.

28. Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard (against evil) like the wicked?

29. (it is) the Book We have revealed to you abounding in good that those endowed with understanding may ponder over its verses, and that those may be mindful.

30. And We gave to DAWUD, Suleiman, most excellent the servant! Surely he was frequent in returning (to Allah).

31. When there were brought to him in the evening (horses) still when standing, swift when running--

32. Then he said: Surely I preferred the good things to the remembrance of my Lord-- until they hid by the veil;

33. Bring them back to me; so he began to rub severely (their) legs and necks.

34. And certainly We tried Suleiman, and We put on his throne a (mere) body, so he turned (to Allah).

35. He said: My Lord! do Thou forgive me and grant me kingdom such as shall not belong to any after me;

36. Then We made the wind subservient to him; it obeyed his command to run gently wherever he desired,

37. And SHAYATIN, every builder and diver,

38. And others fettered in chains.

39. This is Our free gift, therefore give freely or withhold, without reckoning.

40. And most surely he had nearness to Us and an excellent resort.

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This Ruku narrates events related to the Prophet Suleiman-AS, the son of DAWUD-AS; the supplementary note written after the

note at the second Ruku, would insha-Allah suffice for Tafsiri comments at this Ruku; however, I, MSD, would quote one of authentic Ahadith here from Bukhari, the esteemed book of Ahadith, that the Prophet PBUH said once, "last night a jinn that was very strong, came to me and wanted to interrupt my prayers (or said something similar) but Allah enabled me to overpower him; I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Suleiman- "My Lord! do Thou forgive me and grant me kingdom such as shall not belong to any after me"; note that to get control over some jinn was no challenge to the amazing rule of Suleiman-AS yet the Prophet PBUH did not appreciate to get control of that jinn as seemingly it was against the plea that Suleiman had made to Allah and which He had accepted; this Hadith provides the ruling explicitly that it is improper for some person to try to get control over any jinn by his spiritual power except when he troubles him intensely; also, the jinn are disallowed to trouble any person in the mankind by physical strength except for justice against someone who troubles them intensely; AN'AAM-128 tells this clearly that it is most improper for jinn that they try to extend their relation to persons among the mankind; Al-Hamdu Lillah.

### SUAD-The Fourth Ruku

41. And remember Our servant Ayyub, when he called upon his Lord that the Satan has afflicted me with distress and torment.
42. Urge with your foot; here is a cool washing-place and a drink.

43. And We gave him his family and the like of them with them, as a mercy from Us, and as a reminder to those possessed of understanding.

44. And take in your hand a green branch and beat her with it and do not break your oath; surely We found him patient; most excellent the servant- Surely he was frequent in returning (to Allah).

45. And remember Our servants Ibrahim and Isaac and Jacob, men of power and insight.

46. Surely We purified them by pure quality which is the keeping in mind of the (final) abode.

47. And most surely they were with Us, of the elect, the best.

48. And remember Ismael and Al-YASA' and ZUL-KIFL; and they all were of the best of men.

49. This is a reminder; and most surely there is an excellent resort for those who guard (against evil),

50. The gardens of perpetuity, the doors are opened for them.

51. Reclining therein, calling therein for many fruits and drink.

52. And with them shall be those restraining their eyes, equals in age.

53. This is what you are promised for the day of reckoning.

54. Most surely this is Our sustenance; it shall never come to an end;

55. This (shall be so); and most surely there is an evil resort for the inordinate ones;

56. The hell-fire; they shall enter it, so evil is the resting-place.

57. This (shall be so); so let them taste it, one boiling (liquid to drink) and one intensely cold (liquid to drink).

58. and other (torment) of the kind in pairs (the two extremes).

59. This is an army plunging in without consideration along with you; no welcome for them, surely they shall enter fire.

60. They shall say: Nay! you-- no welcome to you: you did proffer it to us, so evil is the resting-place.

61. They shall say: Our Lord! whoever prepared it first for us, add Thou to him a double chastisement in the fire.

62. And they shall say: What is the matter with us that we do not see men whom we used to count among the vicious?

63. Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?

64. That most surely is fitting- this contending, one with another, of the inmates of the fire.

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The Ruku starts by asking the Prophet PBUH to remember AYUB-AS (i.e. Job) whom Allah had tested by some severe problem of skin; his mention here tells that all good persons, especially those whom Allah chooses as His Prophets, are most attentive to Him at all times whether rich or poor (though Allah cares that they are never deprived of their physical necessities); note that AAYAT-8 mentions the doubt of disbelievers, "has the reminder been revealed to him from among us?" as they thought that if Allah intended to provide some warning to them, He would have chosen some rich and influential person from among them; but Allah chooses the best of persons to give His message by His will and certainly, He only has the true authority; Al-Hamdu Lillah; there are such story-tellers who have exaggerated many things that relate to life of AYUB-AS and in them, are such things too that cause some disrespect to him; it is notable that though afflicted by some troublesome problem of skin that even caused reluctance

of his family members to come near to him, he never lost his wealth totally; AAYAT-83 & 84 at Surah ANBIYA mention AYUB-AS briefly where commentators have provided detail about him; he was one of the Prophets of Allah and with that highest of spiritual status, he also was one of the well-off persons at his time and place who had a vast family, 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 other 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, he did bear that severe affliction yet when it came to most 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 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 as AAYAT-42 tells here at Surah SUAD; He also ended the grudges that were taking place among his family and then He blessed him with the like of them in addition to them as AAYAT-43 implies; this indicates his grand-children whom also he saw at his life ahead; this was mercy for him from Allah and also 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; note that besides this place at SUAD-42, the other three places where Allah has mentioned AYUB-AS (that are NISAA-163, AN'AAM-84 and ANBIYA-83 & 84), they also mention him near to mentioning DAWUD-AS and Suleiman-AS; Allah examined all



three, who had all convenience in life at the world, for their firmness in belief by putting them to trials; Al-Hamdu Lillah; note also that Surah SUAD presents the statement of AYYUB that he prayed to Allah, the true Lord, blaming Satan for his affliction that he had caused distress and torment to him though all conditions come upon the man by the will of Allah; the significant thing to note here is that He never puts anything adverse to any person unless his own doings ask for it though He does test even those good persons who are most attentive to Him according to their patience to bring them nearer to Him; He cares for their spiritual safety totally and their trial actually relates to some physical issue up-to their tolerance; note that AYUB-AS put the blame upon the Satan for his affliction out of respect of Allah because He tries a person when He wills, by other of His creation and so he was not incorrect to blame the Satan; it is like the statement of Joshua-AS that we find at KAHF-63 when he 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"; Al-Hamdu Lillah; at some moment of distress, AYUB-AS had taken an oath that when he gets better, he would punish his wife by some beating as she had voiced her complaint to Allah about the situation he was in; he worried as he got better what to do about his oath that he has taken to punish his good wife, so Allah guided him as AAYAT-44 tells, "and take in your hand a green branch and strike therewith (so that it does not cause any harm to her), and do not break your oath; surely We found him patient (at his affliction without care to any wrongs); most excellent the servant (who kept firm on his belief even at most trying times)- surely he was frequent in returning (to Allah)"; note

that it is wholly improper to seek ways round to avoid some commitment yet it certainly was well for AYUB-AS when Allah Himself advised him to fulfill his oath in this manner; Al-Hamdu Lillah; AAYAAT ahead ask the Prophet PBUH to remember Ibrahim, Isaac and Jacob (Salam on all of them) by emphatically stating that they had hands i.e. the power to put their intentions to practice, and vision i.e. the insight to decide righteously in different issues of life; they tell that Allah purified them in such virtuous manner that they always remembered that they have to return to Allah, the true Lord, when He would decide the final abode for all persons according to their doings; most surely, Allah had chosen them as the most righteous men from the best of men; Al-Hamdu Lillah; AAYAT-48 asks the Prophet PBUH to remember Ismael and Al-YASA' (Elisha) and ZUL-KIFL (Salam on all of them) as they all certainly are among the best of men; note about Elisha that he was one of Messengers of Allah in the Bani-Israel at the times of ILYAS-AS (i.e. Elijah) and with him (and after him), tried his best to provide the true guidance to all his people around; the period of Elisha was about couple of centuries after DAWUD-AS and most probably, AYUB-AS lived somewhere between them near to ancient Syria; note that ZUL-KIFL (i.e. the one who relates to KIFL) seems an indication to Buddha as that prince was born at KAPILAVASTU 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 is used to identify him as the one who was born in KAPILA; in this case, his teachings have surely been tampered with, as then, he not only believed in the fundamental teachings of Islam but he also was a true spiritual guide at that place at that time and certainly, Allah knows better; Al-Hamdu Lillah; the mention of the most righteous persons at the Quran clearly denotes that the

Prophet PBUH shall remain to the manner of life, which these most righteous persons lived upon, without any care to what the disbelievers say; he certainly is among the Messengers of Allah, the last of them, and he certainly is among the most righteous persons, who certainly deserves to receive the best abode that is the most beautiful JANNAH, with highest of honor, at AKHIRAT; all righteous persons must remember that all these best of men among the mankind lived with all attention to Allah, the true Lord, and they never cared to accumulate worldly assets but specified all their efforts that they live upon and guide all persons to the right path; Al-Hamdu Lillah; AAYAAT ahead till the last of this Ruku tell about the life at AKHIRAT of the most righteous persons and also, of the most transgressing persons so that all persons do note the true worth of living righteously at the world; Al-Hamdu Lillah; so AAYAAT-50 to 54 state about JANNAAT that is the reward for the most righteous persons, "the gardens of perpetuity, the doors are opened for them; reclining therein, calling therein for many fruits and drink; and with them shall be those (beautiful women as wives to them) restraining their eyes (only towards them without any care to any other man), equals in age (to their husbands); this is what you are promised (O righteous persons), for the day of reckoning; most surely this is Our sustenance; it shall never come to an end"; see also the note at Surah TOOR, the fifty-second Surah of the Holy Book Quran; Al-Hamdu Lillah; then AAYAAT-55 to 58 state, "this (which the Quran tells about the splendid reward for the righteous persons shall be so); and most surely there is an evil resort for the inordinate ones (that is) the hell-fire; they shall enter it, so evil is the resting-place; this (which the Quran tells about the extreme punishment to transgressing persons shall be so)- so let them

taste it, one boiling (liquid to drink) and one intensely cold (liquid to drink); and other (torment) of the kind in pairs (the two extremes)"; AAYAAT-59 to 63 tells the scene as one of groups joins other of them at the hell-fire that the latter would curse the newcomers to hell-fire saying that they are most unwelcome; but they too would enter the hell-fire; these newcomers to hell-fire would curse them in return with remark that they had extended the invitation to wrongs to them at the world which they most foolishly accepted and so they are liable to more severe punishment than what these newcomers are liable to; they shall make this plea to Allah, the true Lord, to add even more punishment to those persons who had entered the hell-fire before them, as they had misguided them that led them to this punishing destination; they would find it perplexing when they would not see those persons whom they considered most troublesome to them; AAYAT-63 states their perplexity, "and they shall say- what is the matter with us that we do not see men whom we used to count among the vicious? - was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?"; so those whom they trusted at the world, led them to the hell-fire and those whom they considered as unworthy to follow, they proved to be righteous; this tells the high importance for all persons to get good companions as misjudgment may become most extremely punishing for them; the last AAYAT of the Ruku says, "that most surely is fitting- this contending, one with another, of the inmates of the fire"; Al-Hamdu Lillah.

*SUAD-The Last Ruku*

65. Say: I am only a warner, and there is no god but Allah, the One, the Absolute:

66. The Lord of the heavens and the earth and what is between them, the Mighty, the most Forgiving.

67. Say: It is the message of importance,

68. (And) you are turning aside from it;

69. I had no knowledge of the exalted court when they contended:

70. Naught is revealed to me save that I am a plain warner.

71. When your Lord said to the angels; Surely I am going to create a mortal from dust:

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

73. And the angels did obeisance, all of them,

74. But not Iblis: he was proud and he was one of the disbelievers.

75. He said: O Iblis! what prevented you that you should do obeisance to him whom I created with My two hands? Are you proud or are you of the exalted ones?

76. He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust.

77. He said: Then get out of it, for surely you are driven away:

78. And surely My curse is on you to the day of Judgment.

79. He said: My Lord! then respite me to the day that they are raised.

80. He said: Surely you are of the respited ones,

81. Till the period of the time made known.

82. He said: Then by Thy Might I will surely make them live an evil life, all,

83. Except Thy servants from among them, the purified ones.

84. He said: The truth then is and the truth only, I speak

85. That I will most certainly fill hell-fire with you and with those among them who follow you, all.

86. Say: I do not ask you for any reward for it; nor am I of those who take-up pretension;

87. It is nothing but reminder to nations;

88. And most certainly you will come to know about it after a period of time.

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The last Ruku of Surah SUAD addresses the core doubt of the disbelievers explicitly as that had led them to reject the fundamental teachings of Islam which the Prophet PBUH had presented to them categorically; they had charged the Prophet PBUH that he only intends to have command over them by his teachings, and whatever he presents as the true guidance that Allah only is the true authority, it is strange to them as they believe in so many idols with their concept that they also are associates in His authority; also, this Ruku presents the event of creation of Adam-AS for the seventh and the last time here by compilation of the Quran, to guide them that Allah created the man only to hold fast to commands of Allah caring to keep away from the Satan who is applying all efforts to mislead the mankind; certainly, the only aim of life is to get the pleasure of Allah by keeping most attentive to Him only; and certainly, He only has the true authority; Al-Hamdu Lillah; the Ruku starts by asking the Prophet PBUH to tell the disbelievers that he only is warner from Allah Who has sent him as His last Messenger to all peoples of the world; there certainly is no god but Allah, the One, the Absolute, the Lord of the heavens and the earth and what is between them, the Mighty, the most Forgiving; Al-Hamdu Lillah; it asks him to tell

them that they need to see the high significance of this message that they have rejected; they need to see that Allah has told him by WAHI about things he did not know and certainly, before the descent of the Quran to him, he was not aware of what had happened when Allah had told the angels at His exalted court that He is going to create Adam-AS; he was not aware about this too that angels have asked Allah why He willed to create Adam in their presence; this refers to AAYAT-30 of Surah BAQARAH which reads, "and when your Lord said to the angels, I am going to place in the earth KHALIFAH, they said- what; will You place in it such as shall make mischief in it and shed blood, and we celebrate Your praise and extol Your holiness? He said- surely I know what you do not know"; note that this seemingly appeared as if they contend the will of Allah but afterwards they prostrated to Adam-AS on the command of Allah, so it showed that they have no grudge against the mankind and they certainly never disobey Allah, the true Lord; Al-Hamdu Lillah; but there was a Jinn among them (as Surah KAHF tells explicitly) who did not obey this order; he was named as IBLIS and 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 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, he said that he was better as Allah had created him by fire and Adam, Allah had created by mud; on this answer, Allah canceled the permission He had given to him to stay in angels and He put His verdict on him for JAHANNUM (the hell-fire); hearing that verdict, he 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 Allah for the extension in time of his life that it may become a very long one 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 world up-to the day of Resurrection as he had asked but allowed him his life up-to the day of the appointed time and 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 the mankind that Allah had created for His worship only, to the hell-fire; he knew that they have physical needs and if he guides them to physical pleasures at height, he might be able to pursue them towards their base desires (to remain obsessed in seeking the pleasures of 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 at the Day of Judgment); Allah gave him that extension but also told him that those who take My shelter for safety, you will not be able to misguide them but whoever takes your way, they all will go with you in the hell-fire; AAYAAT-84 & 85 state, "He said- the truth then is and the truth only, I speak- that I will most certainly fill the hellfire with you and with those among them who follow you, all"; so all persons among the mankind have to remain totally attentive to Allah and keep away from all satanic temptations because then only they would receive their true dwelling place JANNAH at AKHIRAT, the true life; see also



the supplementary note after the note at the second Ruku of Surah AARAAF; the last three AAYAAT of the Ruku, and of the Surah, answer their charge on the Prophet PBUH which was that he intends to have command over them by his teachings; these AAYAAT read, "say- I do not ask you for any reward for it; nor am I of those who take-up pretension- it (the Quran) is nothing but reminder to nations; and most certainly you will come to know about it after a period of time; Al-Hamdu Lillah.

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## Surah ZUMAR (Consists of 8 Ruku; MK-8)

### ZUMAR-The First Ruku

1. The revelation of the Book is from Allah, the Mighty, the Wise.
2. Surely We have revealed to you the Book with the truth, therefore serve Allah, being sincere to Him in obedience.
3. Now, surely, sincere obedience is due to Allah (alone) and (as for) those who take guardians besides Him, (saying), We do not serve them save that they may make us nearer to Allah, surely Allah will judge between them in that in which they differ; surely Allah does not guide him aright who is a liar, ungrateful.
4. If Allah desire to take a son to Himself, He will surely choose those He pleases from what He has created. Glory be to Him: He is Allah, the One, the Absolute.
5. He has created the heavens and the earth with the truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each

one runs on to an assigned term; now surely He is the Mighty, the great Forgiver.

6. He has created you from a single being, then made its mate from that, and He has made for you eight of the cattle in pairs. He creates you in the wombs of your mothers-- a creation after a creation-- in triple darkness; that is Allah your Lord, His is the kingdom; there is no god but He; whence are you then turned away?

7. If you are ungrateful, then surely Allah is Self-sufficient above all need of you; and He does not like ungratefulness in His servants; and if you are grateful, He likes it in you; and no bearer of burden shall bear the burden of another; then to your Lord is your return, then will He inform you of what you did; surely He is Cognizant of what is in the breasts.

8. And when distress afflicts man he calls upon his Lord turning to Him frequently; then when He makes him possess a favor from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause to stray off from His path. Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the hell-fire.

9. What! he who is obedient during hours of the night, prostrating himself and standing, takes care of AKHIRAT and hopes for the mercy of his Lord! Say: Are those who know and those who do not know alike? Only the men of understanding are mindful.

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Surah ZUMAR guides explicitly to the fundamental teachings of Islam and provides the message that all persons must care to live by the virtuous teachings of the Quran to save themselves from the most severe punishment and to get the most pleasant life at

AKHIRAT, as that only is the true success; Allah has provided physical convenience in many ways to all persons at the world and He has also given the Guidance to the right path to all persons; all persons must take heed here and now, and see by all of their doings that they do get the pleasure of Allah, as that only is the aim of life; Al-Hamdu Lillah; the first Ruku starts by mentioning about the Quran that certainly, Allah has given it to Muhammad PBUH and he has not brought it by his own; Allah decides all matters for the mankind and for all His creation by authority and by wisdom as He deems fit; certainly, Allah only has the true authority; Al-Hamdu Lillah; Allah states that He has provided the Quran to the Prophet PBUH as He wills to provide the mankind (and even the jinn) complete awareness of the right path so the Prophet PBUH must live on by commands of Allah and remain sincere to Him in obedience the same way as he always has been previously; Al-Hamdu Lillah; all persons must see totally well that their acceptance to the Truth is wholly sincere because adding any wrong to it, makes it completely unacceptable at the court of Allah; AAYAAT point out that there are such persons who claim to believe in Allah but worship some of His creation with such belief that they have the ability to bring them near to Him and save them from His wrath on their wrong-doings at AKHIRAT; Allah would certainly decide about such disbelief that they show when they are guided to the right path whereas they need to understand this here and now that they do have to revise their attitude as soon as possible; if they really intend to come near to Allah, they need to take His commands in practice at all issues of life in all situations and leave all insincerity that their speech and their attitudes present while they have no remorse upon it; certainly, Allah never guides such person who speaks lies and has

disbelief in his heart; note that there were such disbelievers at Makkah then, who took angels as daughters to Allah, and there were such persons among those who claimed to believe in the teachings of Jesus Christ-AS, who took him as son to Allah; may Allah protect all Muslims from falling into such disbelief ever and may guide all among the mankind (and even all among the jinn) to keep away from such disbelief, remaining totally sincere to Him; Al-Hamdu Lillah; Allah tells explicitly that if He desired to take son, He would have taken that from any of His creation only (as He only is the Creator and all other are His creation); so these disbelievers need to reflect taking time-out for it, how this relation is possible; He is totally free of all such relations as Surah IKHLAS, the 112<sup>th</sup> Surah at the Quran, states most clearly, "say- He, Allah, is One; Allah is He on Whom all depend; He begets not, nor is He begotten; and none is like Him"; Al-Hamdu Lillah; this 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"; Al-Hamdu Lillah; note that the first AAYAT of Surah FATIHA that is the first AAYAT of the Quran, presents by its words that Allah is from all times to all times with all of His attributes 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); note that the term "RABB" that occurs at this first AAYAT is highly significant in understanding of the Holy Book Quran; it means the true Lord that nurtures all His creation so Allah has not left His creation just after creating them but He nurtures them to height; so this beautiful AAYAT that is the first AAYAT of the Quran, denotes three things about Allah that He only is the Creator of all the creation; that He always has all of His good QADEEM, ASL, LA-

MEHDUD attributes totally which denote His absolute authority; that He is RABBUL-AALAMIN, the only true Lord of all, so He asks for total obedience from all of His creation, which must remain most sincere; Al-Hamdu Lillah; AAYAT-5 states that Allah has created all creation by principles that they follow completely by His command; it reads, "He has created the heavens and the earth with the truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one runs on to an assigned term; now surely He is the Mighty, the great Forgiver"; Al-Hamdu Lillah; AAYAAT-6 tell about the life of the mankind that Allah has created all persons from one person i.e. Adam-AS and from him, He gave him his mate (Eve-AS) too; and He also gave the mankind eight of the cattle in pairs which comprise of camels, cows, sheep and goats; as there are four pairs by male & female in each of them, these four of cattle divide into eight; see also the note at the seventeenth Ruku of Surah AN'AAM; the Muslims might eat from them but they must not eat any of things that are disallowed or impure because they must not follow the steps of Satan who had misguided Adam and Eve when they ate the prohibited fruit; Satan is indeed the enemy of the Man evidently; Allah cared that the mankind continues living the life at the world till the time He has specified for the end of the world; then He would see the account of all doings of all persons, though born at any time at any place of the world so all persons must remain aware that their lives certainly are examination to them; the disbelievers have to remain most aware that they would not find anyone to save them from the wrath of Allah at AKHIRAT and it certainly is their deadly mistake if they consider so; every person has to answer for himself/herself individually at the Day of Judgment; note that

Allah gives the info in this AAYAT that He creates child in the womb of its mother and then that child develops on to become fit to come to the world; its growth takes place in triple darkness which is the darkness of the body, the darkness of the womb and the darkness of the amniotic sac; Al-Hamdu Lillah; AAYAT-7 tells all persons that if they are ungrateful, it would only affect them adversely; they must understand this totally well that Allah is GHANI (i.e. He has all control over everything which tells that He is not affected whether any person is grateful to Him or not) so He does not care about such person who gets the hell-fire by his/her disbelief, though He certainly does not like disbelief in His servants; certainly, He likes that all persons remain most grateful to Him and that would truly benefit them as they would find clearly at AKHIRAT as they return to Him; every person has to face his/her doings alone at AKHIRAT and no bearer of burden shall bear the burden of another; also, no one is able to conceal anything from Him as He is Most Aware of whatever is at insides; note that everything takes place by the will of Allah but His pleasure is not in everything; all persons have to live by the teachings of the Quran, practicing it by the Sunnah of the Prophet PBUH, to get His pleasure; and as for His will, that certainly, He knows better; Al-Hamdu Lillah; AAYAT-8 tells about the psyche of the disbelieving person most clearly, "and when distress afflicts (the disbelieving) man, he calls upon his Lord turning to Him frequently (as if he really is remorseful on his wrong-doings that have brought affliction to him); then when He makes him possess a favor from Him (i.e. removes his affliction from him), he forgets that for which he called upon Him before, and (not only goes astray but also) sets up rivals to Allah that he may cause (other persons too) to stray off from His path; say (O

Prophet PBUH, to them)- enjoy yourself in your ungratefulness a little, surely you are of the inmates of the hell-fire (at the true life at AKHIRAT)"; such is the psyche of the disbelieving person that he not only is among the most selfish persons, who craves for abundant worldly assets and status, but he is most ungrateful too to any favor that Allah provides him at his time of distress; the last AAYAT of the Ruku states that Allah would certainly care for the virtues of the righteous person and He will not make him equal to the ungrateful person who does not have any scruples to show thanks to Allah on His favor to him at his time of distress; the disbeliever shows total arrogance even when Allah provides favor to him whereas the righteous believer is totally attentive to Him even at silent hours of the night and he is worried about his status at AKHIRAT where he does hope he would receive the mercy of Allah, the true Lord; Allah asks the Prophet PBUH to guide attention of all that they see the difference between those who are unaware of their true benefit and those of understanding who are most aware of it; certainly, the persons of understanding are much better as they would get the true success at AKHIRAT; most certainly, Allah only has the true authority; Al-Hamdu Lillah.

### ZUMAR-The Second Ruku

10. Tell (O Prophet PBUH- from Allah, the true Lord, that): O My servants who believe! be careful of (your duty to) your Lord; for those who do good the best way in this world is the best return, and Allah's earth is spacious; only the patient will be paid back their reward in full without measure.

11. Say: I am commanded that I should serve Allah, being sincere to Him in obedience.

12. And I am commanded that I shall be the first of those who submit.
13. Say: I fear, if I disobey my Lord, the chastisement of a grievous day.
14. Say: Allah (it is Whom) I serve, being sincere to Him in my obedience:
15. Serve then what you like besides Him. Say: The losers surely are those who shall have lost themselves and their families on the day of resurrection; now surely that is the clear loss.
16. They shall have coverings of fire above them and coverings beneath them; with that Allah makes His servants to fear, so be careful of (your duty to) Me, O My servants!
17. And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants,
18. Those who listen to the word, then follow the best for it; those are they whom Allah has guided, and those it is who are the men of understanding.
19. What! as for him then against whom the sentence of chastisement is due- What! can you save him who is in the hell-fire?
20. But (as for) those who are careful of (their duty to) their Lord, they shall have high places, above them higher places, built (for them), beneath which flow rivers; (this is) the promise of Allah: Allah will not fail in (His) promise.
21. Do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colors, then it withers so that you see it becoming yellow, then He makes it a thing crushed and



broken into pieces? Most surely there is a reminder in this for the men of understanding.

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The Ruku starts by asking the Prophet PBUH to direct all Muslims to have TAQWA to Allah all the time and also to go to the level of EHSAAN in their good deeds; note for TAQWA to Allah that, besides other manners to express it, it 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 additionally, they also must have such hope towards Him that He would keep them totally safe from the mischief of Satan, at all times and all places; Al-Hamdu Lillah; note for EHSAAN that it has three of significant meanings which are that it means the caring attitude to weak persons (especially to women, children & aged persons) at environment; and that it relates to care towards the Islamic moral values without any pressure of law but only with hope of improvement of self at the world and at AKHIRAT; and that it is the best of manners to do some good deed and this is the meaning that this AAYAT relates to; so all the Muslim persons need to care about it highly in all good deeds that they take on themselves; Al-Hamdu Lillah; AAYAT tells that Allah has made the earth spacious so if they do not find ease to live at some place by Islam, they must migrate to some better place; those who remain steadfast on righteousness at all situations, they only will be paid back their reward in full and even more than it without measure; Al-Hamdu Lillah; AAYAAT ahead at this Ruku ask the Prophet PBUH to tell the disbelievers about himself that he is commanded that he should serve Allah remaining totally sincere to Him in

obedience; and he shall be the first of those who submit to Allah among all Muslims (of His UMMAH); he has to tell them that he even fears the Day of Judgment and he always remains most sincere in obedience to Allah, the true Lord; and if the disbelievers do not fear that day, they would certainly find at that significant day that they surely are most extreme losers as they have led themselves and even their families to the hell-fire; AAYAT-15 clearly denotes at its last that "now surely that is the clear loss"; AAYAT-16 to AAYAT-20 ahead presents the respective outcomes which the disbelievers would receive at AKHIRAT and which the true believers would get there; the disbelievers would have flames of fire as coverings to them above and below them so they would be in extreme agony there; Allah intends that all men do understand this well and do fear to lead themselves and their near ones to such deadly destination, if they live in disbelief at the world; they shall always keep the only aim of life in view and keep away from all major sins; AAYAAT-17 & 18 read, "and (as for) those who keep off from the worship of TAGHUT (idols and such persons who ask to follow the wrong paths, by force) and turn to Allah (attentively), they shall have good news (at AKHIRAT that they would enter JANNAH), therefore (O Prophet PBUH)- give good news to My servants, those who listen to the word (every command of Allah at the Quran), then follow the best (manner in deeds) for it; those are they whom Allah has guided, and those it is who are the men of understanding"; 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; the term includes idols too as they cause the disbelievers to take extreme wrongs and lead them astray; Surah

IBRAHIM-35 & 36 tells, "and when Ibrahim said- My Lord! Make this city secure, and save me and my sons from worshipping idols- My Lord! surely they have led many men astray; then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely are Forgiving, Merciful"; Al-Hamdu Lillah; Allah certainly is the true Protective Friend to Muslims so He brings them from all shades of darkness towards the NOOR that is the light of Guidance to the right path while the wrong deceitful guardians of the disbelievers are TAGHUT that push them out of the NOOR towards the many shades of darkness; AAYAT-19 tells about such disbelievers who have fallen to such depth into sins which clearly tells that they have proved themselves wholly eligible to the most extreme chastisement, so now they will never accept the good teachings that the Prophet PBUH is providing to them; the Ruku tells ahead that the righteous persons who remain most attentive to Allah, the true Lord, they would certainly receive such high places which would have more of higher places above; so these would be most beautiful apartments at multi-storied buildings, built to provide all convenience for these residents of JANNAAT, beneath which would be flowing rivers; this would surely take place as this is the promise of Allah Who never fails in His promise; Al-Hamdu Lillah; the last AAYAT of the Ruku provides simile for the changing nature of life at the world that ultimately ends, as it reads, "do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colors, then it withers so that you see it becoming yellow, then He makes it a thing crushed and broken into pieces? Most surely there is a reminder in this for the men of understanding"; certainly, the life at AKHIRAT is the true life whereas the life at the world is an

examination to each person that has to end at its due time; compare this AAYAT to AAYAT-24 of Surah YOUNUS which reads, "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, as though it had not been in existence yesterday; thus do We make clear the AAYAAT for the people who reflect"; Al-Hamdu Lillah.

### ZUMAR-The Third Ruku

22. What! is he whose heart Allah has opened for Islam so that he is in light from his Lord, (like the hard-hearted disbeliever)? Nay, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error.

23. Allah has revealed the best announcement, a book conformable in its various parts, repeating, whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allah; this is Allah's guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err, there is no guide for him.

24. Is he then who has to guard himself with his own face against the evil chastisement on the resurrection day? And it will be said to the unjust: Taste what you earned.

25. Those before them rejected (Prophets), therefore there came to them the chastisement from whence they perceived not.

26. So Allah made them taste the disgrace in this world's life, and certainly the punishment of AKHIRAT is greater; did they but know!

27. And certainly We have set forth to men in this Quran similitudes of every sort that they may mind.

28. An Arabic Quran without any crookedness, that they may guard (against evil).

29. Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition? (All) praise is due to Allah. Nay! most of them do not know.

30. Surely you shall die and they (too) shall surely die.

31. Then surely on the day of resurrection you will contend one with another before your Lord.

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Surah ZUMAR compares the righteous believers and the extreme disbelievers at different AAYAAT and this third Ruku of it starts by such comparison; the first AAYAT of the Ruku says, "what! is he whose heart Allah has opened for Islam so that he is in light from his Lord, (like the hard-hearted disbeliever)? Nay, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error"; the next AAYAT tells about the manner of expressions of the Quran and presents the good psyche of the most righteous true believer; it tells that the Quran is the best of scriptures that is such book which presents AAYAAT that conform to other of its AAYAAT, when they repeat the teachings of Islam; in this manner, it brings different aspects of the teachings of Islam at fore and puts emphasis on all of its

significant teachings; note that the term used at the AAYAT is "Hadith" for scriptures and though in the Islamic terminology, it denotes the narrations of the Sunnah of the Prophet PBUH yet the Quran uses it in its literal meaning that is "narrative"; the AAYAT tells that learning the Quran by reading and hearing of its warnings on wrongs and their outcome at the Day of Judgement, make the skins shudder of those who truly fear Allah, whereas their skins and with that their hearts, incline to remembrance of Allah as they read and hear about the forgiveness and the mercy of Allah, the true Lord; so these good Muslim persons who have much developed TAQWA inside, they do have much developed humane feelings inside; Al-Hamdu Lillah; the last part of the AAYAT states, "this is Allah's guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err, there is no guide for him"; AAYAT-24 compares the righteous believer and the extreme disbeliever again by putting query ahead, "is he then who has to guard himself with his own face against the evil chastisement on the resurrection day (like the righteous believer in Islam); and it will be said to the unjust- taste what you earned"; note that as the hands of disbelievers would be tied behind at the Day of Judgment at such place where they would be affected by the heat of the deadly hell-fire, they would have to take it upon their faces; the last of this AAYAT tells that these unjust persons would be told to taste the consequence of whatever wrongs that they had done at the world; Al-Hamdu Lillah; AAYAAT-25 & 26 tell that the disbelievers before them too had rejected the Prophets whom Allah had sent to them and the result to this rejection was that extreme chastisement fell upon them even at the world which brought disgrace to them and certainly the punishment at AKHIRAT is even greater; Allah states at

AAYAAT ahead of this Ruku that He has provided the true guidance explicitly in the Quran in clear Arabic, though by symbolic expressions too where He willed, for the virtuous understanding of all peoples; this is so that all peoples, as they become aware of it, firmly remain righteous; Al-Hamdu Lillah; at AAYAT-29, Allah presents an example for all persons to see that the belief in TAUHID only is truly right; it reads, "Allah sets forth a MATHAL (i.e. an example)- there is a slave in whom are (several) partners differing with one another (so the slave remains confused in works), and there is another slave wholly owned by one man (so that slave has singleness as his focus in works); are the two (slaves) alike in condition? (all) praise is due to Allah; nay! most of them do not know"; note that the example at the AAYAT is for understanding of the respective conditions of both the slaves only and the matter relates to comparison between the creation of Allah; see also the note at the tenth Ruku of Surah NAHL and at the third Ruku of Surah ROUM; the Quran has forbidden the use of this term MATHAL (and also the term MITHL) in the meaning of similitudes for Allah as it says, "invent not similitudes for Allah; Allah certainly knows but you know not" (NAHAL-74); Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku read, surely you shall die and they (too) shall surely die; then surely on the day of resurrection you will contend one with another before your Lord"; this is to console the Prophet PBUH that if the disbelievers say things in disrespect of the Prophet PBUH then he needs to patiently bear it as every person has to die so even if Allah does not punish them at the world (and certainly, He knows perfectly well how to deal with all His creation), they would surely face extreme torment when everyone is raised from dead; there, they would try to present their case by fibs with

argument that they did not receive the invitation to the Truth, blaming the Prophet PBUH and the righteous Muslims; however, such lies would not do in front of Allah, the true Lord, Who knows totally well all that is manifest and all that is hidden; certainly, He only has the true authority; Al-Hamdu Lillah.

### ZUMAR-The Fourth Ruku

32. Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the Truth when it comes to him; is there not in hell an abode for the disbelievers?

33. And who brings the Truth and who accepts it as the Truth - these are they that guard (against evil).

34. They shall have with their Lord what they please; that is the reward of the doers of good;

35. So that Allah will do away with the poor manner of what they did and will give them their reward for the best of what they did.

36. Is not Allah sufficient for His servant? And they seek to frighten you with those besides Him; and whomsoever Allah makes err, there is no guide for him.

37. And whom Allah guides, there is none that can lead him astray; is not Allah Mighty, the Lord of retribution?

38. And should you ask them, Who created the heavens and the earth? They would most certainly say: Allah. Say: Have you then considered that what you call upon besides Allah, would they, if Allah desire to afflict me with harm, be the removers of His harm, or (would they), if Allah desire to show me mercy, be the withholders of His mercy? Say: Allah is sufficient for me; on Him do the reliant rely.



39. Say: O my people! work in your place, surely I am a worker, so you will come to know.

40. Who it is to whom there shall come the punishment which will disgrace him and to whom will be due the lasting punishment.

41. Surely We have revealed to you the Book with the truth for the sake of men; so whoever follows the right path, it is for his own soul and whoever errs, he errs only to its detriment; and you are not a custodian over them.

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This fourth Ruku of ZUMAR too starts by the comparison of the righteous believers and the extreme disbelievers and it presents the good outcome that the righteous believers would receive at AKHIRAT, the true life ahead; Al-Hamdu Lillah; the four initial AAYAAT of the Ruku state, "who is then more unjust than he who utters a lie against Allah (even at the Day of Judgment) and (he who) gives the lie to the Truth when it comes to him (at life at the world, by its denial); is there not in hell an abode for the disbelievers? - and (as for him) who brings the Truth (i.e. Muhammad PBUH) and who accepts it (i.e. each of the righteous believers) as the Truth - these are they that guard (against evil); they shall have with their Lord what they please (at the true life ahead at AKHIRAT); that is the reward of the doers of good; so that Allah will do away with the poor manner of what they did (of good deeds) and will give them their reward for the best of what they did (of good deeds by all attention to their due requisites)"; Al-Hamdu Lillah; AAYAT-36 asks the disbelievers in clear terms if they think that Allah is not fully able to protect His Messenger from their wrong attitude towards him that they try to frighten him with those whom they worship besides Him; note that some of

disbelievers had mentioned that they would ask their idols to put some wrong upon the Prophet (PBUH) so Allah answered them by this and told them clearly; "and whomsoever Allah makes err, there is no guide for him; and whom Allah guides, there is none that can lead him astray; is not Allah Mighty, the Lord of retribution?"; so they would surely get the result that they deserve due to such disrespect to the Prophet PBUH; AAYAT-38, 39 & 40 read, "and should you ask them Who created the heavens and the earth? They would most certainly say- Allah (because they believed Him as the Creator of the heavens and the earth but they did not believe Him as the true Lord that they have to fulfill His commands); say (to them)- have you then considered that what you call upon besides Allah, would they, if Allah desire to afflict me with harm, be the removers of His harm, or (would they), if Allah desire to show me mercy, be the withholders of His mercy? - say- Allah is sufficient for me (on Whom I rely as) on Him do the reliant rely- say- O my people! work in your manner, surely I am worker (at virtuous manner), so you will come to know (who is on the right path); (and) who it is to whom there shall come the punishment which will disgrace him (at the world) and to whom will be due the lasting punishment (at AKHIRAT)"; Al-Hamdu Lillah; the last AAYAT of the Ruku tells about the Quran that Allah has provided it to the Prophet PBUH because He wills to provide the mankind (and even the jinn) complete awareness of the right path by it; so now whoever follows the right path, it is for his own benefit and whoever errs, his error is certainly to his own detriment; AAYAT tells the Prophet PBUH that his liability is only to provide the Guidance to the right path to all persons and he certainly is not liable to see that they do come to it as he certainly is not custodian over them; Al-Hamdu Lillah.

## ZUMAR-The Fifth Ruku

42. Allah takes the souls at the time of their death, and those who do not die during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for the people who reflect.

43. Or have they taken intercessors besides Allah? Say: what! even though they did not ever have control over anything, nor do they understand.

44. Say: Allah's is the intercession altogether; His is the kingdom of the heavens and the earth, then to Him you shall be brought back.

45. And when Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.

46. Say: O Allah! Originator of the heavens and the earth, Knower of the unseen and the seen! Thou (only) judges between Thy servants as to that wherein they differ.

47. And had those who are unjust all that is in the earth and the like of it with it, they would certainly offer it as ransom (to be saved) from the evil of the punishment on the day of resurrection; and what they never thought of shall become plain to them from Allah.

48. And the evil (consequences) of what they wrought shall become plain to them, and the very thing they mocked at shall beset them.

49. So when harm afflicts a man he calls upon Us; then, when We give him a favor from Us, he says: I have been given it only by

means of knowledge. Nay, it is a trial, but most of them do not know.

50. Those before them did say it indeed, but what they earned availed them not.

51. So there befell them the evil (consequences) of what they earned; and (as for) those who are unjust from among these, there shall befall them the evil (consequences) of what they earn, and they shall not escape.

52. Do they not know that Allah makes ample the means of subsistence to whom He pleases, and He straitens; most surely there are signs in this for the people who believe.

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The first AAYAT of this Ruku compares the sleep to death as both states of a person relate to the loss of free-will of the person totally; it says, "Allah takes the souls at the time of their death, and those who do not die during their sleep" so the word (noun) used here for souls is ANFUS which tells here about the person who has control of self by his/her freewill and the word (verb) used here for taking souls is YATAWAFFA which denotes here that Allah takes complete control over the person when he/she is dead or asleep as he/she loses his/her own freewill; the AAYAT tells ahead that He returns the control (freewill) of those whose death has not yet come and withholds that of those who are dead; so this means that Allah takes the freewill of all persons who are dead or when they are asleep but He returns the freewill to the latter till the respective times of their deaths; it is significant that the Muslims acknowledge the authority of Allah as they read after they wake from sleep, "all praise is to Allah Who returned me life after I had died and certainly all have to return

to Him"; note that AAYAT-19 of Surah ROUM has stated, "He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth"; with reference to it, this AAYAT here at Surah ZUMAR implies that as the person rises from sleep so he/she would rise similarly from dead when Allah wills for that; Al-Hamdu Lillah; AAYAT-43 asks the disbelievers to think over their attitude that they take intercessors besides Allah; it is clear as crystal that whom they call, have no control over anything around, nor do they understand about the true status of any person; AAYAT-44 tells the Prophet PBUH to say that only Allah has the authority to give any person the right to intercession and that even would be reserved to that person for whom He allows it; so the matter relates to the specific subject and the specific object in this issue; it is extreme idiocy to become uncaring to the good deeds by the concept of SHAFAT and this concept does test the Muslim person; also, no amounts would be taken in compensation from anyone in his/her favor and no assistance would be there for any of those who had not cared to attain the pleasure of Allah; the worldly life is examination for all and the life ahead is for getting the result to it; Al-Hamdu Lillah; AAYAT-45 tells that they have gone so far in love for whom they call besides Allah that when He is mentioned, they do not find any attraction in such speech but when those whom they call besides Allah are mentioned, they are most happy; AAYAT-46 tells the Prophet PBUH that when they have gone to such height in disbelief then O Prophet PBUH- call Allah for assistance against them in words, "O Allah! Originator of the heavens and the earth, Knower of the unseen and the seen! Thou (only) judges between Thy servants as to that wherein they differ", as this would be

comforting to give patience to wait for the ultimate outcome of their doings; AAYAAT ahead present their condition at the grounds of HASHR that though they are most miserly at life at the world, obsessed to get its assets, they would be fully prepared to give all that is in the earth and even more if they had it with them, to save themselves from the extreme severity of the punishment that is declared upon them on that significant day; so what they never thought and mocked about, will come to take place (i.e. the final Judgment) because Allah would surely bring that at front of them and they would surely see the ultimate outcome of their wrong-doings totally; Al-Hamdu Lillah; AAYAT-49 tells about this aspect in the attitude of the disbelievers that though they take intercessors besides Allah yet when some extreme trouble falls upon them, they call Allah only to remove that from them as even they know totally well that whom they call, have no control over anything; and when Allah removes that extreme trouble from them and gives convenience to them, they boast that their own wise tackling of the issue has brought it to them; the AAYAT reads, "so when harm afflicts a man he calls upon Us; then, when We give him a favor from Us, he says- I have been given it only by means of knowledge; nay, it is a trial, but most of them do not know"; AAYAAT ahead state that those persons who were before these people had also made such claims and QASAS-78 has told about QAROUN who had said that he has been given his immense wealth only on account of the knowledge he has; whatever deeds they did were due to their obsession to life at the world and not by care to AKHIRAT, so it would only bring them extreme troubles there and even with their claim that they can see issues by their wise tackling, they would see the bad consequence to their wrongs; the last AAYAT of the Ruku tells

explicitly that if someone gets more of assets at the world, it is not the sign that he has achieved the true success and if someone has barely his sustenance, it does not mean that he has lost his worth but Allah examines all persons in different situations and He certainly knows whom to test with plenty and whom to test with scarce means for his sustenance; it is the success in the examination of the life that the man gives at the world by remaining to the commands of Allah, which certainly leads to his true success as every person has to face his/her doings at the certain day of HASHR; that is the time & place where his/her success counts; Al-Hamdu Lillah.

### ZUMAR-The Sixth Ruku

53. Tell (O Prophet PBUH- from Allah, the true Lord, that): O My servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving, the Merciful.

54. And return to your Lord time after time and submit to Him before there comes to you the punishment, then you shall not be helped.

55. And follow the best that has been revealed to you from your Lord before there comes to you the punishment all of a sudden while you do not even perceive;

56. Lest a soul should say: O woe to me! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn;

57. Or it should say: Had Allah guided me, I would certainly have been of those who guard (against evil);

58. Or it should say when it sees the punishment: Were there only a returning for me, I should be of the doers of good.

59. Aye! My AAYAAT came to you, but you rejected them, and you were proud and you were one of the disbelievers.

60. And on the day of resurrection you shall see those who lied against Allah (with) their faces blackened. Is there not in hell an abode for the proud?

61. And Allah shall deliver those who guard (against evil) with their achievement; evil shall not touch them, nor shall they grieve.

62. Allah is the Creator of everything and He has charge over everything.

63. His are the treasures of the heavens and the earth; and (as for) those who disbelieve in the AAYAAT of Allah, these it is that are the losers.

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The first AAYAT of the Ruku asks the Prophet PBUH to say to all such persons who come to Islam after they had lived much of life at disbelief, that they do not have to worry about their previous wrongs; however, they need to remain attentive to Allah after they accept Islam sincerely that they do not commit to anything that brings the displeasure of Allah to them; so when they truly accept Islam sincerely when they are yet living at the world and then remain most attentive sincerely to Allah, He would forgive all their previous wrongs that they did as disbelievers and He would provide them space to show their worth for JANNAH by living righteously by total attachment to Islam; certainly, He is Most Forgiving and Most Merciful; Al-Hamdu Lillah; this AAYAT is most comforting even for all of the sinful Muslims that with true repentance, Allah would forgive all of their sins when they do keep



away from all of them by all their good efforts; one of Ahadith at Bukhari has such words that imply that Allah is pleased with two men though one had killed the other; this Hadith tells that one fought in the way of Allah and he was killed by the other who was then among the disbelievers; then his killer repented and became a sincere Muslim; afterwards, it happened that he also was killed fighting sincerely in the way of Allah against the disbelievers and so he also received JANNAH; Al-Hamdu Lillah; note that this AAYAT tells that the Muslim person must not despair of the mercy of Allah so if some Muslim person sees that a person does not respond positively to Islamic teachings even with all his efforts, he does need to avoid him as much as possible as this AAYAT does not question that attitude; Al-Hamdu Lillah; AAYAAT-55 to 58 tell that all persons have to believe in and practice the teachings of the Quran before the space for its acceptance given to them ends; these AAYAAT read, "and follow the best that has been revealed to you from your Lord (i.e. the teachings of the Quran) before there comes to you the punishment all of a sudden while you do not even perceive (that such calamity may fall when all goings seem to be in favor); lest a soul should say- O woe to me! for what I fell short of my duty to Allah (without any care to take Islam into practice), and most surely I was of those who laughed to scorn (the virtuous teachings of the Quran); or it should say- had Allah guided me, I would certainly have been of those who guard (against evil); or it should say when it sees the punishment- were there only a returning for me, I should be of the doers of good"; note that to question TAQDIR (the will of Allah) is disallowed and all persons have to remain at righteousness by their own respective freewill; Al-Hamdu Lillah; AAYAT ahead tell explicitly that the invitation to

teachings of the Quran did come to them and they received ample time to accept it but they rejected it by arrogance; once the space for this good acceptance ends, they would not receive another chance; AAYAT-60 reads, "and on the day of resurrection you shall see those who lied against Allah (with) their faces blackened; is there not in hell an abode for the proud?"; so these arrogant proud persons would see the punishment that they truly deserve; whereas Allah shall deliver the righteous believers and they would remain far away from any troubles; AAYAT-61 reads, "and Allah shall deliver those who guard (against evil) with their achievement; evil shall not touch them, nor shall they grieve"; so these righteous good persons would get their due rewards totally at the Day of Judgment; Al-Hamdu Lillah; AAYAAT-62 & 63 tell about the authority of Allah that He has not only created everything but He also has control over everything so He directs them fully as He wills for them; whatever treasures that the heavens and the earth hold, Allah knows them in full and provides blessings from them to all such persons who are most attentive to Him; so such good persons do not need to worry about their physical needs but need to take only few necessary steps that are most convenient to them and Allah would provide them their sustenance; and as for those who disbelieve in signs of Allah, that they find inside them and that they find at outside of them too all around, they truly are extreme losers; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### ZUMAR-The Seventh Ruku

64. Say: What! Do you then bid me serve others than Allah, O ignorant men?

65. And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers.

66. Nay! but serve Allah alone and be of the thankful.

67. And they have not honored Allah with the honor that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (with Him).

68. And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please; then it shall be blown again, then lo! they shall stand up awaiting.

69. And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the Prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly.

70. And every soul shall be paid back fully what it has done, and He knows best what they do.

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At the first AAYAT, this Ruku asks the Prophet PBUH to tell the disbelievers in the bluntest manner that they are extreme fools to ask him to serve others than Allah; ahead in answer to their idiocy, this Ruku presents the manner of life that all persons must apply to their respective lives at the world (from AAYAT-65 to AAYAT-68), and then it tells about the Day of Judgment that all persons would receive the respective outcomes of their doings at life at the world on that day (from the last of AAYAT-68 to the last of Ruku); the Prophet PBUH would tell them in clearest terms

that he has received the revelation as the previous of the Messengers of Allah had received (and to which they called their respective peoples most dutifully) that if any person associates with Allah, any of His creation then his/her seemingly good doings even, would certainly come to naught as they would not be recorded at his/her document of deeds, and he/she would certainly be of the losers at AKHIRAT; "nay! but serve Allah alone and be of the thankful"; Al-Hamdu Lillah; undoubtedly, the disbelievers have not honored Allah with the honor that is due to Him as they have taken associates with Him; AAYAT tells that His authority is such amazing that the whole earth shall be in His grip on the day of resurrection and the heavens in His right hand rolled up; this is among MUTASHABEH issues (such unclear matters about which only Allah knows and none of His creation is aware of) and as such, the only comment that is appropriate here is that we Muslims believe in Him totally; AAYAT states at its last that "glory be to Him and may He be exalted above what they associate (with Him)"; Al-Hamdu Lillah; AAYAT-68 reads that "and the trumpet shall be blown (for the first time), so all those that are in the heavens and all those that are in the earth shall swoon (until they die), except such as Allah please"; this will be the first blow of the angel at the trumpet by the command of Allah when all of mankind would die ultimately after losing consciousness except for some who would die immediately by the will of Allah or who would not even lose their consciousness at that time by the will of Allah, though they also would die soon, after some short period of time, according to His will; most certainly, the best comment here is that Allah knows better; the last part of the AAYAT reads, "then it (the trumpet) shall be blown again (for the second time), then lo! they shall stand up awaiting"; this would be the Day of

Judgment where all persons would get their respective documents of deeds and then their final destination would be ascertained by that; Al-Hamdu Lillah; AAYAT ahead tell about the Day of Judgment, "and the earth shall beam with the light of its Lord, and the Book (that would have all documents of deeds of all persons recorded in it) shall be laid down, and the Prophets and the witnesses (who would be from among the most truthful and the most righteous persons) shall be brought up (who would testify against the disbelievers on demand), and judgment shall be given between them with justice, and they shall not be dealt with unjustly; and every soul shall be paid back fully what it has done and He knows best what they do"; Al-Hamdu Lillah.

### ZUMAR-The Last Ruku

71. And those who disbelieve shall be driven to hell-fire in companies; until, when they come to it, its doors shall be opened, and the keepers of it shall say to them: Did not there come to you apostles from among you reciting to you the AAYAAT of your Lord and warning you of the meeting of this day of yours? They shall say: Yea! But the sentence of punishment was due against the disbelievers.

72. It shall be said: Enter the gates of hell to abide therein; so evil is the abode of the proud.

73. And those who are careful of (their duty to) their Lord shall be conveyed to the garden in companies; until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Peace be on you, you shall be happy; therefore, enter it to abide.

74. And they shall say: (All) praise is due to Allah, Who has made good to us His promise, and He has made us inherit the land; we may abide in the garden where we please; so goodly is the reward of the workers.

75. And you shall see the angels going round about the throne glorifying the praise of their Lord; and judgment shall be given between them (all of persons) with justice, and it shall be said: All praise is due to Allah, the Lord of the worlds.

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The Ruku states that all persons would be led in groups to their respective destinations according to their doings; the first two AAYAAT narrate that the disbelievers would be led to the hell-fire in groups and when they come to it, its doors shall be opened and the keepers of it would ask them if apostles did not come to them from among them and provide them the guidance that all persons have to face this Day of Judgment; their answer to this would only be that the sentence of punishment was due against all disbelievers and they were among such persons; they would be entered into the hell-fire with the remark that this is the abode for punishment of all proud persons; as for those righteous persons who were most attentive to Allah, the true Lord, they would be led to JANNAH (the most beautiful garden) in groups until when they come to it and its doors shall already have been opened to welcome them at their arrival, the keepers there shall greet them with good words, "peace be on you, you shall be happy; therefore, enter it to abide"; Al-Hamdu Lillah; at this pleasant welcome, all person who enter JANNAH shall praise Allah that He fulfilled His promise to them that He would provide them most pleasant residence if they live at the world by His commands

sincerely to achieve His pleasure; He has certainly given them beautiful spacious place to stay wherever they please and most certainly, this is the most goodly reward to them on all their virtuous doings that Allah accepted from them; Al-Hamdu Lillah; the last AAYAT of the Ruku, and of the Surah, reads, "and you shall see the angels going round about the throne (of Allah) glorifying the praise of their Lord; and judgment shall be given between them (i.e. all of persons) with justice, and it shall be said- all praise is due to Allah, the Lord of the worlds"; so every person would receive his respective destination to remain there forever, with complete care to justice, and that specific day would end by the praise of Allah; certainly, Allah only has the true authority; Al-Hamdu Lillah.

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## Surah MOMEN (Surah GHAFIR) (Consists of 9 Ruku; MK-8)

### MOMEN-The First Ruku

1. HA-MIM
2. The revelation of the Book is from Allah, the Mighty, the Knowing,
3. The Forgiver of the faults and the Acceptor of repentance, Severe to punish, Lord of bounty; there is no god but He; to Him is the eventual coming.
4. None dispute concerning the AAYAAT of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you.

5. The people of Noah and the parties after them rejected (Prophets) before them, and every nation purposed against their apostle to destroy him, and they disputed by means of the falsehood that they might thereby render null the Truth, therefore I destroyed them; how was then My retribution!

6. And thus did the word of your Lord prove true against those who disbelieved, that they are the inmates of the hell-fire.

7. Those who bear the ARSH and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord! Thou embrace all things in mercy and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the punishment of the hell-fire.

8. Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise.

9. And keep them from evil deeds, and whom Thou keeps from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement.

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From here to Surah AHQAAF, total of seven Surah, all start by HA-MIM and all of them, with Surah ZUMAR, guide explicitly to the fundamental teachings of Islam; they all explicitly provide the message that all persons must live by virtuous teachings of the Quran to save themselves from the most severe punishment and to get the most pleasant life at AKHIRAT, as that only is the true success; these all start by mentioning the Holy Book Quran and these all, including ZUMAR, came to the Prophet PBUH at



MAKKAH within a short period of time (from MK-8 to the beginning of MK-9); Surah SHURA among them, even addresses the collective life of Muslims to guide how they shall live collectively by the commands of Allah at the most difficult times that they face; Al-Hamdu Lillah; HA-MIM is the term that is among MUQATTA'AAT and it is not necessary for a person to know them in the understanding of the Quran; the start of the Surah tells that "the revelation of the Book (i.e. the Quran) is from Allah, the Mighty, the Knowing, the Forgiver of the faults and the Acceptor of repentance, Severe to punish, Lord of bounty; there is no god but He; to Him is the eventual coming; none dispute concerning the AAYAAT of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you"; Al-Hamdu Lillah; these AAYAAT imply that all persons need to believe in the Quran and take it into practice, as all have to answer for all their doings at front of Allah, the true Lord, at AKHIRAT; AAYAAT relate six of attributes of Allah that mention that He certainly is caring for such persons who repent on their wrongs at life at the world yet He gives most severe punishment to wrong-doers who do not show any remorse on their deeds until their death takes them; certainly, Allah only has the true authority; Al-Hamdu Lillah; it may seem that the disbelievers are living pleasantly but the fact of the matter is that all their attention is to get many of assets and much high status at the world as they do not have any care to AKHIRAT and so they live as if all the life that they have, is here and now; AAYAAT-5 & 6 mention that Allah had even punished the disbelievers at the world when He willed for it and so He destroyed the people of Noah-AS and all such peoples who rejected the Prophets-AS whom Allah had sent to them, by severe punishments upon them;

Al-Hamdu Lillah; they all had opposed their Prophets and had tried their best that the falsehood stays and the Truth vanishes away, so Allah destroyed them completely; such is His retribution, according to His word that all those who challenge Him, would ultimately be the inmates of the hell-fire; Al-Hamdu Lillah; from AAYAT-7 to its last, the Ruku records the plea to Allah of those angels who bear the ARSH (the mighty Throne of Allah) and those angels who are around Him, that they praise Allah and ask Him to protect those who do believe sincerely; they acknowledge that Allah embraces all things in mercy and knowledge and then they ask Him for His protection at the world to those who are truly attentive to Him and follow His commands; they ask Him to save all such persons from the hell-fire at AKHIRAT; they ask Him to make them enter the gardens of perpetuity which He has promised to all righteous believers and to those who do good among their fathers and their wives and their offspring; and they ask Him to keep them from the negative effect of any of wrong deeds that they may have done; certainly, when He saves the righteous person from all of the negative effect that day, with acceptance of all his good deeds, He certainly shows mercy on him, and that is the mighty achievement for such person; Al-Hamdu Lillah; AAYAT-68 of ZUMAR reads, "and the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please; then it shall be blown again, then lo! they shall stand up awaiting"; there are such comments on this AAYAT which mention that here those who would retain their consciousness, would be these angels mentioned at this AAYAT-7 of MOMEN; note about ARSH that this is among MUTASHABEH matters (such unclear matters about which only Allah knows and none of His creation is aware of); here, we see

that the angels make DUA to Allah for the family members of the righteous believers too and for this, note that TOOR-21 reads, "and (as for) those who believe and their offspring follow them in belief, We will unite with them their offspring and We will not diminish to them aught of their work; every man is responsible for what he shall have wrought"; so Allah has mentioned at this AAYAT of TOOR that all such close relatives of the person who is at the higher level in JANNAH (the gardens of paradise), who also have achieved it though at lower level, He would elevate them to his level without any decrease in his status, so that they all live-on in the happy mode by which they had lived their good virtuous lives at the world before; Al-Hamdu Lillah; the last AAYAT of this Ruku also indicate by words "and that is the mighty achievement", that the true success is of AKHIRAT which the righteous believer would only receive by his recognition that the only aim of life is to get the pleasure of Allah by the righteous belief and all virtuous deeds according to that belief; Al-Hamdu Lillah.

### MOMEN-The Second Ruku

10. Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the true belief and you rejected, is much greater than your hatred of yourselves.

11. They shall say: Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?

12. That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed; so judgment belongs to Allah, the High, the Great.

13. He it is Who shows you His signs and sends down for you, sustenance from heaven, and none minds but he who turns (to Him) again and again.

14. Therefore call upon Allah, being sincere to Him in obedience, though the disbelievers are averse:

15. (He is the) Possessor of the highest rank, Lord of ARSH- He sends the spirit (WAHI) by His command (by His good selection) upon whom He will of His slaves (in mankind), that he (His Messenger whom He has selected) may warn of the Day of Meeting.

16. (Of) the day when they shall come forth, nothing concerning them remains hidden to Allah. To whom belongs the kingdom this day? To Allah, the One, the Absolute.

17. This day every soul shall be rewarded for what it has earned; no injustice (shall be done) this day; surely Allah is quick in reckoning.

18. And warn them of the day that draws near, when hearts shall rise up to the throats, choking (them); the unjust shall not have any compassionate friend nor any intercessor who should be obeyed.

19. He knows the stealthy looks and that which the breasts conceal.

20. And Allah would judge with complete justice; and those whom they call upon besides Him, cannot judge anything; surely Allah only is the Hearing, the Seeing.

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At AKHIRAT, when disbelievers had been put into the hell-fire, they would be called by angels who would tell them that Allah hates much more of their doings than what hatred they have of

themselves at present when they have seen the consequence of their doings because of the idiocy that they showed at life at the world; they did all that was undue for them yet they did not care for that which was most due upon them; AAYAT-11 tells how they would respond to this call by angels that they would ask Allah, "they shall say- our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?"; this is plea that Allah gives them another chance by giving them lives again for their examination so that they live by His commands or He decides an ultimate death for them; note that the dwellers of the hell-fire had indicated here the state of death and of life in terms of physique and all these states were totally subject to the will of Allah; these are when they were not born at the world; the second is when they had their respective lives at the world with their respective physiques and respective spirits, for their examination; the third is when they had their respective deaths which ended their physical lives at the world; and the fourth is when they regained their lives at the Day of Judgment; note that Allah has taken an oath from all spirits at the world of command (that is the world of spirits), which AARAAF-172 mentions, "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- surely we were heedless of this"; then Allah put them to such state where these spirits remained in wait to come at the world at their respective due times by birth to their respective parents, and then they had physique too and lived on till their respective deaths; note that the dwellers of the hell-fire did not speak about the state at

world of spirits as it was not related to physique whereas another thing to note is that they also did not speak about the punishment that they had received at graves; this denotes that that also is some spiritual experience for some of period there, specified for each person by the will of Allah, to which we are unable to reflect during this life that we live at the world and certainly, Allah knows better; Ahadith have explicitly told about the chastisement at the grave for sinful persons or the peace at the grave for the righteous persons yet seemingly the chastisement there is much long in time for few of wrong persons by the will of Allah but very short in time for others by the will of Allah so after that, they would remain dead only, till the day when He would raise all persons from dead (i.e. the Day of Judgment) so the most sinful persons would then receive the most grievous chastisement at AKHIRAT; consider AAYAT-46 of this Surah that we all study currently which reads, "they (Pharaoh and his people) shall be brought before the fire (every) morning and evening; and on the day when the hour shall come to pass, Allah would make the people of Pharaoh enter the severest chastisement"; this also is notable that the persons at extreme peace would receive their reward of tranquility at their lives that relate to the grave, seemingly for some of time as Allah wills and then they would remain dead as Ahadith are most explicit on that too, till the Day of Judgment; Al-Hamdu Lillah; note that this speech of dwellers at the hell-fire tells in clear terms that they would have physique there and AAYAT-56 at Surah NISAA states, "(as for) those who disbelieve in Our AAYAAT, We shall make them enter fire; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise"; Al-Hamdu Lillah; AAYAT-12 presents the reason why the

disbelievers have ended up at the hell-fire that when Allah alone was called upon, they disbelieved and when associates were mentioned for Him, they took them as equal in authority to Allah and believed in them; so they have seen clearly that the true judgment belongs only to Allah, Who is the Highest and the Greatest; Al-Hamdu Lillah; from AAYAT-13 to the last, the Ruku guides that obsession to gain assets and status at the world is not something for which the man has come to the world; Allah has provided him his sustenance quite well that he could get by little of efforts but he needs to remain attentive to his actual task and call upon Allah remaining sincere to fulfill His commands; then only, he would get the true success of AKHIRAT; he must adhere to his actual task, even if the disbelievers take him as fanatic upon Islam, who does not have to do anything with the worldly assets and status; AAYAT-15 reads, "(He is the) Possessor of the highest rank, Lord of ARSH- He sends the spirit (WAHI) by His command (by His good selection) upon whom He will of His slaves (in mankind), that he (His Messenger whom He has selected) may warn of the Day of Meeting"; note that the word ROOH (spirit) comes in the Quran, in the meaning of angel, revelation (WAHI) and the spirit of the man; note also that it was only by His selection (i.e. His will) that He made the most righteous person as His Messenger towards his specific nation; now, there is no Messenger to come after Muhammad PBUH, as he was the last of His Messengers, whom He sent to all peoples of the world for all times ahead from that time; Al-Hamdu Lillah; three of AAYAAT ahead tell about the Day of Judgment that on that day, all persons would see manifestly that nothing of their doings are hidden to Allah and He certainly has all the true authority; He would judge every person according to his/her doings at that day without any

injustice; Al-Hamdu Lillah; that day is drawing near when the hearts of the disbelievers shall rise up to throats due to extreme fear and that would be choking them; there, they would not have any compassionate friend nor any intercessor who should be obeyed to give relief to them; the last two AAYAAT at the Ruku read, "He knows the stealthy looks (of persons towards assets of the world who intend to get them as much as possible for them) and that which the breasts conceal (of persons who intend to get high status at the world by hook or by crook); and Allah would judge (the doings of all persons) with complete justice (at AKHIRAT); and those whom they call upon besides Him, cannot judge anything (even at the world, as they neither are capable to hear anything nor are capable to see anything and they are totally unable to decide for anything in any manner as surely they have no authority); surely Allah only is the Hearing (of pleas), the Seeing (of what is best to provide to any person for his/her examination at the world)"; Al-Hamdu Lillah.

### MOMEN-The Third Ruku

21. Have they not travelled in the earth and seen how was the end of those who were before them? Mightier than these were they in strength-- and in fortifications in the land, but Allah destroyed them for their sins; and there was not for them any defender against Allah.

22. That was because there came to them their apostles with clear arguments, but they rejected (them), therefore Allah destroyed them; surely He is Most Powerful, Most Severe in retribution.



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

24. To Pharaoh and Haman and QARUN, but they said: A lying magician.

25. So when he brought to them the Truth from Us, they said: Slay the sons of those who believe with him and keep their women alive; and the struggle of the disbelievers will only come to state of futility.

26. And Pharaoh said: Let me alone that I may slay Musa and let him call upon his Lord; surely I fear that he will change your religion or that he will make mischief to appear in the land.

27. And Musa said: Surely I take refuge with my Lord and-- your Lord from every proud one who does not believe in the day of reckoning.

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The Ruku starts by guiding the attention of the disbelievers to the historical fact that Allah destroyed many of peoples due to their extreme sins, though they were mightier and better in the making of fortifications in the land than these disbelievers that challenge the teachings of the Quran at these times; their greatest sin was that they rejected the Messengers of Allah, who had come to them with BAYYINAAT (i.e. 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 by His Messengers); so He destroyed them totally; surely He is Most Powerful, Most Severe in retribution; Al-Hamdu Lillah; the next four AAYAAT of the Ruku narrate about how Moses-AS called Pharaoh to the right path and how he and his allies, notably Haman who was the most

trustworthy minister of Pharaoh and QAROUN who was one of the most affluent persons at the environment, rejected Moses by calling him a magician and untruthful in his teachings; but the Truth was getting recognition among the Bani-Israel and it had even affected some of persons that were most influential in that society; the Ruku ahead reports the speech of the MOMEN (the righteous believer) who was among such persons who were given honor at the court of Pharaoh; seeing the attention that the virtuous teachings of Moses were getting at the environment, the chiefs at the court of Pharaoh advised him to slay the sons of those who believe with him and keep their women alive; even Pharaoh inclined to this manner of dealing with Moses but this time, this advice did not materialize and all such efforts from them came to futility; for one thing, the grandfather of this Pharaoh at throne who was challenging Moses-AS, had taken this move against the Bani-Israel many years back and it had proved futile as their increase in number was not affected by it; and another thing was that it had not stopped Moses to survive and in fact, he lived on at the royal palace of the Pharaoh; that move of the previous Pharaoh had only caused resentment in Bani-Israel for the administration so this Pharaoh, with his chiefs, had to drop this advice and in this way, Allah made the struggle of disbelievers completely futile; the Pharaoh presented the motion for his chiefs to assent to at his assembly, that they should allow him to kill Moses; he told them plainly that he fears that Moses would succeed in changing all of their system and at-least, he would succeed to cause a reasonable mutiny at the land; the Pharaoh was so arrogant that he mentioned that once he gets the chiefs to agree to the execution of Moses then even if he calls Allah, it would be of no benefit to him; it seems that they had

some law at that time that decrees of Pharaoh having crucial impact at the land, shall need the assent of his chiefs around; when Moses came to know of this motion, he did ask the protection of Allah as the last AAYAT of this Ruku presents his DUA to Allah, the true Lord, which reads, "and Musa said- surely I take refuge with my Lord and your Lord from every proud one who does not believe in the day of reckoning"; Allah accepted his call and as the time to affirm the motion of Pharaoh ensued, He raised one of His righteous believers from among the Pharaoh's own family members to support Moses-AS; and He decided that the Pharaoh dies within a short period of time so it was the Pharaoh, who died by drowning when he was frantically chasing Moses and the Bani-Israel, with massive number of his armed men; most certainly, Allah only has the true authority; Al-Hamdu Lillah.

### MOMEN-The Fourth Ruku

28. And a believing man of Pharaoh's people who hid his true belief said: What! will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear arguments from your Lord? And if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that which he threatens you (with); surely Allah does not guide him who is extravagant, a liar:

29. O my people! yours is the kingdom this day, being masters in the land, but who will help us against the punishment of Allah if it come to us? Pharaoh said: I do not show you aught but that which I see (myself), and I do not make you follow any but the proper course of action.

30. And he who believed said: O my people! surely I fear for you the like of what befell the parties:

31. The like of what befell the people of Noah and AAD and THAMUD and those after them, and Allah does not desire injustice for (His) servants;

32. And, O my people! I fear for you the day of calling out,

33. The day on which you will turn back retreating; there shall be no savior for you from Allah, and whomsoever Allah causes to err, there is no guide for him:

34. And certainly Yusuf came to you before with clear arguments, but you ever remained in doubt as to what he brought; until when he died, you said: Allah will never raise an apostle after him. Thus does Allah cause him to err who is extravagant, a doubter

35. Those who dispute concerning the AAYAAT of Allah without any authority that He has given them; it is greatly hated by Allah and by those who believe. Thus does Allah set a seal over the heart of every proud, haughty one.

36. And Pharaoh said: O Haman! build for me a tower that I may attain the means of access,

37. The means of access to the heavens, then reach the god of Musa, and I surely think him to be a liar. And thus the evil of his deed was made fair-seeming to Pharaoh, and he was turned away from the way; and the struggle of Pharaoh was not (to end) in aught but destruction.

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This Ruku and much of the next Ruku presents the speech of that MOMEN (the righteous believer), at close quarters of Pharaoh, who had hidden his true belief till that time and was among his family members; though Pharaoh tried to interrupt his speech to disturb the impression of it yet to no avail; the MOMEN, seeing that the situation has turned extremely grave as the chiefs at the

close quarters of Pharaoh might decide for the execution of Moses, spoke out without any care to consequence with total attention towards Allah, the true Lord; Al-Hamdu Lillah; it is most interesting to note that Allah saved Moses-AS from gravest of situations when his life was highly threatened; three of these occasions are most noteworthy that are when he was born, and when he had reached MADYAN, and this- when the Pharaoh had asked his chiefs around to decide for the death of Moses; note that QASAS-24 narrates DUA of Moses-AS when he arrived at MADYAN which reads, "my Lord! surely I stand in need of whatever good Thou may send down to me"; so Allah provided him shelter at that place and one of the most upright ladies as his wife at that place; and after the years that he spent at that place, He made him His Messenger towards all of Bani-Israel so that they live virtuously free from slavery; Al-Hamdu Lillah; the Ruku narrates that the MOMEN from among the Pharaoh's people said that it is most unscrupulous to kill a person only because he believes in Allah, the true Lord, and invites others too to this Truth; so if any person thinks that Moses is speaking lies, then he should be mindful that he would get the negative result to it as Allah does not guide any such person who is extravagant and liar; but if he is truthful, all such persons who disbelieve in him shall taste the extreme punishment of which he has threatened them; the MOMEN told all persons present at that assembly that though they do have the kingdom at their hand today yet when the punishment comes from Allah, no person would be able to stop it from falling upon the land; at this stage of his speech, Pharaoh interrupted that he is leading the assembly to the direction which he deems fit to take and he added that this only is the proper course of action to take; without any attention to what Pharaoh

said, the MOMEN continued his speech and it seems that he was at ripe age whose direction was sought in affairs; it is most probable that he had heard some of the good teachings of Islam from Hatshepsut (i.e. AASIYAH) who had saved Moses-AS when he was flowing at waters in his crib; AAYAAT ahead read, "and he who believed said- O my people! surely I fear for you the like of what befell the parties (that had disbelieved in the fundamental teachings of Islam); the like of what befell the people of Noah and AAD and THAMUD and those after them (so these peoples are such parties upon whom the disasters fell), and Allah does not desire injustice for (His) servants (but when they challenge Him, they ask for troubles); and, O my people! I fear for you the day of calling out (i.e. the Day of Judgment); the day on which you will turn back retreating (to the extreme punishment of the hell-fire); there shall be no savior for you from Allah, and whomsoever Allah causes to err, there is no guide for him; and certainly Yusuf came to you before (about four centuries ago) with clear arguments, but you ever remained in doubt as to what he brought; until when he died, you said- Allah will never raise an apostle after him (and so the disbelievers would continue their lives without care to the Truth); thus does Allah cause him to err who is extravagant, doubter; (such persons are) those who dispute concerning the AAYAAT of Allah without any authority that He has given them; it is greatly hated by Allah and by those who believe, thus does Allah set a seal over the heart of every proud, haughty one"; Al-Hamdu Lillah; at this stage of his speech, the Pharaoh interrupted again and addressed his advisor Haman to build a huge lofty tower so that he gets access to the heaven and obtains knowledge of Whom Musa worships; it was idiocy of Pharaoh to ask such thing to Haman, and such building never materialized so it was only an

idiotic stunt of the Pharaoh to misguide his men and ignore the teachings of Moses; the outcome of this rejection of the message of Allah by Pharaoh and his men was that Allah drowned them all into the sea and declared them all cursed at AKHIRAT, i.e. the true life after this life at the world; Al-Hamdu Lillah.

### MOMEN-The Fifth Ruku

38. And he who believed said: O my people! follow me, I will guide you to the right course;

39. O my people! this life of the world is only a (passing) enjoyment, and surely the hereafter is the abode to settle;

40. Whoever does an evil, he shall not be recompensed (with aught) but the like of it, and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure.

41. And, O my people! how is it that I call you to salvation and you call me to the hell-fire?

42. You call on me that I should disbelieve in Allah and associate with Him that of which I have no knowledge, and I call you to the Mighty, the most Forgiving;

43. No doubt that what you call me to has no title to be called to in this world, nor in the hereafter, and that our turning back is to Allah, and that the extravagant are the inmates of the hell-fire;

44. So you shall remember what I say to you, and I entrust my affair to Allah, Surely Allah sees all servants.

45. So Allah protected him from the evil (consequences) of what they planned, and the extreme severity of punishment overtook Pharaoh's people:

46. The hell-fire; they shall be brought before it (every) morning and evening and on the day when the hour shall ensue: Make Pharaoh's people enter the severest chastisement.

47. And when they shall contend one with another in that fire, then the weak shall say to those who were proud: Surely we were your followers; will you then avert from us portion of the hell-fire?

48. Those who were proud shall say: Surely we are all in it: surely Allah has judged between the servants.

49. And those who are in the hell-fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment.

50. They shall say: Did not your apostles come to you with clear arguments? They shall say: Yea. They shall say: Then call. And the call of the disbelievers is only in error.

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The MOMEN went on with his speech, ignoring the interruption of Pharaoh, addressing the chiefs there; however, this time he answered to Pharaoh's words that he had said at the previous interruption; he told the assembly that in fact, he truly is guiding his people to the proper course of action to take, and not Pharaoh; the fact of the matter is that the life of the world is only a passing enjoyment, and surely AKHIRAT is the abode to which all persons have to give attention to; it is there where the failure or success would come at fore truly as whoever does an evil, he shall be given his punishment according to it, and whoever does good, whether male or female, and he/she is a true believer, these shall get more of their good returns for the proper course of action that they took at life at the world; they would enter JANNAH



where they shall be given whatever they want, and as much as they want, without measure; so this statement of the MOMEN notes that the condition to success at AKHIRAT is that the person, whether male or female, has TAQWA (that is the peaceful condition at inside which comes by the righteous belief in Allah and commitment of good deeds according to it); the Holy Book Quran has told this explicitly and Surah ASR, though brief in text, gives this message beautifully; it has mentioned most explicitly that the true success is only one; Allah swears by the time that is fast running out for every person as all persons are going towards their death; all persons are certainly in extreme trouble as every person has to make utmost effort to attain the pleasure of Allah in this limited time that has been allotted to him/her; this only is the true aim of life and this only would prove the validity for every person to get JANNAH (i.e. the most beautiful garden, where he/she would remain at peace forever); Al-Hamdu Lillah; this success would come only to those who believe in Allah truly and do all good deeds that Allah has commanded them; they would have firm belief 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); 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 as for doing all good deeds, note that the Muslim person has to remain totally attentive to Allah and has to remain totally disinterested in gathering wealth or to make status at the world, as his righteous preference in attitude insha-Allah would lead him ultimately to set his deeds to attainment of the true success at AKHIRAT; Al-Hamdu Lillah; also, for completion of his virtuous living, the Muslim person needs to make TABLIGH (call all

persons to the right path in all issues) as that also is necessary; Al-Hamdu Lillah; the MOMEN guided the chiefs gathered at the assembly that they need to see that he is calling them to the true success whereas they are calling him to failure that is to the hell-fire; what they are calling to, is that he should disbelieve in Allah and associate with Him those who are nothing but His creation whereas he calls them to Him, the true Lord, Who is Mighty to give them extreme punishment even at the world for their disbelief and Most Forgiving so He would forgive their sins if they accept the Truth sincerely and remain most committed to it; he told them most explicitly that they are calling him to such thing which has no worth to give invitation to at the world, and certainly, it has no value at AKHIRAT; all persons have to return to Allah and all extravagant persons who spend their wealth, their capability and their times in other manner than the proper course of action to take without any care to commands of Allah, the true Lord, they all would be the inmates of the hell-fire; the MOMEN gave beautiful last touch to his virtuous speech by mentioning, "so you shall remember what I say to you, and I entrust my affair to Allah; surely Allah sees all servants"; Al-Hamdu Lillah; this speech was most challenging to Pharaoh and his chiefs but Allah protected the MOMEN from the evil of all of them and it happened that the extreme severity of punishment fell upon Pharaoh's people; that extreme severity is that they are brought before the hell-fire at every morning and at every evening and then, when the Day of Judgment takes place, Allah would command angels to enter Pharaoh & his people into the most severest chastisement; note that this AAYAT tells about the punishment to Pharaoh and all his people who followed him, at life that relates to grave; Ahadith have explicitly told about the peace or the

chastisement at the life that relates to 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 certainly does not imply that they are conscious about what is going-on at the world that they had left behind); this life at grave is named as the life of BARZAKH that starts immediately 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 period of consciousness that any person has there after his/her death; the best thing to say at this matter is that certainly, Allah knows better; Al-Hamdu Lillah; after they all enter the hell-fire, the persons that had been weak at life at the world and used to follow their proud leaders, they would ask them if they are able to avert some of the chastisement that they are going through at the place which they occupy at the hell-fire, whereas those who used to live in pride at the world would reply to them that all of them are getting it according to the judgment of Allah which they are completely unable to challenge; then they all would ask the angels whom Allah has appointed as keepers of hell, to call upon Him that He may lighten to them one day only of that extreme punishment; those angels would tell them in clearest manner that when they had got ample time at the world where the Messengers of Allah had provided them the Guidance to the right path, then those angels would not put their plea ahead so if they do want to present it to Allah, they do it themselves; the last part of the last AAYAT of the Ruku tells, "and the call of the disbelievers is only in error"; this means that Allah would not hear their plea for any relief from their extreme chastisement, as AKHIRAT is where every person gets

the returns to what he/she has done at the world; so there would be no relief for the dwellers of the hell-fire, neither in severity of their chastisement nor in its period; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### MOMEN-The Sixth Ruku

51. Most surely We help Our apostles, and those who believe, in this world's life and on the day when the witnesses shall stand

52. The day on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode.

53. And certainly We gave Musa the guidance, and We made the children of Israel inherit the Book,

54. A guidance and a reminder to the men of understanding.

55. Therefore, be patient; surely the promise of Allah is true; and ask protection for your fault and recite the praise of your Lord in the evening and the morning.

56. Surely (as for) those who dispute about the AAYAAT of Allah without any authority that has come to them, there is naught in their breasts but (a desire) to become great which they shall never attain to; Therefore, seek refuge in Allah, surely He is the Hearing, the Seeing.

57. Certainly the creation of the heavens and the earth is greater than the creation of the men, but most people do not know

58. And the blind and the seeing are not alike, nor those who believe and do good and the evil-doer; little is it that you are mindful.

59. Most surely the hour is coming, there is no doubt therein, but most people do not believe.

60. And your Lord says: Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased.

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At the sixth Ruku of Surah MOMEN, Allah comforts Muhammad PBUH, His last Messenger to all peoples of the world, and all of sincere believers in Him, by most soothing words; its first AAYAT reads, "most surely We help Our apostles, and those who believe, in this world's life and on the day when the witnesses shall stand"; that is the Day of Judgment and it is most notable that Surah MOMEN mentions that specific day by its different aspects; it has mentioned it as the day "of Meeting" (AAYAT-15); "which draws near" (AAYAT-18); "of reckoning" (AAYAT-27); "of calling out" (AAYAT-32); "when the hour shall ensue" (AAYAT-46); "when witnesses shall stand (AAYAT-51)"; note that the text of the Quran also has utmost significance and these all aspects of it tell about its highest importance which needs utmost care of every person in his/her life at the world for it; at that day, Allah would help all His Prophets and all sincere believers in Him but the excuses of the disbelievers would not benefit them in any manner; certainly, Allah only has the true authority; Al-Hamdu Lillah; the Ruku narrates about Moses-AS that Allah gave him the true guidance and through him, Bani-Israel received Torah that had the true guidance in it for them and was reminder to all understanding men; this happened as he stood firm upon the Truth so Allah saved him from all adversities according to His word; Allah asks the Prophet PBUH to remain patient on whatever adverse things that the disbelievers say about him and if there occurs some lack in his patience, he shall ask protection from any

adverse effect of such lack in patience and remain caring to praise of Allah at all times, especially by daily SALAH at their respective due times; AAYAT-56 points-out one of the notable features of the psyche of such disbelievers who challenge the fundamental teachings of Islam by their living manner, that they have a desire to achieve status, where the people around them take them as having prominence among them and seek their advice to issues but in fact, they do not have any credentials for coming to that status because they have denied the true virtuous manner to live by Islam; their unplaced desire affects them by such complex where their following leads their followers too, only to extreme destruction; it clearly tells the Prophet PBUH that he does not need to worry for the adverse speech of such mentally instable persons but seek refuge in Allah from their evil (if they do get some foolish men in their following to make trouble in some way); surely He has all authority to keep him safe from all adversities; Al-Hamdu Lillah; at AAYAT-57, Allah states explicitly, "certainly the creation of the heavens and the earth is greater than the creation of the men, but most people do not know"; note that all that is at heavens and even at the earth, they all are following principles that Allah has set for them and it is the most wonderful work of Allah to create them in such manner with such beauty; all those who disbelieve in His true authority, must observe that when He has done this extremely enormous work with such wonderful beauty, then surely, it is much easier for Him to give life to all of mankind for the second time; certainly, He only has the true authority; Al-Hamdu Lillah; AAYAAT-58 & 59 give the message that those who live whereas they see to their true aim of life and those who live without any care to that, are not alike; and this is to say that those who believe and do good deeds, and those

who commit extreme wrongs, they are not alike; this would clearly manifest at the Day of Judgment which surely is coming as Allah would give all persons their respective results there; that is His justice which He would provide on that day; He would care most for the sincere believers and punish all disbelievers by most severe punishment; Al-Hamdu Lillah; the last AAYAT of the Ruku says, "and your Lord says- call upon Me, I will answer you; surely those who are too proud to worship Me, shall soon enter hell-fire abased"; note that to call Allah for anything is included in His worship and so it is most noble act to show humbleness in front of Allah, the true Lord; this AAYAT tells that those who are too haughty to ask Him for their needs, they have proved themselves the dwellers of the hell-fire; note also that we have read at AAYAT-56 at this Ruku, "surely (as for) those who dispute about the AAYAAT of Allah without any authority that has come to them, there is naught in their breasts but (a desire) to become great which they shall never attain to; therefore, seek refuge in Allah, surely He is the Hearing, the Seeing"; and at Surah BAQARAH-186, we have read about DUA, "and when My servants question thee (O Muhammad PBUH) concerning Me, then surely I am nigh; I answer DUA (the prayer) of the suppliant when he cries unto Me; so let them hear My call and let them trust in Me, in order that they may be led aright"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### MOMEN-The Seventh Ruku

61. Allah is He Who made for you the night that you may rest therein and the day to see; most surely Allah is Gracious to men, but most men do not give thanks.

62. That is Allah, your Lord, the Creator of everything; there is no god but He; whence are you then turned away?

63. Thus were turned away those who denied the AAYAAT of Allah.

64. Allah is He Who made the earth a resting-place for you and the heaven a canopy, and He formed you, then made goodly your forms, and He provided you with goodly things; that is Allah, your Lord; blessed then is Allah, the Lord of the worlds.

65. He is the Living, there is no god but He, therefore call on Him, being sincere to Him in obedience; (all) praise is due to Allah, the Lord of the worlds.

66. Say: I am forbidden to serve those whom you call upon besides Allah when clear arguments have come to me from my Lord, and I am commanded that I should submit to the Lord of the worlds.

67. He it is Who created you from dust, then from a small life-germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old-- and of you there are some who are caused to die before-- and that you may reach an appointed term, and that you may understand.

68. He it is Who gives life and brings death, so when He decrees an affair, He only says to it: Be, and it is.

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The Ruku states about TAUHID that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; it mentions the physical convenience that Allah has provided to the mankind by giving him earth as his dwelling place because the physique He has given to him is most complementary to it so he spends life with ease at this place; it tells that Allah has given all persons their respective periods of life at the world



which end by His command and certainly He only has the true life; Al-Hamdu Lillah; so whatever blessings, Allah, the true Lord, has provided to the mankind, that asks him to remain most grateful to Him and spend all his life totally by His commands; the first couple of AAYAAT read, "Allah is He Who made for you the night that you may rest therein and the day to see; most surely Allah is Gracious to men, but most men do not give thanks; that is Allah, your Lord, the Creator of everything; there is no god but He; whence are you then turned away?"; these AAYAAT tell about the ease that Allah has provided to the mankind in his living that he gets his necessary rest at times and that he sets his necessary economic activities accordingly; Al-Hamdu Lillah; the last words tell that there are still such persons who do not show gratitude to such blessings of Allah; the next AAYAT mentions that this attitude is not new among the mankind as there were persons even before these who used to be ungrateful to Allah as that had got into their character when they denied the true guidance that Allah had provided to them; AAYAAT- 64 & 65 tell that Allah has made the earth a resting place to the mankind and the nearby heaven as canopy and He formed the mankind in such manner that the earth and the nearby heaven remain complementary to him; He made the earth to provide good sustenance to him by the rains it gets from the nearby heaven; "that is Allah, your Lord; blessed then is Allah, the Lord of the worlds"; He only has the true life as all of His creation has to taste the taste of death and all persons need to call Him only at all times and at all places, as He only is the true Lord; the last AAYAT of the previous Ruku states, "and your Lord says- call upon Me, I will answer you; surely those who are too proud to worship Me, shall soon enter hell-fire abased"; note also that Surah AALE-IMRAN-185 reads, "every soul shall taste

of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden he indeed has attained the object; and the life of this world is nothing but a provision of vanities"; Al-Hamdu Lillah; all persons must live sincerely by His commands as certainly, Allah only is the true Lord of all His creation; AAYAT 66 tells the Prophet PBUH to tell the disbelievers in clearest of terms that he would never serve those whom they call besides Allah but he would submit only to Allah, the true Lord; it reads, "say- I am forbidden to serve those whom you call upon besides Allah when clear arguments have come to me from my Lord, and I am commanded that I should submit to the Lord of the worlds"; Al-Hamdu Lillah; AAYAT-67 mentions about the creation of the man and the changes in his physique; it reads, "He it is Who created you from dust, then from a small life-germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old- and of you there are some who are caused to die before- and that you may reach an appointed term, and that you may understand"; the person needs to understand by these changes that the life goes on in different conditions of physique and it will most certainly continue even after death leading to the true life that starts when Allah raises the dead at the Day of Judgment; Al-Hamdu Lillah; see also AAYAAT-12 to 16 at MOMINOON; the last AAYAT of the Ruku reads, "He it is Who gives life and brings death (to examine all persons among the mankind), so (He would raise all from dead to provide their results to them because) when He decrees an affair, He only says to it- Be, and it is"; most certainly, Allah only has the true authority; Al-Hamdu Lillah.

MOMEN-The Eighth Ruku

69. Have you not seen those who dispute with respect to the AAYAAT of Allah: how are they turned away?

70. Those who reject the Book and that with which We have sent Our Apostle; but they shall soon come to know,

71. When the fetters and the chains shall be on their necks; they shall be dragged

72. Into boiling water, then in the fire shall they be burned;

73. Then shall it be said to them: Where is that which you used to set up

74. Besides Allah? They shall say: They are gone away from us, nay, we used not to call upon anything before. Thus does Allah confound the disbelievers.

75. That is because you exulted in the land unjustly and because you behaved insolently.

76. Enter the gates of hell to abide therein, evil then is the abode of the proud.

77. So be patient, surely the promise of Allah is true. So should We make you see part of what We threaten them with, or should We cause you to die, to Us shall they be returned.

78. And certainly We sent apostles before you: there are some of them that We have mentioned to you and there are others whom We have not mentioned to you, and it was not meet for an apostle that he should bring a sign except with Allah's permission, but when the command of Allah came, judgment was given with truth, and those who treated (it) as a lie were lost.

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The Ruku starts by mentioning the attitudes of the disbelievers towards the Truth; their rejection of it leads them to such position where they argue about all blessings that Allah has provided them by giving them life and all convenience to its continuation; not only they put down these blessings that they find around for the maintenance of their physique but they also deny the teachings of the Quran which the Prophet PBUH is providing explicitly to them; but they would see the result of this denial very soon at AKHIRAT; it would be the day when the fetters and the chains shall be on their necks and they shall be dragged towards the boiling water which would be at the hell-fire and in that fire, they shall be burned; they would be asked by angels at the doors of the hell-fire about those whom they took as equal in authority to Allah, to which they would answer that they all have gone away from them and here at their punishment, they have come to know that they actually were calling none for their assistance to save them from extreme chastisement as their call to them has proved totally futile; so Allah had confounded them at their lives at the world due to their doings and the result was that they ended up in the hell-fire; certainly Allah only has the true authority; Al-Hamdu Lillah; AAYAT-75 tells that this punishment came to them because they exulted in the land unjustly without care to live by commands of Allah, the true Lord, and because they behaved insolently to all righteous persons who lived by His good commands; then angels would tell them to enter the doors of the hell-fire to remain in it forever and it certainly is the evil abode to the haughty persons to dwell in; AAYAT-77 consoles the Prophet PBUH that whatever the disbelievers say against him, he has to remain patient because they would surely return to Allah as all persons have to face the Day of Judgment; so even if they see

part of the punishment that is due upon them, within the life of the Prophet PBUH or even if they do not, they would ultimately get the whole of it; the last AAYAT of the Ruku mentions that if they ask the Prophet PBUH time and again to show them miracles, they should know that though there had come high number of Prophets of Allah at different places and at different times yet it never has been the authority of any Prophet to show miracles by his own; it was only by the permission of Allah that any of them showed some miracle as it is the doing of Allah and not of any of them; Al-Hamdu Lillah; the AAYAT also mentions that Allah has mentioned some of the Prophets at the Quran but there are many of them which Allah has not mentioned; the Muslims must have belief in all Prophets of Allah and that they all gave the same message, the righteous message of Allah, in essence to the peoples they were sent to, and they must not care to be aware of their quantity; Surah BAQARAH-285 reads, "the apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; (they say that) we make no difference between any of His apostles; and they say- We hear and obey, our Lord-Your forgiveness (do we crave), and to You is the eventual course"; Al-Hamdu Lillah.

### MOMEN-The Last Ruku

79. Allah is He Who made the cattle for you that you may ride on some of them, and some of them you eat.

80. And there are advantages for you in them, and that you may attain thereon a want which is in your breasts, and upon them and upon the ships you are borne.

81. And He shows you His signs: which then of Allah's signs will you deny?

82. Have they not then journeyed in the land and seen how was the end of those before them? They were more (in numbers) than these and greater in strength and in fortifications in the land, but what they earned did not avail them.

83. Then when their apostles came to them with clear arguments, they exulted in what they had with them of knowledge, and there beset them that which they used to mock.

84. But when they saw Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him.

85. But their belief was not going to profit them when they had seen Our punishment; (this is) Allah's law, which has indeed passed in the matter of His servants, and there the disbelievers are lost.

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The last Ruku emphasizes the matter that is noted previously that Allah has provided all convenience to the mankind to live his life at the earth with all things that are complementary to it and He has provided the true guidance too to all persons and He has complete authority to punish the disbelievers on their wrongs severely; however, whereas the previous Ruku mentioned specifically that Allah would punish them most severely at AKHIRAT, this Ruku guides to the fact that Allah has complete authority to punish the disbelievers even at life at the world most severely; He has punished such persons before and He never loses His authority; Al-Hamdu Lillah; the Ruku mentions that Allah has provided the cattle which men use for riding, for travel to nearby places, whereas it takes loads for them too, and even for their foods; and they use it for other advantages to them as for making warm

dresses by them (and as for putting some of their parts to medical use); and they use it for travel to faraway places where they intend to reach within good time so upon them at land and upon ships at sea, they move to distant places; so Allah shows by His signs in His creation, that He has set by certain principles, how He sustains the life of the mankind; so how is that the disbelievers deny any of His signs as each one is evidence to His total authority; Al-Hamdu Lillah; AAYAT-82 asks the disbelievers, "have they not then journeyed in the land and seen how was the end of those before them (who lived by challenging the true guidance of Allah)? They were more (in numbers) than these and greater in strength and in fortifications in the land (which even stand at this time), but what they earned did not avail them (as all was futile when some calamity fell upon them by the command of Allah to finish them off totally)"; Al-Hamdu Lillah; the last three AAYAAT mention their insolence as they read, "then when their apostles came to them with clear arguments, they exulted in what they had with them of knowledge (boasting foolishly that it is enough for their salvation), and there beset them that which they used to mock; but when they saw Our punishment (that fell upon them suddenly), they said- We believe in Allah alone and we deny what we used to associate with Him; but their belief was not going to profit them when they had seen Our punishment (as the belief of that last moment is not acceptable); (this is) Allah's law (that Allah gives ample time to nations even, besides individuals, so that they come to the fundamental teachings of Islam, yet when the time ends for that acceptance, He finishes them off instantly), which has indeed passed in the matter of His servants, and there the disbelievers are lost (i.e. they are unaware of the result that they would get due to their disbelief even at life at the world

whereas at AKHIRAT, they would enter the hell-fire)"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

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## Surah HA-MEEM AS-SAJDAH

(Consists of 6 Ruku; MK-8)

### HA-MEEM AS-SAJDAH-The First Ruku

1. HA-MEEM!

2. A revelation from the Beneficent, the Merciful Allah:

3. The Book of which the verses are made plain, an Arabic Quran for the people who know:

4. The herald of good news and a warner, but most of them turn aside so they hear not.

5. And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you, so work, we too are working.

6. Say: I am only a mortal like you; it is revealed to me that your Allah is the only One to worship, therefore follow the right way to Him and ask His forgiveness; and woe to the polytheists;

7. (To) those who do not give ZAKAH and they are disbelievers in the hereafter.

8. (As for) those who believe and do good, they shall surely have reward never to be cut off.

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This Surah is the other of Surah that is named as AS-SAJDAH besides ALIF-LAAM-MIM AS-SAJDAH, which is Surah 32, and



that also is known simply as AS-SAJDAH; the other name of this Surah HA-MEEM AS-SAJDAH is FUSSILAT; note that MEEM is one of the alphabets in Arabic, which may also be spelt as MIM and I, MSD, have spelt it in both these manners; Al-Hamdu Lillah; the first Ruku of this Surah mentions that certainly, Allah has provided the Holy Book Quran to the mankind by His will as He had told Adam-AS that He would guide the mankind to the right path; see Surah BAQARAH-38, 39; it is such gift from Allah to the mankind which He has descended in clear Arabic so that all persons know the right path most explicitly; it provides the good news of the true success for all righteous persons who live by the command of Allah, the true Lord, and it warns those in clear terms who live their lives with disbelief in Him and disregard His commands; Allah has made it as blessing for TABLIGH (spreading of the Islamic teachings) too; AAYAT-4 tells that most of persons in the mankind turn aside from this beautiful message of Allah and do not show obedience to His commands; they are such persons who remark haughtily that they have brought themselves to such position where they would not be affected by the guidance that the Prophet PBUH is providing them, and that they have trained themselves to ignore hearing of his teachings; so they have set a veil between themselves and the Prophet PBUH where they have clearly refused to take any of his good advice at their affairs; AAYAT-6 asks the Prophet PBUH to tell them in clearest of terms that he too is among the mankind but Allah has selected him for His work and has revealed the Truth to him; it does not affect him if they do not take his guidance as he only has to provide it to them and it is to their own detriment if they do not accept it; they must follow the right path to Allah and ask Him for His forgiveness; Al-Hamdu Lillah; the last of AAYAT-6, and AAYAT-7

mentions that polytheists are such persons who do not give ZAKAH and they are disbelievers in the hereafter; note that ZAKAH means to provide charity and provisions to the needy yet literally it has the meaning of "purifying"; as this Surah is MAKKI when the command of ZAKAH, in the meaning of charity, had not yet come into common use, so here its literal meaning is more appropriate; so these AAYAAT tell that polytheists are such persons who do not care to purify themselves from the negativity at their insides and their wrongs in deeds as they do not have belief in AKHIRAT; the last AAYAT of the Ruku appreciates the true Muslims as it reads, "(as for) those who believe (in the Truth) and do good, they shall surely have reward never to be cut off"; Al-Hamdu Lillah.

### HA-MEEM AS-SAJDAH-The Second Ruku

9. Say: What! do you indeed disbelieve in Him Who created the earth in two periods, and do you set up equals with Him? That is the Lord of the Worlds.

10. And He made in it mountains above its surface, and He blessed therein and made therein its foods, in four periods: alike for the seekers.

11. Then He directed Himself to the heaven and it is a vapor, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly.

12. So He ordained them seven heavens in two periods, and revealed in every heaven its affair; and We adorned the lower heaven with brilliant stars and (made it) to guard; that is the decree of the Mighty, the Knowing.

13. But if they turn aside, then say: I have warned you of a scourge like the scourge of AAD and THAMUD.

14. When their apostles came to them from before them and from behind them, saying- serve nothing but Allah- they said: If our Lord had pleased He would certainly have sent down angels, so we are surely disbelievers in that with which you are sent.

15. Then as to AAD, they were unjustly proud in the land, and they said: Who is mightier in strength than we? Did they not see that Allah Who created them is mightier than they in strength, and they denied Our AAYAAT?

16. So We sent on them furious wind in unlucky days, that We may make them taste the chastisement of abasement in this world's life; and certainly the chastisement of the hereafter is much more abasing, and they shall not be helped.

17. And as to THAMUD, We showed them the right path, but they chose error above guidance, so there overtook them the scourge of an abasing chastisement for what they earned.

18. And We delivered those who believed and guarded (against evil).

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This Ruku tells about the creation of the heavens and the earth that Allah created them in six periods; He started the process of creating them in such manner that He created the earth and then made mountains upon it and blessed it in such manner that the mankind lives-on at it with convenience and gets foods for his physique with total ease, making it fine to provide different persons their different diet from it, for their respective nutrition; He gave this process of creating and refining of earth four periods whereas the heaven was vaporous & smoky; at that

point, He told that heaven and the earth that He would shape them still, so do they willingly submit to His will or do they intend to resist that; Allah knows better about His query to them at that period and how they responded in affirmative; Al-Hamdu Lillah; they submitted willingly so then Allah shaped that heaven into seven heavens in two more periods, providing principles for each of them to follow so as to do their respective works, and adorned the lower heaven with brilliant bodies in it and made it to guard against any such jinn who tries to steal some information from angels there; note that this lower heaven has been mentioned in singular at different places at the Quran from whence the rain descends and note also that BAQARAH-29 reads, "He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things"; AAYAT-12 mentions that this is the decree of Allah, Who is the Mighty to do as He wills, the Knowing of how to shape all things by setting them on the principles that they follow-on for their respective works according to His command; certainly He only has the true authority; Al-Hamdu Lillah; note that the mention of the seven heavens does not necessarily mean that they have concrete boundaries between them or that they are of equal sizes, but it denotes that Allah shaped the heaven, when it was vaporous & smoky, into seven heavens; note also that earth also has seven layers inside as Surah TALAQ-12 reads, "Allah is He Who created seven heavens, and of the earth the like of them; the decree continues to descend among them, that you may know that Allah has power over all things and that Allah indeed encompasses all things in (His) knowledge"; so changes at the inside of earth, mark its layers beautifully; between these heavens and earth, Allah sends His command to keep all matters in

His control completely and certainly He is fully aware of all His creation; Al-Hamdu Lillah; from AAYAT-13 to the last, the Ruku tells how Allah punished AAD and TAMUD when they rejected the message of Allah; Allah sent HOODH-AS to AAD and SALEH-AS to THAMUD and both of these nations disrespected them so Allah finished them off completely; but He saved all those who were sincere believers and they were living their lives by His commands; Al-Hamdu Lillah; AAYAT-13 to AAYAT-16 read, "but if they (i.e. these disbelievers) turn aside, then say (to them, O Prophet PBUH)- I have warned you of a scourge like the scourge of AAD and THAMUD; when their apostles came to them from before them and from behind them (that they told them about how Allah destroyed the disbelievers before them and about how Allah would punish them even at the world, if they keep to disbelief), saying- serve nothing but Allah; they said- if our Lord had pleased He would certainly have sent down angels, so we are surely disbelievers in that with which you are sent; then as to AAD, they were unjustly proud in the land, and they said- who is mightier in strength than we? - did they not see that Allah Who created them is mightier than they in strength, and they denied Our AAYAAT?; so We sent on them furious wind in unlucky days (that had curse in them for those), that We may make them taste the chastisement of abasement in this world's life; and certainly the chastisement of AKHIRAT is much more abasing, and they shall not be helped"; Al-Hamdu Lillah; the result of the rejection of AAD of HOODH-AS 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; HAAQQAH-7 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"; certainly, Allah only has the true authority; Al-Hamdu Lillah; note that AAYAT-16 mentions that those days had curse in them which tells that days do have adverse effects inside them; as we speak about days having BARAKAH which means the most virtuous results which some good thing brings from it to some good persons, there are such days even, that do have adverse effects inside them for the doers of extreme wrongs; they may occur each year at some fixed time for such persons or they may occur at different times, and certainly, Allah knows better; Al-Hamdu Lillah; AAYAT-17 mentions about THAMUD which reads, "and as to THAMUD, We showed them the right path, but they chose error above guidance, so there overtook them the scourge of an abasing chastisement for what they earned"; this was the nation of SALEH-AS and he gave them the same message as Noah-AS and HOODH-AS had given to their nations; the people of his nation were idolaters too and gave total preference to life at the world; they used to build mansions at plains and carved houses at the mounts; Allah gave them a she-camel as miracle so that they believe in Allah as the only One to worship and prefer AKHIRAT over 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; AARAAF-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); AAYAT-18, the last AAYAT of the Ruku, tells clearly that Allah saved all the sincere believers in both of these nations as it reads, "and We delivered those who believed and guarded (themselves against all evil)"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### HA-MEEM AS-SAJDAH-The Third Ruku

19. And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups.

20. Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did.

21. And they shall say to their skins: Why have you borne witness against us? They shall say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you shall be brought back.

22. And you did not veil yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allah did not know most of what you did.

23. And that was your (evil) thought which you entertained about your Lord that has tumbled you down into perdition, so are you become of the lost ones.

24. Then if they will endure, still the fire is their abode, and if they ask for goodwill, then are they not of those who shall be granted goodwill.

25. And We have appointed for them comrades so they have made fair-seeming to them what is before them and what is behind them, and the word proved true against them-- among the nations of the jinn and the men that have passed away before them-- they shall surely be losers.

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The Ruku narrates the extreme helplessness of disbelievers at AKHIRAT; there, as they gather near to the hell-fire and groups are formed among them, their ears and their eyes and their skins shall bear witness against them as to what they did and they would be wholly dumbfounded; they would address their skins as that would be easiest to address for them being the longest part of the physique about such testimony against them and they would reply to their query that Allah has granted them the power of speech; certainly He created them all at the first place and to Him, they shall be brought back; Al-Hamdu Lillah; this tells them in clear terms that nothing is hidden to Allah, even that which they do in privacy, and it would be no use if they blurt out lies at that time; they had never thought of keeping safe from this silent monitoring of them by their own parts, according to the command of Allah; note that YA-SEEN-65 has also told explicitly that Allah will set a seal upon mouths of those among disbelievers, who are most deceitful and deny their wrongs with utmost resistance



there, and then their hands would speak of their wrongs and their feet would testify against them in confirmation to their hands, about what they had been doing at the world; Allah gave them ample space to accept the Truth but they denied categorically that they would have to face their doings so then, Allah would punish them most severely; they had thought that Allah would never bring such time when each person would have to account for his/her doings and those among them who did have some idea that such day may take place, they thought that it is not impossible for them to hide things from Him; so when it comes, they would certainly be among the extreme losers; AAYAT-24 tells that the disbelievers would continue facing their punishment without any chance to relief, though they decide to endure it as best as they can or they do ask for some relief verbally; it reads, "then if they will endure, still the fire is their abode, and if they ask for goodwill, then are they not of those who shall be granted goodwill"; note that the life at AKHIRAT is the result to the doings at life at the world so they would receive no sympathy even on the best of attitudes there, though at life at the world, such patience does arise sympathy; at that time, Allah would not care to their plea and AAYAT-50 of Surah MOMEN has put it clearly by words, "and the call of the disbelievers is only in error (at AKHIRAT)"; may Allah guide all such persons who have some worthy goodness in them to the right path of Islam, here and now; Al-Hamdu Lillah; the last AAYAT of the Ruku states, "and We have appointed for them comrades so they have made fair-seeming to them what is before them and what is behind them (of deeds that they commit), and the word (that Allah would destroy the nations disobedient to Him, even at the world and He would put them all in the hell-fire, at AKHIRAT), proved true against

them (too who were) among the nations of the jinn and the men that have passed away before them- they shall surely be losers (both at the world and at AKHIRAT)"; note that ZUKHRUF-36 states, "and whoever turns himself away from the remembrance of the Beneficent Allah, We appoint for him a Satan (who misguides him by whisperings), so he becomes his associate (and adorns his wrongs in such ways that he takes them as fairest of deeds)"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

#### HA-MEEM AS-SAJDAH-The Fourth Ruku

26. And those who disbelieve say: Do not listen to this Quran and make noise therein, perhaps you may overcome.

27. Therefore, We will most certainly make those who disbelieve taste a severe punishment, and We will most certainly reward them for the evil deeds they used to do.

28. That is the reward of the enemies of Allah-- the hell-fire; for them therein shall be the house of long abiding; a reward for their denying Our AAYAAT.

29. And those who disbelieve will say: Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest.

30. (As for) those who say: Our Lord is Allah, then continue in the right path, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of JANNAH (the beautiful garden) which you are promised.

31. We are your guardians in this world's life and in AKHIRAT, and you shall have therein what your souls desire and you shall have therein what you ask for;

32. A provision from the Forgiving, the Merciful.

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The Ruku continues narrating about the attitude of disbelievers and the result which they would get by that; at those times, they tried to create some commotion when the Muslims read the Quran so that no person hears its teachings; so in the most childish manner, they tried to stop the spread of the teachings of the Quran as it guided to the Truth to which all listeners inclined, seeing that this is most complementary to the voice inside; AAYAT tells explicitly that Allah would punish them most severely even at life at the world; and at AKHIRAT, He would punish them with utmost severity for their evil deeds; they would get the hell-fire in return to their challenge to Allah, where they would remain forever; such extreme punishing return, they would get for their denial of AAYAAT of Allah; when they would see that there is no way that they get some relief to their extreme punishment, they would ask Allah to show them all such who had led them astray at life at the world, that Allah provided to all persons for examination, so that they may increase the punishment of those misleading persons as much as possible; AAYAT-29 reads, "and those who disbelieve will say- Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest (and may get even more of the extreme torment by the hell-fire)"; this clearly shows the extreme helplessness of the disbelievers and the utmost anger upon such leaders who led them to this extreme torment, and upon their own selves; in contrast, the last three AAYAAT tell about the sincere believers who have totally given themselves to Allah, the true Lord, by their words and by their deeds with total commitment to remain firm upon their surrender

to Him, that He would put angels to see to their security at the world and to provide assurance to them that they surely would receive JANNAH at AKHIRAT; these AAYAAT read, "(as for) those who say- our Lord is Allah, then continue in the right path (by following the commands of Allah at all times and all places), the angels descend upon them, saying- fear not (of any trouble at future at life at the world), nor be grieved (of what has gone-by), and receive good news of JANNAH (the most beautiful garden) which you are promised (that you would surely get it at the true life ahead); we (angels) are your guardians in this world's life and in AKHIRAT (by the will of Allah), and you shall have therein (i.e. at AKHIRAT) what your souls desire and you shall have therein what you ask for (i.e. at the world); a provision from the Forgiving (Who gives all sincere Muslims, pardon on their sins as they truly repent), the Merciful (Who provides space to better things to all righteous persons, so that they do most virtuous deeds in their lives at the world to compensate for any wrongs that they may have done, here and now)"; this implies that when the Muslims live by Islam collectively, Allah provides them all convenience even at life at the world; Al-Hamdu Lillah; note that Allah tells the sincere Muslims, "and your Lord says- call upon Me, I will answer you" (MOMEN-60); so these last AAYAAT at the Ruku tell that even at life at the world, the sincere Muslims, who seek the pleasure of Allah, do get the touch of that relaxation which they would get at AKHIRAT, by the will of Allah; Al-Hamdu Lillah.

### HA-MEEM AS-SAJDAH-The Fifth Ruku

33. And who speaks better than he who calls to Allah while he himself does good, and says: I am surely of those who submit?

34. And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and you, was enmity would be as if he were a warm friend.

35. And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune.

36. And if an interference of the Satan should cause you mischief, seek refuge in Allah; surely He is the Hearing, the Knowing.

37. And among His signs are the night and the day and the sun and the moon; do not prostrate to the sun nor to the moon; and prostrate to Allah Who created all these signs, if Him it is that you serve.

38. But if they are proud, yet those with your Lord glorify Him during the night and the day, and they are not tired.

39. And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells: most surely He Who gives it life is the Giver of life to the dead; surely He has power over all things.

40. Surely they who deviate from the right path concerning Our AAYAAT are not hidden from Us. What! is he then who is cast into the hell-fire better, or he who comes safe on the day of resurrection? Do what you like, surely He sees what you do.

41. Surely those who disbelieve in the reminder when it comes to them, and most surely it is Mighty Book:

42. Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One.

43. Naught is said to you but what was said indeed to the apostles before you; surely your Lord is the Lord of forgiveness and the Lord of painful retribution.

44. And if We had made it Quran in a foreign tongue, they would certainly have said: Why have not its AAYAAT been made clear? What! foreign tongue and an Arabian! Say: It is to those who believe, the guidance and the healing; and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them; these are called to from some far-off place.

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The first four AAYAAT at the Ruku tell about the virtuous quality of utmost patience of the righteous Muslim person who speaks to call towards Allah, the true Lord; he bears the negative words of disbelievers against him which he has to hear in process to provide them the Truth in clear terms; he is most committed to live at the right path with whatever enmity he faces and these AAYAAT guide that he must not lose his patience even at times of trial as this would lead many of persons among the disbelievers, to consider the true guidance and even become close friends to that righteous one who cares to their safety at AKHIRAT persistently; with his good task of providing the Guidance to the right path, he always has to seek refuge in Allah as He truly saves all good persons from all evil of the Satan; Al-Hamdu Lillah; these AAYAAT read, "and who speaks better than he who calls to Allah while he himself does good, and says- I am surely of those who submit?; and not alike are the good and the evil; repel (evil of their speech) with what is best (i.e. the call towards the right path for their security at AKHIRAT), when lo! he between whom and you, was enmity would be as if he were a warm friend; and none are made to receive it but those who are patient (in their good task as they remain totally attentive to Allah), and none are made to receive it but those who have a mighty good fortune

(among the addressee who still do have some sense of justice in them); and if an interference of the Satan should cause you mischief (to lose patience), seek refuge in Allah; surely He is the Hearing (so He would care to provide for total safety of righteous Muslims as they call Him to get it), the Knowing (so He would care to provide the good effect of virtuous teachings to those whom He sees most worthy to live upon it)"; certainly, He only has the true authority; Al-Hamdu Lillah; AAYAAT-37 to 40 tell about the signs around that Allah has provided to all persons to see, so that they come to the right path by observation; He has created the sun and the moon for the benefits of the man and He has created the earth in such manner that it gets water from the heaven nearby and provides its stocks for the man to eat and drink; such is the manner by which Allah would raise the dead at the Day of Judgment; certainly, He has created different things to provide convenience in living of the man and they all must care that they do not worship them but worship Allah only; they all must 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) and AKHIRAT (Allah would judge all peoples of 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); this is the Truth, the fundamental teachings of Islam; so believing in these firmly and doing good deeds according to that belief, does lead the righteous person to the true success, that is he does get the pleasure of Allah, the true Lord; Al-Hamdu Lillah; AAYAT-40 tells explicitly that those who see clear principles by which all things are set around them and still avoid to mention Allah as the Only Creator of all this creation, whereas He has created all this creation most wisely, they would certainly be put into the hell-

fire; now after getting much info about principles by which the earth and the heaven nearby are set that clearly point-out that they do care to the safety of life, they need to decide whether he is better who is cast into the hell-fire by rejection of Allah Who has set all principles, or he is better who comes safe on the Day of Judgment; note that the AAYAT mentions those infidels here who do not apply the AAYAAT of the Quran to the meanings to which they do relate and also those who apply it to such meanings to which they do not relate; Allah has provided space to all persons at life at the world to show their worth for JANNAH, so in whatever manner a person wants to live, he/she may do so and Allah would decide his/her fate accordingly on that specific day; surely He sees whatever any of persons does for himself/herself, so He would decide with total justice; Al-Hamdu Lillah; the last four AAYAAT of the Ruku tell how graceful the Holy Book Quran is and what immoral attitude the disbelievers have shown to it; it is the reminder to all persons of the oath that they had taken at the world of spirits which Surah AALE-IMRAN-172 mentions, "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- surely we were heedless of this"; Al-Hamdu Lillah; so this book is most complementary to the voice inside and most powerful in its impression; nothing adverse to its teachings is able to affect it in any manner as Allah has provided total security to its text and its meaning; He is Most Wise so He has provided the true guidance by it with utmost care to impress the inside of the man and it certainly is most beneficial for the mankind; so Allah has cared for the mankind by providing the man the true guidance; 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 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; AAYAT-43 consoles the Prophet PBUH that the immoral response of the disbelievers to the teachings that he provides by the Quran to them, is nothing new as these disrespectful things that they say to him, have also been said to the previous Messengers of Allah; it is better that he ignores them as Allah would give them what they deserve; He forgives those who do ask His mercy sincerely and He punishes those most severely who show disrespect to the true guidance that He has provided to the mankind by His good Messengers; Al-Hamdu Lillah; the last AAYAT of the Ruku states the trait of the disbelievers as it reads, "and if We had made it Quran in a foreign tongue, they would certainly have said- why have not its AAYAAT been made clear?; what! (in) foreign tongue and (to) an Arabian! say- it is to those who believe (sincerely in Islam), the guidance (to all teachings of Islam to practice totally) and the healing (for any of spiritual ills that they may get infected with); and (as for) those who do not believe, there is a heaviness in their ears (i.e. they have come to such stage of disbelief that they ignore its teachings) and it is obscure to them (due to their disrespect to its teachings); these are called to (the true guidance) from some far-

off place (so they do not understand it)"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### HA-MEEM AS-SAJDAH-The Last Ruku

45. And certainly We gave the Book to Musa, but it has been differed about, and had not the word already gone forth from your Lord, judgment would certainly have been given between them; and most surely they are in disquieting doubt about it.

46. Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants.

47. To Him is referred the knowledge of the hour, and there come not forth any of the fruits from their coverings, nor does a female bear, nor does she give birth, but with His knowledge; and on the day when He shall call out to them 'Where are (those whom you called) My associates?' They shall say: We declare to Thee, none of us is a witness.

48. And away from them shall go what they called upon before, and they shall know for certain that there is no escape for them.

49. Man is never tired of praying for good, and if evil touch him, then he is despairing, hopeless.

50. And if We make him taste mercy from Us after distress that has touched him, he would most certainly say: This is of me, and I do not think the hour will come to pass, and if I am sent back to my Lord, I shall have with Him sure good; but We will most certainly inform those who disbelieved of what they did, and We will most certainly make them taste of hard chastisement.

51. And when We show favor to man, he turns aside and withdraws himself; and when evil touches him, he makes lengthy supplications.

52. Say: Tell me if it is from Allah; then you disbelieve in it, who is in greater error than he who is in an intense opposition?

53. We will soon show them Our signs around at regions and in their own souls, until it will become quite clear to them that it is the Truth. Is it not sufficient as regards your Lord that He is witness over all things?

54. Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things.

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From the initial AAYAT to AAYAT-48, the last Ruku stresses that all persons must remain mindful that there certainly would come such specific day at which, Allah would see the doings of all persons; the first AAYAT states, "and certainly We gave the Book to Musa (i.e. Torah), but it has been differed about (as those who had to care for the commands Allah gave to them in it, took only those which they felt easy for them and left those which they considered as hard for them to practice) and had not the word already gone forth from your Lord (that He would give ample space to all persons to show their worth for JANNAH), judgment would certainly have been given between them (at the world); and most surely they are in disquieting doubt about it (i.e. the Quran)"; so after Torah, there are persons who intend to cause difference about the teachings of the Quran too, yet that is not possible as it is in total protection of Allah; Al-Hamdu Lillah; AAYAAT ahead tell that whoever lives by the virtuous manner of living, that would benefit his own self and if someone lives his life averse to it, that would be most detriment to his own self; it is utmost foolishness to doubt about the Day of Judgment because Allah, Who has the true authority, would bring it most certainly; AAYAT-46, 47 & 48

read, "whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants; to Him is referred the knowledge of the hour (so no one but Allah knows about it and it certainly would come), and there come not forth any of the fruits from their coverings, nor does a female bear, nor does she give birth, but with His knowledge (so everything is in His knowledge and His control); and on the day (i.e. the Day of Judgment) when He shall call out to them 'where are (those whom you called) My associates?'- they (the disbelievers) shall say- we declare to Thee, none of us is witness (as they would not find them anywhere around); and away from them shall go what they called upon before (at the world), and they shall know for certain that there is no escape (from the punishment of the hell-fire) for them"; note that KAHF-52 & 53 have also stated about this, "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 separation between them (so they would not find them anywhere around); and the guilty shall see the hell-fire, then they shall know that they are going to fall into it, and they shall not find any place to which to turn away therefrom"; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT ahead tell about the psyche of the disbelievers that there are such persons among them who remain obsessed with life at the world with the notion that all convenience, physical in nature, and even their respect among persons around, would come through the attainment of tangible assets at the world; so when Allah does not give them whatever they desire at the world, they think that it is the end of life for them and live in high distress; but if Allah does give them much of physical convenience at the world especially after such distress,

they develop the notion that they have the right to it so even the occurrence of the Day of Judgment, which they find doubtful, will not take it away from them; because of taking themselves as rightful to all physical convenience, they do not show any gratitude to Allah, the true Lord; Allah will most certainly make the disbelievers see their wrong doings at AKHIRAT and He will most certainly make them taste the extreme chastisement that they deserve; AAYAT-51 implies that there are even such persons who deviate to ignore the commands of Allah, whereas they somewhat did try to live by them previously, when He provides them physical convenience to live their lives; they remember Him only when some sudden adversity falls upon them when they make lengthy pleas to Him; AAYAT-52 asks the Prophet PBUH to say to them to understand the teaching of the Quran that the life at the world is an examination and all persons must remain mindful that there certainly would come such specific day at which, Allah would see the doings of all persons; it reads, "Say (O Prophet PBUH to the disbelievers)- tell me if it (i.e. the Quran) is from Allah; then you disbelieve in it (by obsession to life at the world or/and by ignorance to the commands of Allah), who is in greater error than he who is in an intense opposition (to Allah)?"; most certainly, Allah would judge all doings of all persons at the Day of Judgment; Al-Hamdu Lillah; AAYAT-53 states, "We will soon show them Our signs around at regions and in their own souls, until it will become quite clear to them that it (i.e. the Quran) is the Truth; is it not sufficient as regards your Lord that He is witness over all things?"; this AAYAT tells about the future and there are commentators who have taken it to foretell the spread of Islam to all corners of Arabia in short period ahead; that surely happened yet this AAYAAT has more significance than foretell the near

future; I, MSD, interpret it to tell even about the period that was much ahead then, and so it does relate even the distant future; Al-Hamdu Lillah; I would insha-Allah comment on this AAYAT at the supplementary note on it after this note at this last Ruku; note that this Surah has mentioned clearly that Allah gave the Holy Book Quran for the spiritual guidance of the man and set all things for the safety of his life in the physical sense too that he may conveniently show his worth to get the true success at AKHIRAT by his sincere belief and good deeds according to it; it has stated the virtues of TABLIGH (the task of spreading the good teachings of Islam) and it has explicitly told about the torment that the disbelievers would get due to their doings at AKHIRAT; it has guided them emphatically to leave doubts about the Day of Judgment, though they have decided to prefer the life at the world over the true life at AKHIRAT; and it presents the most pleasing returns that the righteous persons would receive for the most virtuous manner of living their lives at the world with total attention towards Allah, the true Lord; it tells that they would live here at the world even, with touch of the splendid peace that they would receive at AKHIRAT; Al-Hamdu Lillah; the last AAYAT of the Surah awakens the disbelievers to rightness again though without addressing them directly, "now, surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things (so that meeting is certain to take place and the disbelievers do need to take heed before it is too late)"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

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*Supplementary note on AAYAT-53 of HA-MEEM AS-SAJDAH*

AAYAT-53 of HA-MEEM AS-SAJDAH states, "We will soon show them Our signs around at regions and in their own souls, until it will become quite clear to them that it (i.e. the Quran) is the Truth; is it not sufficient as regards your Lord that He is witness over all things?"; though the commentators have interpreted this AAYAT to foretell the spread of Islam to all corners of Arabia in short period ahead which did happen, and the Surah does appreciate those good Muslims who do take up the good task of spreading Islam even at hard times that they face, yet this AAYAAT certainly does have more significance than foretell the near future; it foretells that Allah would bring such period soon, even at the world, when the disbelievers would become aware of many of principles that relate to physique of the man and even of many of principles that relate to the world around that includes the nearby heaven; since a few centuries, it has happened that many of principles that relate to physical studies have come at fore and those were presented mostly by those who were non-Muslims; they did not intend to prove the teachings of the Quran yet whatever they presented, denotes clearly that the same principles apply at the physical level too which apply at the spiritual level; certainly, all the laws in the universe are complementary to each other and to understand this better, please read one of my writings by the name of "Laws of the Universe" at the net; this observation clearly guides 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); Al-Hamdu Lillah; note that there are quite a few things taken as discoveries leading to some opening in the knowledge of the study of man, mostly in the field of Psychology due to its affinity with the spiritual side of man, which have been put forward by Muslims many centuries before in true nature and

the "Meaning of Dreams" by Ibn-e-SERIN (available even now) is one of the greatest works of Muslims in this regard that has been done centuries ago and it is interesting to note that reading its content, it does seem that it has been written recently; Muslims have much contributed to knowledge of Medicine and Astronomy too and there are some notable names in these fields; these 3 subjects have been studied by Muslims very deeply few centuries ago and even today they are at better position to clarify the commands in these three regarding their moral side; note that the Holy Book Quran has pointed out at this AAYAT that by the study of AAFAQ (the regions around including even the heaven nearby) and ANFUS (self), non-Muslims would be convinced of the Holy Book Quran being the Truth particularly about QAYAMAT (the last day of the world) and there is no doubt that concentration on these 3 subjects would indeed pave way for the non-Muslims to respect Islam as they learn about it, if not accept it totally; this prophecy is fulfilled now, proving that the Quran is Truth indeed and this also clarifies that it was destined that the non-Muslims do achieve an advancement in matters of physical studies at some period of time but with all said, I would point out the fact that every people do have intelligent persons who are capable to achieve advancement in different fields though it needs much support from influential people to present their findings and achievements to general public as the history points out; we Muslims did have most hard times as our countries were affected by imperialism from few western countries when there came invention of many of technical appliances; even when Muslims have regained independence from the British and others in the last century, the administrators at their countries are still much impressed by the western thought; however, the difficulty for Muslims is not that invention of many of modern technical gadgets has come from the west but the actual problem is that there has been no-care attitude of all persons about what to take and what to discard from these modern technical appliances, on the criteria of morality that Islam asks for; so the question is how to put these gadgets to use



without letting them affect the morality that Islam asks of all Muslims in clear terms; note here that strictly by the Islamic viewpoint, laboratory experiments are much better to avoid in these 3 fields of knowledge as the recent history points out that much of adversity has occurred from laboratory for certain and observation is rather the key-word for the expansion of knowledge; note that the astronomical ventures that have been undertaken until this time have caused a huge amount of human resources that could have made the situation better for many of hungry people of the world facing famine, totally deprived of basic necessities of life; there are many attitudes and acceptance of attitudes in the medical field that Islam does not appreciate at all; moreover, we find amazingly deadly weapons because of the desire to be at head of things and what foolishness this attitude is, which has put all understanding peoples of the world into high fear of mass destruction if unscrupulous persons (who are affected by inferiority complex) come to authority; apart from atrocities in the field of Astronomy, Medicine and Psychology that clearly denote moral deterioration, there are other fields too where the modern technology has provided appliances in the good name of making life easier that have caused stress to huge number of men as no care has been taken to see moral deterioration those gadgets might cause (especially the gadgets that work on the basis of satellites); for the psyche of an ordinary man too, these technical gadgets have provided some burden, coming so many so fast in a short time, that to keep them in necessary moral limit has become a challenge, strictly by the Islamic viewpoint; note that inventions may affect adversely though discoveries (if they are truly discoveries and not just vague satanic theories) don't worry an ordinary man as those find their place well by morals; so most certainly, the Muslims have a very high liability at present times, as they are much better in providing how to deal with all the chaos that the technical modern gadgets have created in the world; wood, iron, bronze and other metals have indeed developed a lot but the man has yet to develop his psyche to keep to moral values that he needs to live

upon; it needs the preference of AKHIRAT over the life at the world and certainly, the sincere commitment to Islam is the only thing that would make things easier for the man; the west has done an outside job and quite rapidly, whereas we Muslims have a great capability to see to the inside work by the blessing of Allah as that may lead to the true development of the mankind; however, it needs to come only when all do accept that Muslims are certainly at the better status for it; only time would tell how things turn out yet this is totally obvious that without the support of Islamic teachings, there is no way for the man that he develops truly; Al-Hamdu Lillah.

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## Surah SHURA

(Consists of 5 Ruku; MK-8)

### SHURA-The First Ruku

1. HA-MIM

2. AIN SIN QAAF

3. Thus does Allah, the Mighty, the Wise, reveal to you, and (thus He revealed) to those before you.

4. His is what is in the heavens and what is in the earth, and He is the High, the Great.

5. The heavens may almost rend asunder from above them and the angels sing the praise of their Lord and ask forgiveness for those on earth; now surely Allah is the Forgiving, the Merciful.

6. And (as for) those who take guardians besides Him, Allah watches over them, and you are not disposer of their affairs.

7. And thus have We revealed to you an Arabic Quran, that you may warn the mother city and those around it, and that you may

give warning of the day of gathering together wherein is no doubt; a party shall be in JANNAH (the garden) and another party in SA'EER (the blazing hell-fire).

8. And if Allah had pleased He would surely have made them a single community, but He makes whom He pleases enter into His mercy, and the unjust it is that shall have no guardian or helper.

9. Or have they taken guardians besides Him? But Allah is the Guardian, and He gives life to the dead, and He has power over all things.

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Surah SHURA is the second Surah that starts by five letters of MUQATA'AAT whereas the first one was Surah MARIAM, the nineteenth Surah; this means the 14 disjointed letters that are among the Arabic alphabets which come at the commencement of 29 Surah in specific combinations and generally, AAYAAT after them relate to mentioning of the Quran; note that Surah MARIAM had its five letters KAAF-HA-YA-AIN-SUAD together at one AAYAT while this Surah has them in two sets of HA-MIM and AIN-SIN-QAAF at two AAYAAT; these both have AIN in them as common and other of letters are different as "HA" in both respectively, are actually two different letters in Arabic; I, MSD, have discussed MUQATTA'AAT at one of my writings "Expressions of the Quran" for those who are interested to get this issue in better way; Al-Hamdu Lillah; AAYAT-3 tells, "thus does Allah, the Mighty, the Wise, reveal to you, and (thus He revealed) to those before you"; read in sequence, this AAYAT means that Allah has provided WAHI to Muhammad PBUH and other of His Messengers in the manner the disjointed letters have mentioned here at the first two AAYAAT; so this clearly tells to

believe in the fundamental teachings of Islam and do all good deeds according to it, as this Surah (in addition to all other Surah) has explicitly presented ahead; these 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 at the Day of Judgment) and RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); Al-Hamdu Lillah; He is AZIZ (Mighty; so He keeps all His creation to work for His will only by His true authority and destroys those peoples who challenge Him) and HAKEEM (Wise; so He indeed cares well that all works of all His creation affect in such way only that they fulfill only His will); Al-Hamdu Lillah; AAYAT-4 tells, "His is what is in the heavens and what is in the earth, and He is the High, the Great"; so He has total authority over all His creation and decides most fairly how to lead all matters of all His creation; Al-Hamdu Lillah; AAYAT-5 reads, "the heavens may almost rend asunder from above them and the angels sing the praise of their Lord and ask forgiveness for those on earth; now surely Allah is the Forgiving, the Merciful"; note that Surah MARIAM-from 90 to 93 state, "the heavens may almost rend thereat, and the earth cleave asunder, and the mountains fall down in pieces, that they ascribe a son to the Beneficent Allah; 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"; certainly, Allah only has the true authority; Al-Hamdu Lillah; note also that the seventh AAYAT of Surah MOMEN reads, "those (angels) who bear the ARSH and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe- Our Lord! Thou embraces all things in mercy

and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the punishment of the hell-fire"; note about ARSH (the mighty throne of Allah) that it is among MUTASHABE (unclear matters) for which the best thing to say is that "Allah knows better"; Al-Hamdu Lillah; the next AAYAT consoles the Prophet PBUH that he only has to provide the message of Allah to all persons and he shall be patient with such persons who do not accept it as Allah would surely see that they get what they deserve; it states, "and (as for) those who take guardians besides Him, Allah watches over them, and you are not disposer of their affairs"; the term "WALI" (that literally means guardian) has variety of meanings at speech in Arabic and the Quran guides explicitly that all Muslims shall believe in Allah only as the true Guardian Who has all authority to provide them all that they need at the world and at AKHIRAT; Al-Hamdu Lillah; it tells explicitly that those persons are total disbelievers in Him, who take someone other than Him, as true guardian to them; this means that they have notion that besides Him or with Him, someone has such authority that whatever they do, he would save them from any punishment that they certainly deserve at the Day of Judgment; or they have notion that besides Him or with Him, someone has such authority that whatever they need, he would provide them with that at the world; note that even Muhammad PBUH, the best of men and the last Messenger of Allah, has no authority to recommend any person, though that person may be among Muslims, to Allah for JANNAH at HASHR, unless Allah permits him to recommend some specific person; so, even though Ahadith tell clearly that he would get the permission from Allah for "SHAFAT (recommendation to Him to forgive sinful Muslims and give entrance to them into JANNAH) yet his recommendation

remains limited to those persons only for whom Allah permits him to ask for it; note that this permission to him actually shows his utmost respect at the grounds of HASHR too, and certainly, Allah does not need anything from anyone; certainly, Allah only has the true authority; Al-Hamdu Lillah; the Quran uses the term AULIYA (plural of WALI) for Muslims too that they are guardians, good friends, caretakers to each other; ANFAAL-72 reads, "surely those who believed and fled (their homes i.e. MUHAJIRIN) and struggled hard in Allah's way with their property and their souls, and those who gave shelter and helped (i.e. ANSAAR)- these are guardians (good friends) of each other; and (as for) those who believed and did not fly, not yours is their guardianship (friendship) until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you except against the people between whom and you there is a treaty, and Allah sees what you do"; note that when the Quran uses some specific term for Allah and it uses that term for the man too, it would apply with difference; the most notable thing here is that all attributes of Allah are QADEEM (they are from always to always), ASL (they are of His Own, not achieved from anyone) and LA-MEHDUD (they all are limitless) whereas the qualities of any of persons are formed for him, given for him and set in limits for him by Allah, the true Lord; Al-Hamdu Lillah; there are few names of Allah that denote His attributes, but they are not disallowed to use for some person too, when this remains totally clear that His attributes are QADEEM, ASL and LA-MEHDUD; Surah TAUBAH-128 reads, "now has come unto you Messenger from amongst yourselves- it grieves him that you should perish- ardently anxious is he over you- to the believers, he is most kind (RA'UF) and merciful (RAHIM)"; note that both RA'UF and RAHIM are actually the names of Allah and

both denote His good attributes, that are in most accordance to His QADEEM, ASL and LA-MEHDUD glory; Al-Hamdu Lillah; AAYAAT ahead state clearly that Allah has provided the Quran so that all persons may note in most clear terms that life at the world is an examination to which every person would get his/her result at the Day of Judgment; Allah has put all of mankind to this examination as He intends to provide JANNAH (the beautiful garden) only to those good persons who do prove their worth for it, whereas He would put all other of them in the blazing hell-fire; He would give life again to the dead and He would see to the doings of all persons at the Day of Judgment; certainly, He only has the true authority; these last AAYAAT of the Ruku read, "and thus have We revealed to you an Arabic Quran, that you may warn the mother city (Makkah) and those around it, and that you may give warning of the day of gathering together (i.e. the Day of Judgment) wherein is no doubt; a party shall be in JANNAH (the garden) and another party in SA'EER (the blazing hell-fire); and if Allah had pleased He would surely have made them a single community (of true believers), but He makes whom He pleases enter into His mercy, and the unjust it is that shall have no guardian or helper; or have they taken guardians besides Him? But Allah (only) is the Guardian, and He gives life to the dead, and He has power over all things"; so every person would see his/her doings at that day and certainly, He only has the true authority; Al-Hamdu Lillah.

### SHURA-The Second Ruku

10. And in whatever thing you disagree, the judgment thereof is (in) Allah's (hand); that is Allah, my Lord, on Him do I rely and to Him do I turn time after time.

11. 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; there is nothing like any likeness of Him; and He is the Hearing, the Seeing.

12. His are the treasures of the heavens and the earth; He makes ample and straitens the means of subsistence for whom He pleases; surely He is Cognizant of all things.

13. He has made plain to you of the religion what He enjoined upon Noah and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein; hard to the disbelievers is that which you call them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns frequently (to Him).

14. And they did not become divided until after knowledge had come to them out of selfish envy among themselves; and had not a word gone forth from your Lord till an appointed term, certainly judgment would have been given between them; and those who were made to inherit the Book after them are most surely in disquieting doubt concerning it.

15. To this then go on inviting, and go on steadfastly on the right way as you are commanded, and do not follow their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you: Allah is our Lord and your Lord; we shall have our deeds and you shall have your deeds; no plea need there be (now) between us and you: Allah will gather us together, and to Him is the return.



16. And (as for) those who dispute about Allah after that obedience has been rendered to Him, their plea is null with their Lord, and upon them is wrath, and for them is severe punishment.

17. Allah it is Who revealed the Book with Truth, and the balance, and what shall make you know that haply the hour be nigh?

18. Those who do not believe in it would hasten it on, and those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error.

19. Allah is Benignant to His servants; He gives sustenance to whom He pleases, and He is the Strong, the Mighty.

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The first AAYAT of the Ruku states that Allah only would judge all matters finally in which the disbelievers disagree to the true believers; note that the disagreement mentioned here relates to differences that the disbelievers took about the fundamental teachings of Islam; the Prophet PBUH is guided to say clearly to them that he relies totally on Allah so he has no worry of whatever conspiracies they may put against him and he asks His guidance in all matters at all times so He would certainly keep him to the right path; this speech that the Prophet PBUH says to them, has to remain the manner for all Muslims to live their lives upon, certainly; Al-Hamdu Lillah; AAYAAT ahead tell that He has provided all convenience for all persons to get their physical necessities and He has given them the Guidance to the right path through His Messengers time and again; AAYAT-11 states, "(He 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; there is nothing like any likeness of Him;

and He is the Hearing, the Seeing"; note that the AAYAT tells "there is nothing like any likeness of Him" and this manner of speech in Arabic emphasizes the speech to height which in plain terms is that "there is nothing like Him"; Al-Hamdu Lillah; the term "MITHL" (similarity) that occurs here totally relates to the meaning of "similarity" and so it is disallowed to use it for Allah to speak about His similarity to anything, whereas there is another term "MATHAL" which also has the meaning of similarity yet it also means "the attribute" besides "similarity" in the Quran; in this meaning of "the attribute", it has occurred at Surah ROUM-27 that "and He it is Who originates the creation, then reproduces it, and it is easy to Him; and His is the most exalted attribute (MATHAL-UL-AALA) in the heavens and the earth, and He is the Mighty, the Wise", and at Surah NAHL-60 that "for those who do not believe in the hereafter, is an evil attribute, and Allah's is the most exalted attribute (MATHAL-UL-AALA); and He is the Mighty, the Wise"; however, where "MATHAL" has occurred in the meaning of similarity in the Quran, it has expressed the similarity of some of His creation to some other of His creation only, because its usage too in the meaning of similarity for Allah is totally incorrect; the Quran says, "invent not similitudes for Allah; Allah certainly knows but you know not" (NAHAL-74); so these both terms are disallowed to use for Allah in the meaning of "similarity"; Al-Hamdu Lillah; AAYAT-12 tells most clearly that all His creation is in His control completely and He decides how much to provide from the means of subsistence to any person for his examination because He is totally Aware of how to examine all persons; He tells ahead that He has appointed the same DEEN (i.e. the complete code of life which comprises of His commands) to live upon for all men from the times of Adam-AS to

all times ahead; this is Islam and all of His Messengers provided its fundamental teachings to the respective peoples towards whom Allah sent them; Muhammad PBUH is the last of His Messengers whom He has sent to all peoples of the world, that were at those times at any of places and that come after him at any of times at any of places at the world; Al-Hamdu Lillah; AHZAAB-7 has mentioned the five most eminent of the Messengers of Allah together as it reads, "And when We made a covenant with the Prophets and with you, and with Noah and Ibrahim and Musa and Isa, son of Mariam, and We made with them a strong covenant"; they provided the message of Allah to all peoples whom they addressed remaining firm to the fundamental teachings of Islam though they were facing the most challenging situation when they presented it; AHZAAB-8 reads, "that He may question the truthful of their truth, and He has prepared for the disbelievers a painful punishment"; this tells the reason to this specific oath that Allah took from these Prophets, which is that these truthful persons witness against the wrong persons at the Day of Judgment, that they had provided the message of Allah categorically to all persons including these wrong persons, yet these wrong persons did not accept the fundamental teachings of Islam (and so their practice did not reflect that); then it would become totally clear that if these wrong persons are put into the hell-fire, it is not any injustice to them but they actually led themselves to it by their own wrong-doings; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-13 here also mentions these five most eminent of His Messengers together that states, "He has made plain to you of the religion (DEEN that means the complete code of life) what He enjoined upon Noah and that which We have revealed to you and that which We enjoined

upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein (about any of fundamental teachings of Islam); hard to the disbelievers (at Makkah) is that which you call them to (because it would end their say among the people and there are such persons in them who are unhappy that Allah has chosen Muhammad PBUH as His Messenger among them); Allah chooses for Himself whom He pleases (and it is not due to efforts of that person), and guides to Himself him who turns frequently (to Him for insight into all matters he faces)"; Al-Hamdu Lillah; AAYAT-14 tells that Allah would have decided all matters in which they differ but He has appointed the time to decide for all matters; those wrong persons of previous times differed when they had already received the knowledge of the Truth (the fundamental teachings of Islam) and how to live upon it; AAYAT gives the reason for their difference, which caused the total lack of that practice which the Truth asked of them, as "selfish envy"; this one thing enfolds many of meanings and among them, is that they rejected the fundamental teachings of Islam outright; and that they accepted some of it and rejected some of it and took for practice which they thought is easy for them to do; and that they raised futile things for their discussion about it to show-off their ability in argument; and that they stressed upon trivial things to put it into practice with ignorance to focus on the principles; so this selfish envy led them to disaster upon themselves whereas the disbelievers at Makkah, who have got the message of Allah, are also in most disquieting doubt concerning it; AAYAT ahead tells the Prophet PBUH that he still has to go on providing them the message of Allah without care to their response to it, with his most sincere commitment to this message, the fundamental teachings of Islam; he has to tell them in clear terms that he is

most firm believer in the KITAB (i.e. the commands of Allah that are in the previous revelations from Allah and that also are in the Quran) that Allah has revealed to him and he undoubtedly decides whatever issue he faces at the world by MIZAAN (scale of justice) as the Quran tells him which presents the commands of Allah explicitly; every person has to face his own deeds alone at the specific Day of Judgment so all persons would see the outcome to those when they stand in front of Him; so they do not need to hurry but they need to wait for that outcome to take place; Al-Hamdu Lillah; AAYAT-16 indicates the outcome beforehand that all those who dispute about the fundamental teachings of Islam, that Allah has clearly presented to them and that is in total accordance to their inside, their futile reasoning for their safety is most unworthy in front of Allah and so upon them is His wrath at life at the world and to them is the severest of punishment at the true life at AKHIRAT; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-17 reads, "Allah it is Who revealed the Book with Truth, and the balance (the manner to apply it to practice), and what shall make you know that haply the hour (the last Day of the world after which comes the Day of Judgment) be nigh?"; note that KITAB means the commands that Allah gave to the people by His Messengers and at these current times, it is most necessary to take His commands by the Holy Book Quran; Al-Hamdu Lillah; and MIZAN means that aspect of HIKMAT (i.e. the necessary wisdom) that the practicing Muslims need to see to put the commands of Allah into practice at the specific time & place so it is the caring attitude towards the people to keep them truly to Islamic commands in practice with total attention towards Allah, the true Lord; Al-Hamdu Lillah; so whereas KITAB denotes the commands of Allah, MIZAN denotes

all necessary consideration about the practice of the commands of Allah as the practicing Muslims would not ignore any of His significant commands and they would not twist any of them due to hard times at hand to apply it in some irrelevant manner (see also HADID-25); so the MIZAN that Allah has mentioned here is the fixed standard for righteousness that needs the best of Islamic practice to fulfill its asking at the given time & place; therefore, it implies that to ignore any of His significant commands or to twist any of them to suit the whims of such persons who ask for worldly benefits (as such persons had previously done with Torah), would lead the people to stray away from the right path; Allah sent down not only His good commands through His righteous Messengers but He also sent down the awareness of manner to apply them with HIKMAT at any of times and at any of places, at the world; Al-Hamdu Lillah; AAYAT-18 tells that the disbelievers ask for the Day of Judgment to happen fast yet the true believers, even with all their good deeds, fear it most and they know with total certainty that it would take place; so the fact is that the disbelievers in the hour, are in the gravest of errors; they are totally unaware of the authority of Allah; He certainly cares most highly for all of mankind as He provides sustenance to all at the world and He provides much of it to some of them as He wills, but at AKHIRAT, only the righteous persons would receive His blessings; like HADID-25, the last AAYAT of the Ruku here also states that Allah is QAVI (Most Strong to defeat all measures that the disbelievers take for their physical defense) and AZIZ (the Mighty- so He ultimately destroys all those peoples at the world too, who challenge Him by the manner they live-on); certainly Allah only has the true authority; Al-Hamdu Lillah.

### SHURA-The Third Ruku

20. Whoever desires the gain of AKHIRAT, We will give him more of that gain; and whoever desires the gain of this world, We will give him of it, and in the hereafter he has no portion.

21. Or have they associates who have prescribed for them any religion that Allah does not sanction? And were it not for the word of judgment, decision would have certainly been given between them; and surely the unjust shall have a painful punishment.

22. You will see the unjust fearing on account of what they have earned, and it must befall them; and those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace.

23. That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful.

24. Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts.

25. And He it is Who accepts repentance from His servants and pardons the evil deeds and He knows what you do;

26. And He answers those who believe and do good deeds, and gives them more out of His grace; and (as for) the disbelievers, they shall have a severe punishment.

27. And if Allah should amplify the provision for His servants they would certainly revolt in the earth; but He sends it down according

to a measure as He pleases; surely He is Aware of, Seeing, His servants.

28. And He it is Who sends down the rain after they have despaired, and He unfolds His mercy; and He is the Guardian, the Praised One.

29. And one of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings; and when He wills, He is all-powerful to gather them together.

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The first AAYAT of the Ruku asks all persons to see the preference as to get success at AKHIRAT is most certainly, much better than to try to get status or/and assets at life at the world; it states, "whoever desires the gain of AKHIRAT, We will give him more of that gain (as each of virtues brings its good returns to ten times at-least); and whoever desires the gain of this world, We will give him of it (i.e. Allah would provide him that as much as He wills), and in the hereafter he has no portion (of good deeds)"; at AAYAT-21, Allah asks them if those whom they take as authority besides Him, have given them any code to live their lives; there surely is no such code of life that may stand against the manner that He has told all people to live upon; this is Islam, well-defined and the complete righteous code of life; Al-Hamdu Lillah; AAYAT tells that Allah would have settled the matter by His decision between all peoples immediately, if He had not set the time for it; surely, when the time comes, all of unjust persons shall have the most severest of punishment; AAYAT-22 tells that the unjust persons, who did not fear that day at the world, they would be in extreme fear on account then of what they have earned, and



they would certainly pay for it; and those who had believed and had lived their lives by good deeds, they shall be in meadows of the gardens; they shall have there what they please with their Lord; so Allah would provide them with all good provisions as their preference was most appropriate when they lived by His commands at life at the world; Al-Hamdu Lillah; so Allah has told the good reward of the sincere believers and He has also stated the most severe punishment of the disbelievers, when He would raise all persons from the dead; Al-Hamdu Lillah; the Prophet PBUH only has to provide the message of Allah in most clear terms to them and ask persons there at Makkah, especially the chiefs there, that as they are relatives to him so due to the love for near relatives that tribal societies have in them, they should hear the fundamental teachings of Islam that he presents to them and if they are not ready to accept those teachings, they should at-least not challenge it; he has to clarify to them that this provision of Islam to all persons is among the most virtuous tasks and whoever earns good deeds, Allah increases the goodness in it much for him/her by giving him/her TOFIQ to earn even more of good deeds at the world and raising him/her from dead among the most successful persons at the Day of Judgment; surely Allah is Forgiving of sins that the good persons foolishly commit but then ask Him sincerely to forgive them and surely He is Grateful of virtues that they wisely take-up, for which He would certainly provide them the most beautiful reward; certainly, Allah only has the true authority; Al-Hamdu Lillah; note that the disbelievers at Makkah accused the Prophet PBUH that he has forged a lie against Allah as he has not received any message from Him; so the AAYAT remarks that if that had been the case, Allah would have closed his heart to receive the Quran by His will; but the Prophet

PBUH is giving His message so that it blots out the falsehood and confirms the truth; surely He is Most Aware of what is in the breasts and He knows the sincere commitment of the Prophet PBUH to Him; certainly, He accepts repentance of all such persons who have accepted the good teachings that the Prophet PBUH has presented to them and pardons the evil on which they had lived before and He certainly knows how much sincerity their deeds have; AAYAT-26 reads, "and He answers those who believe and do good deeds, and gives them more out of His grace; and (as for) the disbelievers, they shall have a severe punishment"; AAYAT-27 tells the reason why Allah has not provided plenty of resources to each person as then many of them would have made such mischief at the world that the good persons who intend to live by His commands, would have found the life most troublesome; so He has provided such things that are general for all to benefit yet He has not provided plenty of specific resources to all; this is because the business of the world goes on smoothly by demand of skills of different persons at places and so Allah examines every person in his/her own placement as He finds best; certainly, He only has the true authority; Al-Hamdu Lillah; BAQARAH-251 states, "and were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures"; so the elimination of wrong persons even, from the face of earth is the blessing of Allah to all peoples who do sincerely intend to live by His commands; He has made the life at the world an examination to see who has the worth to get JANNAH and who does not have it; so He has provided ample assets to some and not all, and He has given status at the world to some and not all; but this is according to His will and all need to understand that His pleasure lies in the fulfillment of His

commands, at whatever placement a person finds himself/herself at life at the world; surely Allah is Aware of all His servants and He is Seeing them all, so He would make the situation better for all such persons who do try to live by His commands sincerely; certainly He only has the true authority; the last AAYAT of Surah AN'AAM states about this issue, "and He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; most surely, your Lord is quick in giving of punishment, and He is most surely, the Forgiving, the Merciful"; Al-Hamdu Lillah; not only does He care to guide all persons to the right path but He also provides rain to them that causes the earth to give its fruits; there are times when they had lost hope that they would get some necessary rains but He cares for all with mercy and provides them with that; certainly He truly is the Guardian of all whereas He does not need any praise from anyone as He truly has all the total praise, whether someone accepts it or does not; Al-Hamdu Lillah; AAYAT-29 states, "and one of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings (so He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord Whom all have to obey); and when He wills, He is all-powerful to gather them together (so AKHIRAT would certainly take place)"; note that mankind or/and jinn, who are the only such creation of Allah that are answerable to Allah for their doings at the Day of Judgment, are not present at other places of the universe besides the earth, though jinn do have power to travel much in space but their base does remain the earth; it is better to remain mindful of this so that this AAYAT remains totally explicit for its meaning; Al-Hamdu Lillah.

### SHURA-The Fourth Ruku

30. And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).

31. And you cannot escape in the earth, and you shall not have a guardian or a helper besides Allah.

32. And among His signs are the ships in the sea like mountains.

33. If He pleases, He causes the wind to become still so that they lie motionless on its back; most surely there are signs in this for every patient, grateful one,

34. Or He may make them founder for what they have earned, and (even then) pardon most;

35. And (that) those who dispute about Our AAYAAT may know; there is no place of refuge for them.

36. So whatever thing you are given, that is only a provision of this world's life, and what is with Allah is better and more lasting for those who believe and rely on their Lord.

37. And those who shun the great sins and indecencies, and whenever they are angry they forgive.

38. And those who respond to their Lord and keep up SALAH, and their rule is to take counsel among themselves, and who spend out of what We have given them.

39. And those who, when great wrong afflicts them, defend themselves.

40. And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust.

41. And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame).

42. The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have painful punishment.

43. And whoever is patient and forgiving, these surely are actions by courage.

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The Ruku starts by the statement that whatever affliction befalls persons, it is on account of what their hands have wrought, as Allah has utmost care for the mankind even for their spiritual and even for their physical convenience; Al-Hamdu Lillah; whatever adversity that falls upon them is after this that He pardons most of their wrongs; note that AAYAT-41 of Surah ROUM states that "FASAD (the situation due to corruption in deeds of persons having some status, so the practice of Islam becomes extremely difficult there) did appear on land and sea because of what the hands of men have committed, that Allah may make them taste some part of that which they have done, in order that they may return (to the virtuous manner of living)"; this AAYAT-30 also tells the same clearly that He afflicts wrong-doers because of wrongs that they commit and then also, not fully at the world but just to rouse them to come to the virtuous manner; He cares that everything remains to the order that He has set for the world and nothing gets out of it so the Muslims need to be attentive to Him only, with all their efforts to keep to the virtuous manner collectively, without any care to anything else; Al-Hamdu Lillah; the next AAYAT tells explicitly that the command of Allah prevails and the wrong-doers have no authority to impress the world in any such manner that it gets out from the set-up that

Allah has assigned for it; when Allah wills to punish them, they would surely be unable to escape from it and there surely is no one who may be their guardian or their helper besides Allah; certainly, He only has the true authority; Al-Hamdu Lillah; AAYAAT-32 to 35 read, "and among His signs are the (huge) ships in the sea like mountains; if He pleases, He causes the wind to become still so that they lie motionless on its back (i.e. those ships that have sails which propel them ahead with the assistance of the wind); most surely there are signs in this for every patient, grateful one (that Allah surely cares for the mankind so he/she must remain attentive to Him with patience even at hard times in life and must remain attentive to Him with gratitude even at easy goings); or He may make them perish for what (wrong deeds) they have earned, and (even then) pardon most; and (that) those who dispute about Our AAYAAT may know; there is no place of refuge for them (as He has all authority to punish them in any situation they are in)"; Al-Hamdu Lillah; AAYAT-36 mentions that whatever assets or/and status that persons get for convenience in their examination at the world, that is only favorable to them to get more of good deeds as the reward for the good deeds that is with Allah, is much better and more lasting for those who do sincerely believe; now, from here to the last, the Ruku tells about the virtuous manner of living of the righteous believers at lives at the world, particularly about the collective manner of their living, so it denotes the good basic environment by Islam where the righteous believers have these mentioned traits; I, MSD, write supplementary note here for the virtuous manner of living of righteous believers at the Islamic environment; Al-Hamdu Lillah.

*Supplementary note on AAYAAT-36 to 43 of SHURA*

These AAYAAT present the most virtuous traits of the righteous believers who live by the preference for AKHIRAT only, and the first one of them is that they rely on Allah, the true Lord; this means that when they take all measures for something that they intend, they have their total trust on Allah; they know well that He only would bring that about and this denotes clearly that they live by preference for AKHIRAT only; Al-Hamdu Lillah; among these traits, the second one is that "they shun the great sins (that relate to injustice) and indecencies"; note that AAYAAT-168 & 169 of Surah BAQARAH guide, "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)"; so they tell all peoples of the world to eat only that Allah has allowed them (HALAAL) and that which they understand to have purity (TAYYIBAH); note that the food taken-in does affect the conduct of the person (his awareness of good moral values) and we have studied 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; these AAYAAT also tell most clearly that the Satan pursues the mankind towards injustice and towards the matters having shameful nature, and all people must care that they do not follow any satanic advice; may Allah save all persons from all such evil; Al-Hamdu Lillah; 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 that leads to the occurrence of shameful behavior; the Islamic administration must give attention at the environment for both of these matters by ADL (by instructions at the law of the land) and by EHSAAN (by attention towards the natural good tendency without any strictness) respectively; 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; so SHERK is the biggest of all major sins while other of major sins fall into one of these categories i.e. injustice and shameful behavior; when the sincere Muslims avoid these both, their avoidance to these both would certainly lead to establish the most virtuous environment; 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 are most virtuous would eliminate the three bad things that represent all the satanic misguidance; here, an indication is given that EHSAN 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; Al-Hamdu Lillah; there are other places too that ask to avoid injustice and shameful behavior mentioning them together, which include Surah AALE-IMRAN-135, NAJM-32, AN'AAM-151, NISAA-110 & 111 & 112, BANI-ISRAEL (whole of its third Ruku) and MUHAMMAD (PBUH)-14, whereas numerous AAYAAT of the Holy Book Quran have targeted each of these both individually; Al-Hamdu Lillah; among these mentioned traits of righteous Muslims, the third one is "whenever they are angry they forgive"; so they develop control of anger by virtuous activities and take-up reservation in attitude to those who become adversaries to them without any valid cause; note that at AALE-IMRAN, where Allah asks the righteous Muslims to hasten towards His forgiveness and towards JANNAH, He tells about their traits there too that "those (righteous Muslims) who spend in ease as well as in strait, and those who restrain anger and pardon men; and Allah loves the doers of good (to others); and those who when they commit an indecency or do injustice to their souls, they remember Allah and ask forgiveness for their faults- and who forgives the faults but Allah, and they do not knowingly persist in what they have done" (AAYAAT-133, 134, 135); Al-Hamdu Lillah; among these mentioned traits of the righteous Muslims, the fourth one is that they respond to their Lord and live their lives firmly by His commands according to the

explicit guidance of the Quran and the Sunnah of the Prophet PBUH; note that AAYAT-13 has mentioned, "He has made plain to you of the religion (DEEN that means the complete code of life) what He enjoined upon Noah and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein (about any of fundamental teachings of Islam); hard to the disbelievers (at Makkah) is that which you call them to (because it would end their say among the people and there are such persons in them who are unhappy that Allah has chosen Muhammad PBUH as His Messenger among them); Allah chooses for Himself whom He pleases (and it is not due to efforts of that person), and guides to Himself him who turns frequently (to Him for insight into all matters he faces)"; Al-Hamdu Lillah; the fifth one is that they keep-up SALAH which has very high significance in deeds, as best as they can, so SABR (patience to keep to Islam without care to gathering assets and status of life at the world) and SALAH (that leads to provide the good attention towards Allah, the true Lord) are among these most virtuous traits of the righteous believers; Al-Hamdu Lillah; the sixth one is that their manner to rule among themselves is by advice at council (i.e. SHURA) among themselves; Al-Hamdu Lillah; this needs elaboration so note that Islam asks for SHURA in the political aspect that prevails in the Islamic environment; this means that the AMEER has to take advices necessarily from high number of good representatives of Muslims whom he commands, mutually discussing issues of concern and has to decide therefrom; note that Islam does allow the AMEER, the ruler at the Islamic administration, a special influence in making of the decision for Muslims keeping to the Holy Book Quran and the SUNNAH, without any touch of dictatorship; note also that the

manner to rule at the land under the command of the Muslims by democracy is not blamable if that manner has its basis on the three matters of Islamic belief that the Quran and the Sunnah of the Prophet PBUH demand from all Muslims - these are that its rulings are based on the commands of Allah, the true Lord; it works for the betterment of matters caring about AKHIRAT guiding the people to care for the same; it believes in Muhammad PBUH as the last Messenger of Allah, and puts the message he has provided in practice and professes it far and wide with affection; also, that manner must strictly avoid the two erroneous concepts that are incorporated in democracy currently which are the concept of Secularism and the concept that the man is but an animal, respectively; see also one of my writings "The Islamic Guidelines" that is available at the net; there would be no competition among the Muslims to get some status so that they serve their people by politics but they would care for them to bring them all to the preference of AKHIRAT in all issues of life at the world; the Muslims certainly have to bring Islam to administration too with all other activities as that only is in-line with the righteous belief they have; as such, all Muslims at this environment live in-line with each other whether at the administration or otherwise, so that living by the Islamic principles, is matter of natural living truly and it is not any forced compulsion; Al-Hamdu Lillah; note that all at the good level of understanding in this Islamic environment would certainly be well-aware of Islamic basic matters and their necessary detail for action; this ultimately would set limits even to persons at authority that they have to remain inside the commands of Allah without fail; Al-Hamdu Lillah; Islam is that we Muslims know in total practically since many centuries now and taking it as it is, we

Muslims would not have any problem insha-Allah in its application at the environment; note that there are three basic questions to answer at the political aspect that who is the actual authority in the administration; on which direction, the administration has to guide the people at its command; how must the administration manage its affairs in the long-run period; so Islam answers them by its fundamental teachings and they are as follows; the first question is "who is the actual authority in the administration?" - the answer to this according to the first matter of belief is that it is Allah, the true Lord; the second question is "on which direction, the administration has to guide the people at its command?" - the answer to this according to the second matter of belief is that it has to guide the people towards preference for AKHIRAT in all their attitude, that is the true coming life remaining totally attentive to get the pleasure of Allah as that only is the true aim of life; the third question is "how would it manage the administration in the long-run period?" - the answer to this according to the third matter of belief is that it has to spread the message of Islam that Allah provided to the last of Messengers i.e. Muhammad PBUH, as best as possible to provide convenience to all peoples at its rule for the practice of Islam; thus the administration has to care for convenience not only in physical sense that all persons do get their necessities without trouble, but also in spiritual sense that is much more important; it is the spiritual goodness that would lead to physical convenience insha-Allah; when due to the good manifestation of Islamic values, all peoples of the world do believe in Allah, the true Lord, without any external force just by their own good leaning towards the Truth with acceptance that they have to answer for all they do at life at the world, the administration in the following of the last

Messenger PBUH, has done its task well; Al-Hamdu Lillah; note that the most important thing that establishes everything in the Islamic environment including the administration in it, is the recognition that Allah only is the true Lord and all have to answer for their belief and deeds at AKHIRAT to Him so it is most necessary to put His commands into practice in principle so this settles the main Administrative-Issue; and whatever He has given to any person from the worldly assets and status, it actually is due to His trust on him that he shows his true worth to get JANNAH by high care about AKHIRAT and take only necessary bother for his sustenance providing the surplus of the worldly possessions to those who are in much high need of it so this settles the main Economics-Issue; and whatever He has given to any person from the true knowledge of Islam, it is due to His asking from him to provide justice at all times & places according to Islam so this settles the main Judicial-Issue; Al-Hamdu Lillah; Islam gives the message that Allah has given us our lives as examination to show our worth for JANNAH with the man dominant over the woman here in the world who must guide her to Islam well and must care for her worldly needs totally well so that she might adhere necessarily to the fulfillment of HEJAB (though in matters of AKHIRAT and at AKHIRAT, both genders are equals and each would get his/her result in the individual capacity), so we all must live a simple life by the Islamic guidance and put all our efforts for AKHIRAT, with its preference to life at the world; this settles the major part of demand by Islamic values at the Social-Issue; also, we have to keep much reservation in our sentiments towards beauty, charm & entertainment with respect for HEJAB as that good reservation would hopefully prevent any unpleasant effect to Islamic morality insha-Allah; this settles all other of

demand by Islamic values at the Social-Issue; Al-Hamdu Lillah; now, among these mentioned traits of the righteous Muslims, the seventh one is that they spend from whatever Allah has provided them of wealth and of the good knowledge of Islam; Tirmidhi reports one of Ahadith that the Prophet PBUH said, "envy is disallowed except in two cases, a man whom Allah has given wealth and he spends of it by night and by day, and a man whom Allah has given the Qur'an and he stands with it giving its right by night and by day"; Al-Hamdu Lillah; among these mentioned traits of the righteous Muslims, the eighth one is that "when great wrong afflicts them, they defend themselves"; the next four AAYAAT from 40 to 43 elucidate this that when someone is unjust to them, they answer by the same magnitude when that is possible for them but whoever forgives and makes things better to the person who was unjust to him, he shall have his reward from Allah; but he must not be unjust in any manner towards his opponent and so Allah would provide him his reward by justice; all such persons are most blamable who are unjust to any person and therefore the better thing is to remain patient and forgive the wrong of the unjust person if that seems better to bring him to the right path and if that seems to indicate that it would not make him firm on his wrong attitude; these AAYAAT read, "And the recompense of evil is punishment like it (i.e. in the same magnitude), but whoever forgives and amends (the matter to reconciliation), he shall have his reward from Allah; surely He does not love the unjust (whether it is the person who initially is unjust or the person who retaliates to that unjustly); and whoever defends himself after his being oppressed, these it is against whom there is no way (to blame); the way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have painful

punishment; and whoever is patient and forgiving (when there is good space for him for this), these surely are actions by courage"; Al-Hamdu Lillah.

### SHURA-The Last Ruku

44. And whomsoever Allah makes err, he has no guardian after Him; and you shall see the unjust, when they see the punishment, saying: Is there any way to return?

45. And you shall see them brought before it humbling themselves because of the abasements, looking with a faint glance. And those who believe shall say: Surely the losers are they who have lost themselves and their followers on the resurrection day. Now surely the iniquitous shall remain in lasting chastisement.

46. And they shall have no friends to help them besides Allah; and-- whomsoever Allah makes err, he shall have no way.

47. Accept the call of your Lord before there comes the day from Allah for which there shall be no averting; you shall have no refuge on that day, nor shall it be yours to make a denial.

48. But if they turn aside, We have not sent you as a watcher over them; on you is only to deliver (the message); and surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have already done, then surely, man is ungrateful.

49. 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.

50. Or He makes them of both sorts, male and female; and He makes whom He pleases barren; surely He is the Knowing, the Powerful.

51. And it is not for any mortal that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases; surely He is High, Wise.

52. And thus did We reveal to you an inspired book by Our command. You did not know what the Book was, nor (what) the true belief (was), but We made it (the Quran) a light, guiding thereby whom We please of Our servants; and most surely you guide to the right path:

53. The path of Allah Whose is whatsoever is in the heavens and whatsoever is in the earth; now surely to Allah do all affairs eventually come.

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AAYAAT-44, 45 & 46 present the condition of the disbelievers at the Day of Judgment; they tell that when their wrongs increased to height, Allah did not let them get the awareness of the right manner to live their lives; so at the grounds of HASHR, they would be most fearful due to the disgrace they would be in, at that place; they would seek some way to avert their punishment but there would be none; they did not follow the commands of Allah at their lives at the world so they shall remain in lasting chastisement; AAYAT-47 asks them to change themselves here and now, before that day comes when they shall have no refuge from their extreme chastisement, nor shall it be possible for them to deny their disbelief at the world; AAYAT ahead tell the Prophet PBUH not to grieve if they do not accept the Truth; he only has to provide them the message of Allah and he is not liable to see that they do accept it; it tells the psyche of such persons who are insincere to Allah and only intend to get all convenience



from Him for them, without any care to fulfill His commands; it reads, "and surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have already done, then surely, man is ungrateful"; AAYAT-49 & 50 tell that Allah has all authority and he has provided such convenience to the mankind that the life goes on; He has created the mankind and He has also provided WAHI (Revelation from Him to His Messengers) to guide all of the mankind; these AAYAAT read, "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; or He makes them of both sorts, male and female; and He makes whom He pleases barren; surely He is the Knowing, the Powerful"; Al-Hamdu Lillah; the last three AAYAAT of the Surah tell about the manner in which Allah sent His revelation to the mankind; note that WAHI (the revelation from Allah especially the Quran), Angels and the Human Spirit are related to AALAM-e-AMR (i.e. the world of command); 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 His Messengers were still coming to the world, Allah sent WAHI to such pure human-spirit directly at heart (as with Noah-AS, and 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); after the Last Prophet Muhammad PBUH, there is no Messenger to come and so the WAHI has ceased to come after him; the pure spirit recognized it i.e. WAHI

well when it got that and even an angel when it saw that, as all of them belong to the same sphere of life which is AALAM-e-AMR; Al-Hamdu Lillah; He tells here that He has revealed the Holy Book Quran to Muhammad PBUH when he did not know about the commands of Allah to practice and about the true belief; but He made it such light for the true guidance by which He brings whomsoever He wills, to the right path when the Prophet PBUH guides all persons to it; this right path is that which Allah has provided to all men and certainly, all that is in the heavens and in the earth, belongs to Him only and He has everything in His control totally; He would decide for all matters that relate to the mankind (and the jinn), on the Day of Judgment; all their affairs will eventually come to Him for judgment and most certainly, He only has the true authority; Al-Hamdu Lillah.

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## Surah ZUKHRUF (Consists of 7 Ruku; MK-8)

### ZUKHRUF- The First Ruku

1. HA-MIM
2. I swear by the Book that makes things clear:
3. Surely We have made it an Arabic Quran that you may understand.
4. And surely it is in the original of the Book with Us, truly elevated, full of wisdom.
5. What! shall We then turn away the reminder from you altogether because you are an extravagant people?

6. And how many a prophet have We sent among the ancients.
7. And there came not to them a Prophet but they mocked at him.
8. Then We destroyed those who were stronger than these in prowess, and the case of the ancients has gone before,
9. And if you should ask them Who created the heavens and the earth? they would most certainly say: The Mighty, the Knowing One, has created them;
10. He Who made the earth a resting-place for you, and made in it ways for you that you may go aright;
11. And He Who sends down water from the heaven nearby according to a measure, then We raise to life thereby a dead country, even thus shall you be brought forth;
12. And He Who created pairs of all things, and made for you of the ships and the cattle what you ride on,
13. That you may firmly sit on their backs, then remember the favor of your Lord when you are firmly seated thereon, and say: Glory be to Him Who made this subservient to us and we were not able to do it
14. And surely to our Lord we must return.
15. And they assign to Him a part of His servants; man, to be sure, is clearly ungrateful.

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Surah ZUKHRUF starts by mentioning about the Holy Book Quran that it clarifies all matters for the virtuous guidance of the man; Al-Hamdu Lillah; Allah has descended the Quran in Arabic as its immediate addressee were the persons at Arabia and this also has significance that as 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); and it surely changed all those that were at Arabia into the best of nations when they kept to its good teachings; Al-Hamdu Lillah; 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); LAUHE-MAHFUZ also records the Holy Book Quran inside it (and it presents at UMMUL-KITAB too, which is the book that only Allah knows); note that whatever Allah surely destines to take place from what is written at LAUHE-MAHFUZ, it manifests at the UMMUL-KITAB; 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 but most certainly, the Holy Book Quran, the word of Allah, remains the same totally; Al-Hamdu Lillah; 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 respective meanings of these words whereas the text of the Holy Book Quran also has utmost importance; note that Allah chose the best of times that is the significant night of Ramadhan when He began to provide the Holy Book Quran to the best of records that is LAUHE-MAHFUZ; 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 as its text completed, it was saved there in total and most certainly, Allah knows better; Al-Hamdu Lillah; it is named as AD-DHIKR (the Reminder) here that is one of its

significant names, and this 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; 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 Muhammad PBUH was the last of Messengers of Allah so His message exists written with us all in the form of the Holy Book Quran now and He has taken the responsibility for its protection upon Himself so that His Word (that He gave to Adam-AS) 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; see AAYAT-9 of Surah HIJR which tells that Allah would totally safeguard the message that He has provided to Muhammad PBUH (i.e. the Holy Book Quran), so everything that was related to the protection of its text and its meaning, Allah gave ample protection to it; Al-Hamdu Lillah; see also Surah BAQARAH-38, 39; the Quran is such gift from Allah to the mankind which He has descended in clear Arabic so that all persons know the right path most explicitly and it provides the good news of the true success for all righteous persons who live by the command of Allah, the true Lord, and it warns those in clear terms who live their lives

with disbelief in Him and disregard His commands; and Allah has made it blessing for TABLIGH (spreading of the Islamic teachings) too; so Allah tells in most clear terms at the fifth AAYAT here, "what! shall We then turn away the reminder from you altogether because you are an extravagant people?"; He has fulfilled His word and certainly, He would; Al-Hamdu Lillah; He sent many of His Prophets to all peoples of the world before Muhammad PBUH but when those peoples mocked the Prophet whom Allah had sent to them, Allah destroyed them ultimately, and whatever power they had, was useless against the destruction Allah sent upon them; now, the Quran only is the standard by which Allah provides safety to the mankind; it is mentioned in one of authentic Ahadith, "verily, Allah raises the status of people by this book (as they believe in it), and by it he humbles others (as they disbelieve)"; Al-Hamdu Lillah; after the mention of RISALAT (i.e. Allah had sent His Messengers to the world to provide the Guidance to the right path), AAYAAT mention that even the disbelievers accept that Allah, Who is the Mighty and the Knowing, only has created the heavens and the earth and so this does ask them to believe that Allah only has the true authority and they need to show their total obedience to Him for certain; the erroneous living manner of the disbelievers, when they adhere to it for some period of time collectively, causes alienation to this fact that they shall obey too, the One Who has created them, besides accepting Him as the Creator of all; the disbelievers at all periods & places, had rejected Allah as their RABB and had refused to take His guidance for the true belief and had denied to take the principles He has provided for the virtuous deeds of life; the true Muslims believe that He not only is the Creator of all the creation Who never loses His attributes, but He also is the only

true Lord of all the creation Whom the jinn and the mankind have to obey totally by their freewill in all aspects of life; note that other of disbelief is where someone does believe that Allah is RABB, the true Lord, yet has the notion that his disobedience to Allah would not cause any harm to him, as that is of no consequence or as the recommendation at the court of Allah of some good person for him (or his sacrifice for him) would save him from his wrong-doings at the Day of Judgment; this also leads to the result that the disbeliever ignores that he has to fulfill the commands of Allah at all issues of life and so practically he does not believe that Allah, the only Creator of all creation, is RABB, the true Lord, of all creation too; the true Muslims believe that every person has to face his/her deeds alone at AKHIRAT and for that every person must care to obey Allah in all his deeds to get His pleasure there as that only is the true success; the true Muslims are totally attentive to Allah, Who 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-10 tells that He has made earth in such manner that it totally accommodates life of the mankind where he may travel to different places too, with landmarks that guide to the destination; the next AAYAT reads, "and He, Who sends down water from the heaven nearby according to a measure, then We raise to life thereby a dead country, even thus shall you be brought forth (at the Day of Judgment)"; note that the difference of pronouns at places, as is seen here too, is the manner of expression in the Quran that is named as ILTIFAAT and even when the Quran applies it, the meanings to the AAYAAT still remain most obvious at such places and the reciter of the Quran does get acquainted with this manner with pleasure without any problem; Al-Hamdu Lillah; the last four

AAYAAT of the Ruku mention how Allah cares about the convenience of the mankind by ships and cattle that He has created, so that they reach their destination with minimum of necessary efforts only, and what ingratitude that the disbelievers show to Him; these AAYAAT read, "and He Who created pairs of all things, and made for you of the ships and the cattle what you ride on, that you may firmly sit on their backs, then remember the favor of your Lord when you are firmly seated thereon, and say-glory be to Him Who made this subservient to us and we were not able to do it; and surely to our Lord we must return; and they (the disbelievers) assign to Him a part of His servants (as His offspring); (so such) man, to be sure, is clearly ungrateful"; note about the words that are at AAYAAT here which are "glory be to Him Who made this subservient to us and we were not able to do it and surely to our Lord we must return", that this is termed as DUA for Muslims to read in Arabic at the beginning of any travel, for their safety in all manners; Al-Hamdu Lillah; the next Ruku elaborates that the disbelievers refused to leave their disbelief even when the Prophet of Allah who was sent to them, guided them explicitly to the Truth; so He destroyed them totally and certainly He only has the true authority, Al-Hamdu Lillah.

### ZUKHRUF- The Second Ruku

16. What! has He taken daughters to Himself of what He Himself creates and chosen you to have sons?

17. And when one of them is given news of that of which he sets up as likeness for the Beneficent Allah, his face becomes black and he is full of rage inside.



18. What! that which is brought-up in trinkets and which in contention is unable to make plain speech!

19. And they make the angels-- those who are the servants of the Beneficent Allah-- females. What! did they witness their creation? Their evidence shall be written down and they shall be questioned.

20. And they say: If the Beneficent Allah had pleased, we should never have worshipped them. They have no knowledge of this; they only lie.

21. Or have We given them a book before it so that they hold fast to it?

22. Nay! they say: We found our fathers on a course, and surely we are guided by their footsteps.

23. And thus, We did not send before you any warner in a town, but (it happened that when they came to them) those who led easy lives in it said: Surely we found our fathers on a course, and surely we are followers of their footsteps.

24. (The warner) said: What! even if I bring to you a better guide than that on which you found your fathers? They said: Surely we are disbelievers in that with which you are sent.

25. So We inflicted retribution on them, then see how was the end of the rejecters.

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The disbelievers at Makkah had this absurd notion that angels are daughters of Allah; the initial AAYAAT of the Ruku address this absurdity which state, "what! has He taken daughters to Himself of what He Himself creates (i.e. angels) and chosen you to have sons?; and when one of them is given news of that (i.e. daughters) of which he sets up as likeness for the Beneficent Allah (as he

takes angels as like Him when he calls them His daughters), his face becomes black (with grief) and he is full of rage inside (this happened because they highly preferred sons whereas daughters were not welcome in their set-up and whoever got the info that his wife has given birth to daughter, he was completely distressed); what! that which is brought-up in trinkets and which in contention is unable to make plain speech; and they make the angels—those who are the servants of the Beneficent Allah-- females; what! did they witness their creation? their evidence (i.e. the absurd words that they say about angels) shall be written down and they shall be questioned"; AAYAT-18 has significance which notes the female person as "brought-up in trinkets" and "unable to make plain speech at disputes"; this was the manner by which the girls were brought-up then, where they did not develop much power of speech, yet this also tells that girls are completely allowed to wear ornaments especially of gold & silver, and completely disallowed to take up boldness in their attitudes; they certainly need to care most highly about HEJAB and this also includes highest of reservation in attitude at times; Al-Hamdu Lillah; AAYAT-20 states, "and they say- if the Beneficent Allah had pleased, we should never have worshipped them; they have no knowledge of this; they only lie"; NAHL-35 reads, "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)?"; so when they had no answer to their wrong doings, they blamed the destiny upon it; Surah YA-SEEN-47 also denotes their foolish response when they are directed to spend in the way of Allah, "and when it is said

to them- spend out of what Allah has given you, those who disbelieve say to those who believe- shall we feed him whom, if Allah please, He could feed?- you are in naught but clear error"; this tells how unaware the disbelievers are of the fact that Allah has given them life at the world only to examine them with freewill whether they live on the right path or not; due to this, He has given different positions to all persons here among the mankind as He wills and certainly, He knows how to examine them; so Allah says to their foolish excuse that they have no knowledge of what they are saying and it undoubtedly is futile; Al-Hamdu Lillah; Allah asks at AAYAT-21 if there exists some book that He has given them which has told them to take their disbelief; but that is not the case for certain, so what basis they have for their disbelief; AAYAT-22 tells that their argument is that they have found their forefathers at the disbelief they have; this is the argument that disbelievers had presented often even before these disbelievers, that they have found their forefathers at disbelief and they are following their footsteps; so they took their forefathers as the standard to follow while those used to live most far away from the Truth; due to this erroneous notion, the Prophet whom Allah had sent to them, asked them how is their response when he is providing them the true guidance that is to the right path from Allah, the true Lord; but they said to him plainly that they would remain disbelievers in the message which he is providing to them; the last AAYAT of the Ruku clearly states the outcome of their disbelief, "so We inflicted retribution on them, then see how was the end of the rejecters"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

ZUKHRUF- The Third Ruku

26. And when Ibrahim said to his father and his people: Surely I am clear of what you worship,
27. Save Him Who created me, for surely He will guide me.
28. And He made it word to continue in his posterity that they may return (to the Truth).
29. Nay! I gave them and their fathers to enjoy until there came to them the Truth and an Apostle making manifest (the Truth).
30. And when there came to them the Truth they said: This is magic, and surely we are disbelievers in it.
31. And they say: Why was not this Quran revealed to a man of importance in the two of towns?
32. Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world, and We have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass.
33. And were it not that all people had been a single nation, We would certainly have assigned to those who disbelieve in the Beneficent Allah, (to make) of silver the roofs of their houses and the stairs by which they ascend.
34. And the doors of their houses and the couches on which they recline,
35. And ornaments of gold; and all this is naught but provision of this world's life, and AKHIRAT is with your Lord only for those who guard (against evil).

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This Ruku answers the extreme mistake of the disbelievers that they took their forefathers who were totally far away from the

Truth as the standard to follow; and that they thought that whoever calls to spiritual purity, he surely would have prominence in wealth among the people in whom he calls to it; the first AAYAT of the Ruku presents Ibrahim-AS that if some person needs to follow his forefathers, then he must follow Ibrahim-AS who had challenged his father and his people with the remark that he would certainly not follow them; he told them that he would only take the word of Allah, the true Lord, Who has created him, for his guidance; he guided their attention to the fact that they make idols by themselves and then they worship them in the name of following of their ancestors whereas Allah is He Who has created the mankind and He is the true Lord for all times at all places; so if their ancestors were doing extreme wrongs, they should refrain from such wrongs and they should rather challenge their doings; they should only take the right path of acceptance of the fundamental teachings of Islam; Allah secured the good mention of the good belief of Ibrahim-AS at the times ahead after him and so those who intend to follow their forefathers, they should follow him; see also the note at the fifth Ruku of Surah SHUA'RAA; Al-Hamdu Lillah; at AAYAAT-29 and 30, Allah says that He had given these disbelievers at Makkah and even their forefathers high convenience to live their lives but when the Truth came to them through the Prophet PBUH, with total clarity, they rejected it; they called it some type of magic and further said that they would never believe it; they ask why this Quran was not revealed to some man of importance i.e. some chief who had prominence in wealth and had influence over number of men, in the two of towns, Makkah & TA'EF, as they were most notable for their economic stability; but this is a foolish remark as the status of some over some at the world is because the peoples of the

world take benefits from works of each other and it is because Allah examines all men whether they do get His pleasure or prove totally unworthy to it; certainly, Allah only has the true authority; Al-Hamdu Lillah; for spiritual guidance, the manifest prominence by wealth and status at the world has no significance so Allah has selected His last Messenger because he has the most beautiful character and he certainly is the most appropriate person for this liability; this is the mercy of Allah that He has shown to the mankind that He has provided them the Guidance to the right path and He has selected Muhammad PBUH, His last Messenger, exclusively to present it to all peoples of the world; to accept the teachings that Allah has provided to the mankind through him, is surely much better than what they amass from the assets of the world; the person with abundance of these things, does not gain appreciation by these things at the court of Allah, but it is the care to morals with righteous belief and adherence to virtues in deeds that does count there; the glamor of high possessions of the world is so very insignificant in view of Allah that if it had not caused all people to display ingratitude to Allah, which would have led them all to become failures at AKHIRAT, He would have made all persons extremely wealthy; the Beneficent Allah would have made the roofs of their houses and the stairs therein which are in their usage, of silver; and also the doors therein and the couches therein on which they recline, of silver; and also have provided them ornaments of gold; AAYAT tells that "all this is naught but provision of this world's life, and AKHIRAT is with your Lord only for those who guard (against evil)"; so AKHIRAT only has significance and not life at the world; certainly Allah only has the true authority; Al-Hamdu Lillah.

## ZUKHRUF- The Fourth Ruku

36. And whoever turns himself away from the remembrance of the Beneficent Allah, We appoint for him a Satan, so he becomes his associate.

37. And most surely they turn them away from the path, and they think that they are guided aright:

38. Until when he comes to Us, he says: O would that between me and you there were the distance of the East and the West; so evil is the associate!

39. And since you were unjust, it will not profit you this day that you are sharers in the chastisement.

40. What! can you then make the deaf to hear or guide the blind and him who is in clear error?

41. But if We should take you away, still We shall inflict retribution on them;

42. Rather We will certainly show you that which We have promised them; for surely We are the possessors of full power over them.

43. Therefore, hold fast to that which has been revealed to you; surely you are on the right path.

44. And most surely it is reminder for you and your people, and you shall soon be questioned.

45. And ask those of Our apostles whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?

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The Ruku has the name of Allah "AR-RAHMAN" (Beneficent) at its first AAYAT and at its last; AR-RAHMAN means that He cares

for all His creation most mercifully at the worldly life that include the believers among the Man and the Jinn and even the disbelievers among them all, whereas AR-RAHIM, that also is the name of Allah, means that He cares for the true believers in life at the world most mercifully and would care exclusively for them at AKHIRAT most mercifully as they do believe Him as the only Creator of all the creation, Who always has all His authority, and also that He is the only RABB (the true Lord) of all the creation; Al-Hamdu Lillah; the Ruku tells how the disbelievers live-on at the world with illusion that they are rightly guided though SHAYATIN (which is plural of Satan) misguide them away from the right path until when such a disbelieving person would come to Allah, he would curse the Satan, that had been with him, expressing the desire that only if there had been a distance between him and that Satan at the world as of the East and the West; they would be told in clear terms at the day of HASHR that their blaming of their wrongs upon SHAYATIN would not do them any good as they took the misguidance that their respective Satan gave to them and they surely had lived most unjustly at the world due to their disbelief in the Truth; so it will not profit them this day and they all, they and their SHAYATIN, would surely be given their chastisement; they all surely would be put into the hell-fire; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT ahead till the last of the Ruku, console the Prophet PBUH that he has to provide all persons the message of Allah and he is not liable to see that they do accept it; if some person has become deaf & blind to calling towards the true guidance and thus has put his own self into extreme error, it is not because of any fault of the Prophet PBUH; AAYAT tells that Allah would take His revenge from them either after He gives death to the Prophet



PBUH or even at his life, as He wills; the text here may be taken to express that Allah would take His revenge from them either after He takes him away from Makkah or even at Makkah; certainly, He has all authority to punish them in any manner at any time due to their denial to the message of the Quran that the Prophet PBUH had provided them explicitly; AAYAAT ahead tell the Prophet PBUH to hold fast to the Quran and provide its message to all, as that certainly, he has to do; he would be asked about this liability which certainly he has fulfilled because he surely is on the right path, and all persons would be asked about how they took it; the Quran is the reminder to the word every person has provided to Allah at the world of spirits, to remain on the right path and the Prophet PBUH certainly has no doubts that Allah only has the true authority; He asks all persons to worship Him only and obey Him only; the last AAYAT of the Ruku reads, "and ask those of Our apostles whom We sent before you- did We ever appoint gods to be worshipped besides the Beneficent Allah (that has never happened as Allah had commanded all of them to provide the fundamental teachings of Islam which the Prophet PBUH is also teaching by the Quran to all peoples of the world)?"; this means to see their teachings that are present authentically in which, there is nothing averse for sure, against the fundamental teachings of Islam; Al-Hamdu Lillah.

### ZUKHRUF- The Fifth Ruku

46. And certainly We sent Musa with Our AAYAAT to Pharaoh and his chiefs, so he said: Surely I am the apostle of the Lord of the worlds.

47. But when he came to them with Our signs, lo! they laughed at them.

48. And We did not show them a sign but it was greater than its fellow, and We overtook them with chastisement that they may turn.

49. And they said: O magician! call on your Lord for our sake, as He has made the covenant with you; we shall surely be the followers of the right path.

50. But when We removed from them the chastisement, lo! they broke the pledge.

51. And Pharaoh proclaimed amongst his people: O my people! is not the kingdom of Egypt mine? And these rivers flow beneath me; do you not then see?

52. Nay! I am better than this fellow, who is contemptible, and who can hardly speak distinctly:

53. But why have not bracelets of gold been put upon him, or why have there not come with him angels as companions?

54. So he incited his people to levity and they obeyed him: surely they were a transgressing people.

55. Then when they displeased Us, We inflicted a retribution on them, so We drowned them all together,

56. And We made them a precedent and example to the later generations.

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This Ruku narrates about Moses-AS when he came to Pharaoh and his chiefs and told them to release Bani-Israel from captivity; he told them that he was one of the Messengers of Allah and presented to them such signs that Allah had provided to him; note that these signs were nine in total that Allah showed Pharaoh and

his people yet they did not accept the fundamental teachings of Islam; besides the staff of Moses that changed to the huge serpent and the shining hand, there were (iii) draughts (shortage of crops), (iv) diminution of fruits (this also means lesser returns to efforts) (v) TOOFAAN (hail-storm), (vi) locusts, (vii) lice, (viii) frogs and (ix) blood; the sixteenth Ruku of AARAAF provides this very clearly; Al-Hamdu Lillah; they only mocked the signs that Allah showed them through Moses-AS though each one was most amazing; at each of troubles, they asked Moses-AS to remove it with commitment that they would follow the right path though they still called him a magician which clearly expressed that they were not sincere; so as soon as Allah removed their troubles, they broke their pledge, without any remorse; the next six AAYAAT of the Ruku tell how Pharaoh misguided his people and what was the outcome of that; he lured them by his manifest wealth and power at that time and place, by saying that he rules Egypt and has the control of its lands and rivers and said about Moses that he is contemptible because he does not have wealth and status; Pharaoh even mentioned that Moses is unable to express his teachings clearly in speech, but that certainly was the fault of Pharaoh himself and not of Moses-AS; we all have studied at the second Ruku of Surah SHUA'RAA that Pharaoh asked about Allah, the true Lord, when Moses-AS provided him the fundamental teachings of Islam at his court, and could not understand His true authority; Pharaoh stressed his point by saying that Moses does not have bracelets of gold that may cause him to become wealthy and angels are not accompanying him that may show that he has prominent status among the people; these words show the thinking pattern of disbelievers that they take prominence in wealth and status at the world as an indicator for someone to influence the

environment; Satan had made this mistake when he took his manifest strength as the indicator of his supremacy over the man and mistake of this kind is certainly a huge mistake; note that the third Ruku of this Surah ZUKHRUF has told about the doubts of the disbelievers at Makkah where AAYAT-31 has quoted, "and they say- why was not this Quran revealed to a man of importance in the two of towns?"; they meant that the spiritual guide has to be such person who has prominence in wealth and has influence over number of men in Makkah & TA'EF, as they were most notable for their economic stability then; the third Ruku answers them that this is a foolish remark as the status of some over some at the world is because the peoples of the world take benefits from works of each other and it is because Allah examines all men whether they do get His pleasure or prove totally unworthy to it; certainly, Allah only has the true authority; Al-Hamdu Lillah; for spiritual guidance, the manifest prominence by wealth and status at the world has no significance at the court of Allah except when the persons having them, put them to use to get His pleasure but the abundance of these things in themselves, does not gain appreciation there; it is the care to morals with righteous belief and adherence to virtues in deeds that does count there; the glamor of high possessions of the world is so very insignificant in view of Allah, and also the status such wealthy persons get among people, that if it had not caused all people to display ingratitude to Allah, which would have led them all to become failures at AKHIRAT, He would have made all persons extremely wealthy; Pharaoh did succeed in getting his people to his side by his inciting them and they did follow his erroneous advice; this was because their living manner, where the wealth and the status at the world counted for respect, had made their psyche to accept such

misguidance; the outcome to the denial of the true guidance was that Allah drowned Pharaoh and all those who were chasing Moses-AS and Bani-Israel; He made this narration as an example that whosoever persists on wrongs even when he does get the true guidance, then He would destroy such persons, and their wealth and status at the world would prove useless for their defense; certainly Allah only has the true authority; Al-Hamdu Lillah.

### ZUKHRUF- The Sixth Ruku

57. And when a description of the son of Mariam is given, lo! your people raise a clamor thereat.

58. And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; nay, they are a contentious people.

59. He was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel.

60. And if We please, We could make among you angels to be successors in the land.

61. And most surely he is knowledge of the hour, therefore have no doubt about it and follow me: this is the right path.

62. And let not the Satan prevent you; surely he is your open enemy.

63. And when Isa came with clear arguments he said: I have come to you indeed with wisdom, and that I may make clear to you part of what you differ in; so be careful of (your duty to) Allah and obey me:

64. Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path:

65. But parties from among them differed, so woe to those who were unjust because of the chastisement of a painful day.

66. Do they wait for aught but the hour, that it should come! upon them all of a sudden while they do not perceive?

67. The friends shall on that day be enemies one to another, except those who guard (against evil).

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Surah ZUKHRUF answers the disbelievers that wealth and status at the world is insignificant as the man has come for examination here and he only has that in all things; note that the disbelievers made this an issue that why they should be blamed on taking angels as daughters of Allah whereas there are persons who believe Jesus to be His son; AAYAT-45 of this very Surah ZUKHRUF has told explicitly, "and (O Prophet PBUH) ask those of Our apostles whom We sent before you- did We ever appoint gods to be worshipped besides the Beneficent Allah (that has never happened as Allah had commanded all of them to provide the fundamental teachings of Islam which the Prophet PBUH is also teaching by the Quran to all peoples of the world)?"; Al-Hamdu Lillah; so this Ruku starts by mentioning Jesus-AS, to answer the foolish objection of the disbelievers with the comment that they should not raise clamor about him by false accusation; the fact of the matter is that he is not responsible for what those who claim to be his followers, have done after him; AAYAT-59 mentions, "he was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel"; they should understand that if Allah did not intend examination for the man, He would have made all of mankind as angels to live upon earth; but there is examination of the man even in Jesus Christ, the

great man and the respectable Messenger of Allah, who most surely, is knowledge of the hour; they should have no doubts about him and follow the Prophet PBUH with total sincerity as this certainly is the right path and they should take care that the Satan, who is open enemy to mankind, does not prevent them to come to this right path; note that the phrase "knowledge of the hour" refers to the fact that his birth, his life that he spent at the world and his departure from the world, all are miraculous and like all other of the Messengers of Allah, he also provided by his TABLIGH knowledge of the hour that the Day of Judgment would surely take place; note also that it is an indication to happenings near to the end of the world too that might trigger his good memories at that time so it is better to see how events shape out with tolerance to each other because this time at which we are living, is most certainly very near to the end of the world and highly crucial for the Muslims; Al-Hamdu Lillah; further, note about this AAYAT i.e. AAYAT-61 that it has been taken at commentaries as an indication to the coming of Jesus Christ for the second time at the world near to its end; however, this interpretation is clearly inappropriate as he has departed from the world to the life beyond and would not come back to the world again; certainly, every person would be raised from dead at the Day of Judgment; however, there sure is an indication in Ahadith that he would come back near to the last day of the world and I, MSD, have commented upon this issue at the supplementary note after the note at the last Ruku of Surah MA'EDAH; that Ruku tells at AAYAT-116 & 117 about the question that Allah would ask Jesus Christ at the Day of Judgment and his answer to that question there; they state, "and when Allah will say- O Isa, son of Mariam, did you say to men- take me and my mother for two gods

besides Allah, he will say- glory be to You, it did not befit me that I should say what I had no right to (say); if I had said it, You would indeed have known it; You know what is in my heart but certainly I do not know what is in Your Knowledge, surely You are the great Knower of the unseen things; 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*"; this tells most clearly that he is not going to return to the world for the second time, Al-Hamdu Lillah; AAYAAT-63 & 64 here at this Ruku, also present the statement of Jesus Christ to the Bani-Israel; these AAYAAT read, "and when Isa came with clear arguments he said- I have come to you indeed with wisdom (i.e. INJIL), and that I may make clear to you part of what you differ in; so be careful of (your duty to) Allah and obey me; surely, Allah is my Lord and your Lord, therefore serve Him; this is the right path"; Al-Hamdu Lillah; note that INJIL does not mean the four initial books of the New Testament though when ULAMA refer to it as the book that descended upon Jesus-AS, they loosely do mean those four gospels; it is notable that the Quran does not mention INJIL as some written work but it actually comprises of the sermons of Jesus Christ that he gave according to the guidance that Allah provided to him and as such, it is HIKMAT (wisdom); so whereas Torah is much related to ADL (the law), INJIL is much related to EHSAAN (the guidance that inclines towards the natural good tendencies of the man); we still find the matter of these sermons at different places at inside of the four initial books of the New Testament though they have been tampered with at times in the ancient period and so we Muslims take from them only what the



Holy Book Quran confirms; Al-Hamdu Lillah; AAYAT-65 points out that the persons whom Jesus Christ had addressed, divided into parties and it tells further that all those who were unjust among them would face the severe chastisement of the Day of Judgment; they are not accepting the Truth and it seems that they are waiting for the hour (here it means the Day of HASHR) which would get them unawares; the last AAYAT tells about that day that "the friends shall on that day be enemies one to another, except those who guard (against evil)"; so all the righteous persons would retain their good friendship even there but the disbelievers shall turn enemies to each other; see also Surah ABAS-33 to last; certainly, the true success is only at AKHIRAT, which is the true life ahead; Al-Hamdu Lillah.

### ZUKHRUF-The Last Ruku

68. O My servants! there is no fear for you this day, nor shall you grieve.

69. Those who believed in Our AAYAAT and were submissive:

70. Enter the garden, you and your wives; you shall be made happy.

71. There shall be sent round to them golden bowls and drinking-cups and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein.

72. And this is the garden which you are given as an inheritance on account of what you did.

73. For you therein are many fruits of which you shall eat.

74. Surely the guilty shall abide in the chastisement of the hell-fire.

75. It shall not be abated from them and they shall therein be despairing.

76. And We are not unjust to them, but they themselves were unjust.

77. And they shall call out: O Malik! let your Lord make an end of us. He shall say: Surely you shall tarry.

78. Certainly We have brought you the Truth, but most of you are averse to the Truth.

79. Or have they settled an affair? Then surely We are the settlers.

80. Or do they think that We do not hear what they conceal and their secret discourses? Aye! and Our apostles with them write down.

81. Say: If the Beneficent Allah has a son, I am the foremost of those who serve.

82. Glory to the Lord of the heavens and the earth, the Lord of power, from what they ascribe (unto Him).

83. So leave them plunging into false discourses and sporting until they meet their day which they are threatened with.

84. And He it is Who is Allah in the heavens and in the earth; and He is the Wise, the Knowing.

85. And blessed is He Whose is the kingdom of the heavens and the earth and what is between them, and with Him is the knowledge of the hour, and to Him shall you be brought back.

86. And those whom they call upon besides Him have no authority for intercession, except him who bears witness of the Truth knowingly.

87. And if you should ask them who created them, they would certainly say: Allah. Whence are they then turned back?

88. Consider his cry: O my Lord! surely they are a people who do not believe.

89. So turn away from them and say, Peace, for they shall soon come to know.

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Surah ZUKHRUF has stated this most explicitly that having gold & silver and all sorts of wealth at the world, does not have any worth at AKHIRAT nor the status at the world, matters there; the last Ruku starts by mentioning how pleased all righteous persons would be at AKHIRAT, where they would receive golden bowls & beautiful drinking cups and where they would get utmost respect; Al-Hamdu Lillah; they shall have no fear of the times ahead and they shall have no grief at whatever times that has passed away; AAYAT-72 & 73 tell that they would receive JANNAH as their residence forever ahead because they had lived virtuously at the right path by fulfillment of the commands of Allah and they would receive many of different fruits for them to get pleasure from; note that all those who get JANNAH would praise Allah that He gave them JANNAH by His mercy to them and Allah would tell them that their virtuous living at the world, led them to it; Surah AARAAF-43 states, "and We will remove whatever of ill-feeling is in their breasts; the rivers shall flow beneath them and they shall say- all praise is due to Allah Who guided us to this, and we would not have found the way had it not been that Allah had guided us; certainly the apostles of our Lord brought the Truth; and it shall be cried out to them that this is the garden of which you are made heirs for what you did"; Al-Hamdu Lillah; AAYAAT ahead from AAYAT-74 to 78 tell about the condition of the disbelievers at AKHIRAT that their unjust living manner shall lead them to chastisement of the hell-fire which shall not be abated from them and they shall live therein forever in disgrace; Allah is not unjust

to any person but the disbelievers themselves would be responsible for this condition of theirs at AKHIRAT as they lived most unjustly at the world; they shall ask Malik, the chief-keeper of the hell, to ask Allah, the true Lord, to make an end of them to which he shall reply that there is no way that they get relief from the hell-fire; Allah did provide them the Truth, the fundamental teachings of Islam, and the virtuous manner to live by care to that, yet they lived-on remaining averse to it; note that at the time when this Surah descended, the disbelievers had decided by consultation with each other to stop the spread of the good teachings of Islam that Muhammad PBUH was providing to all, by all means that they had with them and they were practically doing it; AAYAAT 79 & 80 exposes their plan and tells them clearly that their plan would remain futile as Islam would certainly spread on; as for their wrong-doings, the angels at guard are writing them down and they would certainly have to answer for those; AAYAAT-81, 82, & 83 address the utmost wrong of disbelievers which these AAYAAT refute in clear terms as they read, "say (O Prophet PBUH)- if the Beneficent Allah has a son, I am the foremost of those who serve (but He certainly does not have any son or daughter); glory to the Lord of the heavens and the earth, the Lord of power, from what they ascribe (unto Him); so leave them plunging into false discourses and sporting until they meet their day which they are threatened with (where they would certainly see the outcome of all their wrongs)"; AAYAAT ahead tell that Allah only has created all that is in the heavens and the earth and He only has complete control over them; He is leading all of His creation according to His will as He truly is Wise and Most Knowing of all matters for certain; certainly, He only is the Creator of all creation and certainly, He only has the kingdom of

the heavens and the earth and whatever is between them, so it is most necessary for all among the mankind (and even the jinn) to live by His commands as His disobedience would certainly lead to most severe chastisement at the Day of Judgment; the knowledge of that day is surely with Allah only and every person must remain prepared to witness that day when he/she shall be brought back to Allah, the true Lord; all must believe totally 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) and AKHIRAT (Allah would judge all peoples of 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); certainly, Allah only has the true authority; all must remain aware that they would face their doings alone at the grounds of HASHR and those have no authority to save them, whom they call besides Allah with such belief that they would save them from all chastisement; even "SHAFAT" (recommendation to Allah to forgive sinful Muslim persons there and give entrance to them into JANNAH), is limited to those specific persons only for whom Allah permits to ask for it and those whom Allah permits SHAFAT, would include the apostles of Allah, the most truthful persons like them among others, and SHAHEED in the way of Allah and all righteous persons, and this includes even the angels; AAYAT-86 reads for it, "and those whom they call upon besides Him have no authority for intercession, except him who bears witness of the Truth knowingly (this means angels)"; so Allah would give the permission to angels to recommend those of good persons for JANNAH to Him, who may have few of notable sins at their documents of deeds without any loss of their true belief, even though there were such wrong persons too among the disbelievers

who called upon angels besides Allah; the angels did not have any part in their disbelief rather they despised it and most obviously, they would not intercede in favor of the disbelievers so what concern they have to the concept of SHAFAT; Al-Hamdu Lillah; AAYAT-87 tells that they have this notion about Allah that He is their Creator yet they do not believe that the belief that He has created them and all of universe, asks them to obey His commands totally; AAYAT-9 at this Surah also pointed-out that even with acceptance that only Allah, Who is the Mighty and the Knowing, has created the heavens and the earth, the disbelievers do not believe in Him in this manner too that He only has the true authority and they need to show their total obedience to Him for certain; it states, "and if you should ask them Who created the heavens and the earth? they would most certainly say- the Mighty, the Knowing One, has created them"; the erroneous living manner of the disbelievers, when they adhere to it for some period of time collectively, causes alienation to this fact that they shall obey too, the One Who has created them, besides accepting Him as the Creator of all; the disbelievers at all periods & places, had rejected Allah as their RABB (the true Lord Whom they do have to obey) and had refused to take His guidance for the true belief and had denied to take the principles He has provided for the virtuous deeds of life; the true Muslims believe that He not only is the Creator of all the creation Who never loses His attributes, but He also is the only true Lord of all the creation Whom the jinn and the mankind have to obey totally by their freewill in all aspects of life; note that other of disbelief is where someone does believe that Allah is RABB, the true Lord, yet has the notion that his disobedience to Allah would not cause any harm to him, as that is of no consequence or as the recommendation at the court

of Allah of some good person for him (or his sacrifice for him) or intercession of angels for him would save him from his wrongdoings at the Day of Judgment; this also leads to the result that the disbeliever ignores that he has to fulfill the commands of Allah at all issues of life and so practically he does not believe that Allah, the only Creator of all creation, is RABB, the true Lord, of all creation too; all must sincerely 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; Al-Hamdu Lillah; AAYAT-88 states that the Prophet PBUH does present his case in front of Allah that with all his efforts, the disbelievers do not believe in the fundamental teachings of Islam; in answer to this, Allah asks him to keep distance from them for the sake of peace, as he has fulfilled his task completely; they shall see very soon as they face the most severe chastisement on their wrongs, how erroneous they had been in their lives at the world; certainly, Allah only has the true authority; Al-Hamdu Lillah.

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## Surah DUKHAN (Consists of 3 Ruku; MK-8)

### *DUKHAN-The First Ruku*

1. HA-MIM
2. I swear by the Book that makes manifest (the whole Truth).
3. Surely We revealed it on a blessed night surely We are ever warning--
4. Therein every wise affair is made distinct,

5. A command from Us; surely We are the senders (of Muhammad PBUH to all of mankind & jinn),
6. A mercy from your Lord, surely He is the Hearing, the Knowing,
7. The Lord of the heavens and the earth and what is between them, if you would be sure.
8. There is no god but He; He gives life and causes death, your Lord and the Lord of your fathers of yore.
9. Nay, they are in doubt, they sport.
10. Therefore, keep waiting for the day when the heaven shall bring an evident smoke,
11. That shall overtake men; this is a painful punishment.
12. Our Lord! remove from us the punishment; surely we are believers.
13. How shall they be reminded, and there came to them an Apostle making clear (the truth),
14. Yet they turned their backs on him and said: One taught (by others), a madman.
15. Surely We will remove the punishment a little, (but) you will surely return (to evil).
16. On the day when We will seize (them) with the most violent seizing; surely We will inflict retribution.
17. And certainly We tried before them the people of Pharaoh, and there came to them a noble apostle,
18. Saying: Deliver to me the servants of Allah, surely I am a faithful apostle to you,
19. And that do not exalt yourselves against Allah, surely I will bring to you a clear authority:
20. And surely I take refuge with my Lord and your Lord that you should stone me to death:
21. And if you do not believe in me, then leave me alone.



22. Then he called upon his Lord: These are guilty people.
23. So go forth with My servants by night; surely you will be pursued:
24. And leave the sea intervening; surely they are a host that shall be drowned.
25. How many of the gardens and fountains have they left!
26. And cornfields and noble places!
27. And goodly things wherein they rejoiced;
28. Thus (it was), and We gave them as heritage to another people.
29. So the heaven and the earth did not weep for them, nor were they respited.

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Surah DUKHAN also starts by mentioning the Holy Book Quran that clarifies all matters for the virtuous guidance of the man; note that Allah chose the best of times that is the significant night of Ramadhan that is named as LAYLATUL-QADR when He began to provide the Quran to the best of records that is LAUHE-MAHFUZ; that significant night is in the month of Ramadhan and it relates to predestination because Allah tells angels at that night those of His commands that they have to implement in the year ahead; He sent the Quran in stages to Muhammad PBUH (the last of His Messengers) by the most respectable angel JIBRAEL (i.e. Gabriel) as the true guidance to mankind (and to jinn) as He willed, so it is the relevant guidance according to events that took place then, 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 its surface so it has "BARAKAH" for that good land; Allah provided the Quran to Muhammad PBUH for nearly 23 lunar years and LAUHE-MAHFUZ saved that text of the Quran as he got it; so with the completion of its text at the world, it was saved there too in total by text and certainly, Allah knows better; Al-Hamdu Lillah; AAYAAT-5 to 8 state that Allah sent Muhammad PBUH to all of mankind & jinn and He had told Adam-AS 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; this is mercy from Allah, the true Lord, Who has provided the Guidance to the right path to all; and He hears all that persons say and knows whatever they do; He is certainly the Hearing and the Knowing; He is truly the Lord of all His creation, and this all is the heavens and the earth and whatever is between them; the study of them would lead to see that He has provided principles to all things and this beautiful pattern does lead those who really are in the pursuit of the Truth, to believe in the true authority of Allah; He has cared for the survival of the man and that the true guidance always remains most clear to him so AAYAT-8 at the Ruku tells conclusively, "there is no god but He; He gives life and causes death, your Lord and the Lord of your fathers of yore"; Al-Hamdu Lillah; AAYAT-9 tells about the disbelievers that with such indications that lead to acceptance of the true authority of Allah Who asks all persons to obey Him totally, they remain in doubt and live their lives in such playful

manner that shows that they are totally ignorant of the fact that they have to answer Allah, the true Lord; AAYAAT ahead ask the Prophet PBUH to wait and bear their hostility, as the day would come when the heaven shall manifest DUKHAN (smoke) all over; note that this day would be near to QAYAMAT (the last day of the world) whereas this mentioned smoke would overtake all of men and it would be most painful for certain; all persons, even the disbelievers, would ask Allah to provide relief to them with commitment that they would live strictly by His commands; AAYAT tells clearly that how shall they accept the true belief when they rejected the Prophet Muhammad PBUH when he came to them and showed them the right path totally, by the command of Allah; the disbelievers at his times had denied the message of Islam and had turned their backs on him with such remarks that he is taught these teachings by some person and he is a madman; Allah tells the disbelievers who would be at the world at the time when smoke takes over, "surely We will remove the punishment a little, (but) you will surely return (to evil)"; so Allah would remove it for little space of time but they would not keep their commitment and would return to their evil ways of living; may Allah save all good persons from that severe punishment of smoke whenever it occurs at the world; AAYAT-16 tells that though He would give space to the disbelievers at the world, yet at the Day of Judgment, Allah would punish them most severely; it reads, "on the day when We will seize (them) with the most violent seizing; surely We will inflict retribution"; certainly, Allah only has the true authority; Al-Hamdu Lillah; after this, the Ruku narrates events related to Moses-AS which tell that Allah has complete authority to end all those who challenge Him; He tried Pharaoh and his people through Moses when he had come to them and had told

Pharaoh that he is the Messenger of Allah and he has one of his tasks to take the Bani-Israel away from Egypt and put an end to their slavery; he also gave him the message of Islam and told him not to exalt himself against Allah; but Pharaoh did not accept this message, rather he wanted his chiefs to agree to the execution of Moses and even mentioned that if he gets that agreement then even if Moses calls Allah, it would be of no benefit to him; it seems that they had some law at that time that decrees of Pharaoh having crucial impact at the land, shall need the assent of his chiefs around; when Moses came to know of this motion, he did ask the protection of Allah as MOMEN-27 presents his DUA to Allah, the true Lord, which reads, "and Musa said- surely I take refuge with my Lord and your Lord from every proud one who does not believe in the day of reckoning"; Allah accepted his call and as the time to affirm the motion of Pharaoh ensued, He raised one of His righteous believers from among the Pharaoh's own family members to support Moses-AS; at this Ruku, AAYAT-20, 21 & 22 tell that he said, "and surely I take refuge with my Lord and your Lord that you should stone me to death (which also was among the manners in which they gave the capital punishment); and if you do not believe in me, then leave me alone (so that I spread the virtuous teachings of Islam to all persons around); then he called upon his Lord- these are guilty people (as the people of Pharaoh did not incline to those good teachings except for some)"; Allah commanded him to take the Bani-Israel away from Egypt at night and though Pharaoh and his men would follow them yet they would not be able to get them; the sea would part to give way to Moses-AS and his people but when Pharaoh and his men come inside it, they all would drown inside it as it converges upon them; so it was the Pharaoh, who died by drowning when he was frantically chasing

Moses and the Bani-Israel, with massive number of his armed men; certainly, Allah only has the true authority; Al-Hamdu Lillah; the last five AAYAAT of the Ruku tell that with high number of possessions and status at the world, those people could not save themselves from the severe punishment of Allah when He willed to end their power and none came to their assistance against Allah, the true Lord; these AAYAAT read, "how many of the gardens and fountains have they left; and cornfields and noble places; and goodly things wherein they rejoiced; thus (it was), and We gave them as heritage to another people (i.e. the Bani-Israel got all such things after some period of time when they got control of such land where they could live on their own); so the heaven and the earth did not weep for them, nor were they respited"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### DUKHAN-The Second Ruku

30. And certainly We delivered the children of Israel from the abasing chastisement,

31. From Pharaoh; surely he was haughty, (and) one of the extravagant.

32. And certainly We chose them, having knowledge, above the nations.

33. And We gave them of the AAYAAT wherein was clear blessing.

34. Most surely these do say:

35. There is naught but our first death and we shall not be raised again.

36. So bring our fathers (back), if you are truthful.

37. Are they better or the people of TUBBA and those before them? We destroyed them, for surely they were guilty.

38. And We did not create the heavens and the earth and what is between them in sport.

39. We did not create them both but with the truth, but most of them do not know.

40. Surely the day of decision is their appointed term, of all of them

41. The day on which a friend shall not avail (his) friend aught, nor shall they be helped,

42. Save those on whom Allah shall have mercy; surely He is the Mighty, the Merciful.

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Allah tells at the first four AAYAAT of the Ruku that He not only delivered the Bani-Israel from the abasing chastisement of Pharaoh but He also chose them above nations with liability to them that they remain to His message, though He knew their flaws, and that they provide it to peoples around; He cared for them in many ways through Moses-AS when He provided them their sustenance even at the desert where they stayed for quite a period of time; before them, Allah had sent His Messengers to nations yet they had not accepted His message so at the times of Moses, He chose them as nation for His task; however, when the Bani-Israel failed to remain to it as they took some of commands from Torah in practice and ignored others that they found hard for them to practice and showed extreme disrespect to the Prophets of Allah who came in them, Allah punished them severely through other of nations and then, at the times of Muhammad PBUH, the last Messenger of Allah, He removed them totally from their revered status; certainly, Allah only has the true authority; Al-Hamdu Lillah; from AAYAT-34 to the last, the Ruku tells the

statement of the disbelievers at Makkah and the answer that Allah gives to them; they had said that this life that they have, is final so their first death closes it completely with no life ahead; they had argued that if there is life ahead, then the Muslims should bring their dead forefathers to them so that they see that the life stays on; Allah asks them if they take themselves better in strength than the people of TUBBA and those who were before them; note that TUBBA was the title of kings of Yemen at ancient times and here, the AAYAT refers to one of them; Allah destroyed all such people totally when they challenged Him and He would certainly punish them too most severely if they disrespect Muhammad PBUH whom He has appointed as His Messenger in them, to give them His message clearly; He has created the heavens and the earth and whatever is between them with principles that they follow; He examines the mankind (and even the jinn) by this set-up and they would account for all their doings at the particular day of Judgment, when Allah would decide the destination of all persons ever born at the world; Surah MULK says at its beginning, "Blessed is He in Whose hand is the kingdom, and He has power over all things; Who created death and life that He may try you- which of you is best in deeds; and He is the Mighty, the Forgiving"; Al-Hamdu Lillah; at that day, the disbelievers would see their forefathers but there, their relations would end and even close friends at life at the world, would not care for each other and they shall not be helped in any manner by anyone; however, the good persons to whom Allah shows His mercy would remain friends even there; certainly, Allah is AZIZ (Mighty; so He does not let any extreme wrong remain at the world when some nation takes it up because He only has the true authority) and He also is RAHIM (Merciful; so He cares for the spiritual

guidance to the mankind and has patience upon the wrong-doings of individuals till they get the ample time He has appointed for them, to accept it for their safety at AKHIRAT); certainly, Allah only has the true authority; Al-Hamdu Lillah.

### DUKHAN-The Last Ruku

43. Surely the tree of the Zaqqum,
44. Is the food of the sinful
45. Like dregs of oil; it shall boil in (their) bellies,
46. Like the boiling of hot water.
47. Seize him, then drag him down into the middle of the hell;
48. Then pour above his head of the torment of the boiling water:
49. Taste; you forsooth are the mighty, the honorable:
50. Surely this is what you disputed about.
51. Surely those who guard (against evil) are in secure place,
52. In gardens and springs;
53. They shall wear of fine and thick silk, (sitting) face to face;
54. Thus (shall it be), and We will wed them with HOORS, pure, beautiful ones.
55. They shall call therein for every fruit in security;
56. They shall not taste therein death except the first death, and He will save them from the punishment of the hell,
57. A grace from your Lord; this is the great achievement.
58. So have We made it easy in your tongue that they may be mindful.
59. Therefore, wait; surely they (also) are waiting.

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The last Ruku presents the treatment of the disbelievers at the hell-fire and in contrast, the living manner of the successful persons at JANNAH; the Ruku tells at its beginning about the most sinful disbelievers that they would get their foods from the tree of Zaqqum which is most thorny that is at the hell-fire; AAYAT-6 at Surah GHASHIYA tells about it that "they shall have no food but of thorns" so all those who erred about the Day of Judgment and all those who denied its upcoming, they would eat from that tree as that only would be available to satiate their extreme hunger; it would be like dregs of oil and it would boil at their bellies like the hot water and in addition, they would receive the torment of boiling water over them, so these disbelievers would be most unwelcome; they would be commanded to taste this all as they used to live at the world with extreme arrogance that they are rightful to get whatever they want and that they are most respectful among all people around while they did not believe that there would come such specific day when they would certainly have to answer for all their doings; so they would see there all that in which they used to have extreme doubt; AAYAAT ahead at the Ruku tell about the true believers that they will remain away from the hell-fire with utmost security in beautiful gardens where clear springs would flow; they shall have dresses that would be made of fine and thick silk; 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 as the most

beautiful HOORS; see also the note at Surah TOOR; they would have all kinds of pleasant fruits there which they would ask in utmost security; then, this would be the life that they would live forever and never would taste death, after the death which they had before, that ended their respective lives at the world; Allah, the true Lord, would provide them safety from the hell-fire by His grace and that certainly is the great achievement; Allah tells at the last AAYAAT, "so have We made it (the Quran) easy in your tongue that they may be mindful; therefore, wait (O Muhammad PBUH- without losing patience when you have provided the message of Islam); surely they (also) are waiting (for some calamity to hit you but they would see clearly who gets it)"; certainly, Allah only is the true Lord; Al-Hamdu Lillah.

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## Surah JATHIYA (Consists of 4 Ruku; MK-9)

### JATHIYA-The First Ruku

1. HA-MIM
2. The revelation of the Book is from Allah, the Mighty, the Wise.
3. Most surely in the heavens and the earth there are signs for the believers.
4. And in your (own) creation and in what He spreads abroad of animals there are signs for the people that are certain;
5. And the variation of the night and the day, and what Allah sends down of sustenance from the heaven above, then gives life

thereby to the earth after its death, and the changing of the winds, there are signs for the people who understand.

6. These are the AAYAAT of Allah which We recite to you with Truth; then in what announcement would they believe after Allah and His AAYAAT?

7. Woe to every sinful liar,

8. Who hears the AAYAAT of Allah recited to him, then persists proudly as though he had not heard them; so announce to him a painful punishment.

9. And when he comes to know of any of Our AAYAAT, he takes it for a jest; these it is that shall have abasing chastisement.

10. Before them is the hell-fire, and there shall not avail them aught of what they earned, nor those whom they took for guardians besides Allah, and they shall have grievous punishment.

11. This is guidance; and (as for) those who disbelieve in the AAYAAT of their Lord, they shall have a painful penalty of abomination.

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The first Ruku of Surah JATHIYA guides particularly to see that all creation of Allah indicates that He only has the true authority as He has set everything by principles that all His creation follows and all this set-up is totally favorable to life at the world, especially for the mankind; this proves that the man is here to live the life that Allah has given him by principles and undoubtedly, he is answerable for his doings; so the beginning of the Surah tells that all surroundings establish the teachings of the Quran, the word of Allah, in the clearest manner; it reads, "HA-MIM; the revelation of the Book (the Quran) is from Allah, the Mighty (Who eliminates all those from the face of earth who challenge His true

authority), the Wise (Who directs the issues at the world by the doings of the man as He wills, because He certainly has all the true authority); most surely in the heavens and the earth there are signs for the believers (as they all are complementary to the teachings of the Quran); and in your (own) creation and in what He spreads abroad of animals there are signs for the people that are certain (that Allah only has the true authority); and the variation of the night and the day, and what Allah sends down of sustenance (i.e. rain which brings forth the crops & fruits from the earth) from the heaven above, then gives life thereby to the earth after its death, and the changing of the winds, there are signs for the people who understand; these are the AAYAAT of Allah which We recite to you with (indication of) the Truth; then in what announcement would they believe after (the recitation of AAYAAT from the Quran of) Allah and (after getting those of) His AAYAAT (that are around)"?; compare these AAYAAT to BAQARAH-164 which also gives the same message, it reads, "most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud (the heaven nearby), then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for the people who understand"; note that all the physical laws apply only by the will of Allah and He only has provided their working at the universe; He has caused the rotation of the earth at its axis without any troubles to us so as to bring days and nights; this gives us the opportunity to set-up our routine for our economic activities and for the period of our rest avoiding burden to self

with our attention towards Allah at all times; and He descended the water from the heaven above so as to bring the earth alive (so that it bears fruits & crops); He mentions the heaven above as singular here as the rain falls from the clouds that are just above the earth; note that He has used the term "heavens" in plural at the beginning of mentioning benefits to the mankind at AAYAT-3; He spread many of animals upon the earth and this in some way or other is beneficial to the man as they are means of transport for him and as they provide the milk and the meat and even their waste is beneficial as fertilizer to fields; the wild animals too provide benefits to the mankind as their skins and teeth have value and some of them provide medicinal benefits too; the change of winds too that cause change in weathers at different places by their occurrence, is beneficial to life of the mankind; Al-Hamdu Lillah; AAYAAT ahead at the Ruku tell explicitly that with all signs that show that the man is here for his examination then if someone has extreme arrogance and does not take heed after getting the knowledge of the Truth, he is most sinful and extreme liar who would get the most severe punishment at the world and at AKHIRAT; these AAYAAT read, "woe to every sinful liar, who hears the AAYAAT of Allah recited to him, then persists proudly as though he had not heard them (so he is most sinful); so announce to him a painful punishment (at the world); and when he comes to know of any of Our AAYAAT, he takes it for a jest (so he is extreme liar who misguides persons around him); these it is that shall have abasing chastisement (at AKHIRAT); before them is the hell-fire (where their wrong-doings are leading them), and there shall not avail them aught of what they earned (of wrong-doings), nor those whom they took for guardians besides Allah (because they have no authority to save them from the hell-fire),

and they shall have grievous punishment"; the last AAYAT of the Ruku reads, "this (the Quran) is guidance; and (as for) those who disbelieve in the AAYAAT of their Lord, they shall have a painful penalty of abomination (due to their disbelief)"; Al-Hamdu Lillah.

### JATHIYA-The Second Ruku

12. Allah is He Who made subservient to you the sea that the ships may run therein by His command, and that you may seek of His grace, and that you may give thanks.

13. And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who reflect.

14. Say to those who believe (that) they forgive those who do not fear the days of Allah that He may reward people for what they earn.

15. Whoever does good, it is for his own soul, and whoever does evil, it is against himself; then you shall be brought back to your Lord.

16. And certainly We gave the Book and the wisdom and the prophecy to the children of Israel, and We gave them of the goodly things, and We made them excel the nations.

17. And We gave them clear arguments related to guidance, but they did not differ until after knowledge had come to them out of envy among themselves; surely your Lord will judge between them on the day of resurrection concerning that wherein they differed.

18. Then We have made you follow course related to guidance, therefore follow it, and do not follow the low desires of those who do not know.

19. Surely they shall not avail you in the least against Allah; and surely the unjust are friends of each other, and Allah is the guardian of those who guard (against evil).

20. This provides clear proofs for men, and it is the guidance and the mercy for the people who are certain.

21. Nay! do those who have wrought evil deeds think that We will make them like those who believe and do good- that their life and their death shall be equal? Evil it is that they judge.

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The Ruku continues telling the blessings of Allah on the mankind; AAYAT-12 states that He has set the waters of the sea with such principles that even huge ships run therein by His command; this enables the man to get economic stability by transport of goods to & fro and for this, the man does need to show gratitude to Him; Al-Hamdu Lillah; AAYAT-13 states that He has made all that is at the heavens and all that is at the earth, work for the benefits of the mankind by His command; so the man has got the option to reflect on the principles that they follow to come to the Truth and to get high physical benefits too, by that good reflection; AAYAAT ahead ask the Prophet PBUH to tell all sincere believers to ignore the comments of the disbelievers as they do not fear the punishment that Allah gave to nations that rejected His message when the Messengers in them, provided it to them; those were the days when Allah showed that it certainly is His will by which the life at the world goes on, so "whoever does good, it is for his own soul, and whoever does evil, it is against himself (even at life at the world); then you shall be brought back to your Lord (at the Day of Judgment)"; Al-Hamdu Lillah; the Ruku presents Bani-Israel as an example that Allah provided them Torah through

Moses-AS and wisdom to apply it properly through Jesus-AS and sent many of Prophets between them to keep them on the right path; and provided them with good sustenance at the world and such status that they excel nations by keeping to the commands of Allah; and He gave them specific commandments to remain to His guidance but when they differed to each other even when they had received the knowledge of His guidance, with an urge to show their excellence among each other and to ask for worldly benefits, Allah disgraced them among all nations and certainly, He will judge between them on the day of resurrection concerning all those things in which they differed; Al-Hamdu Lillah; AAYAAT-18, 19 & 20 state that after Allah deposed them of their status, He provided all Muslims through Muhammad PBUH, the last Messenger of Allah, the specific manner to remain to His guidance and to spread the knowledge of it to all peoples; the authentic Sunnah of the Prophet PBUH, which gives the course to all Muslims to practice the Islamic teachings which is the guidance of Allah to the mankind, is that specific manner by which all Muslims fulfill the asking of that guidance practically; they must never lean to low desires of those who have no knowledge of remaining to the guidance of Allah; Al-Hamdu Lillah; the disbelievers are unable to save any person from the consequence of his doings from Allah, at life at the world and at AKHIRAT and they are unable to save themselves too, though they do show friendship to each other at the world; certainly, Allah only is the guardian of those at all times who live by morals and guard against evil; AAYAT-20 reads, "this (the Quran) provides clear proofs for men, and it is the guidance and the mercy for the people who are certain (of the coming of the Day of Judgment)"; Allah provides the simple reason for the occurrence of the Day of Judgment at the last AAYAT of



the Ruku that reads, "nay! do those who have wrought evil deeds think that We will make them like those who believe and do good- that their life and their death shall be equal?- evil it is that they judge"; so those persons who do realize the true aim of life that it only is to get the pleasure of Allah, the true Lord, would ultimately be successful as they live-on according to all His good commands; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### JATHIYA-The Third Ruku

22. And Allah created the heavens and the earth with truth and that every soul may be rewarded for what it has earned and they shall not be wronged.

23. Have you then considered him who takes his low desire for his god, and Allah has made him err having knowledge and has set a seal upon his ear and his heart and put covering upon his eye. Who can then guide him after Allah? Will you not then be mindful?

24. And they say: There is nothing but our life in this world; we live and die and nothing destroys us but time, and they have no knowledge of that; they only conjecture.

25. And when Our clear AAYAAT are recited to them, their argument is no other than that they say: Bring our fathers (back) if you are truthful.

26. Say: Allah gives life to you, then He makes you die, then will He gather you to the day of resurrection wherein is no doubt, but most people do not know.

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The first AAYAT of the Ruku emphasizes the info given previously that Allah has created everything by principles that they follow

and He has set these principles in such manner that living by virtues lead to pleasure at heart and living by wrongs only brings troubles; it reads, "and Allah created the heavens and the earth with truth (with good principles) and that every soul may be rewarded for what it has earned (whether good or bad) and they shall not be wronged (because Allah is certainly most just in all His decisions)"; Al-Hamdu Lillah; due to His set principles, it happens that whoever goes on following his low desires where the commands of Allah had asked him to refrain strictly from that then He takes away his ability to distinguish between right and wrong as He sets a seal on his ear and his heart while there takes place a covering upon his sight which becomes an obstruction to him to see what is good; so he remains in the darkness of wrongs as there is none who would guide him when Allah has decided that he lives in that darkness; every person needs to be mindful that he/she does not lead himself/herself to such condition; there are such persons in the disbelievers who state that their life at the world is final with no other life so as they die due to time that falls upon them for it, it ends completely; Allah answers to this that "they have no knowledge of that; they only conjecture"; note that where the disbelievers put something upon destiny, Allah tells them that they have no knowledge about this and they have no right to argue by that stance; it happened that when they had no answer to their wrong doings, they blamed the destiny upon it; Surah YA-SEEN-47 also denotes their foolish response when they are directed to spend in the way of Allah, "and when it is said to them- spend out of what Allah has given you, those who disbelieve say to those who believe- shall we feed him whom, if Allah please, He could feed?- you are in naught but clear error"; this tells how unaware the disbelievers are of the fact that Allah has given them

life at the world only to examine them with freewill whether they live on the right path or not; due to this, He has given different positions to all persons here among the mankind as He wills and certainly, He knows how to examine them; every person observes clearly that he/she deals matters at hand by his/her freewill and the asking of Allah to mankind is that he/she uses his/her freewill to fulfill the commands of Allah; certainly, everything happens by the will of Allah but His pleasure is not in everything so the mankind has to fulfill His commands by his/her freewill to get His pleasure and not argue in favor of his/her wrong doings, by mentioning His will that certainly, He only knows; most certainly, Allah only has the true authority; Al-Hamdu Lillah; additionally, note is this issue that Surah HADID-22 & 23 read, "no evil befalls on the earth nor in your own souls, but it is in the book before We bring it into existence; surely that is easy to Allah; so that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster"; Al-Hamdu Lillah; so where he has to do good deeds which affects his life at AKHIRAT, he would not make the destiny as an excuse to his avoidance for them as the issue clearly relates to freewill; but when he loses some benefit at the world not by his doing, he would accept that loss remaining positive in attitude that this certainly, is the will of Allah and He tests all persons at the world by different situations; Al-Hamdu Lillah; the disbelievers argue against the resurrection of the dead at the day of HASHR that if the dead would be raised to life again, then the Muslims shall bring their forefathers to life for their observation; Surah DUKHAN has also told their statement in this issue at AAYAAT-34, 35 & 36 which read, "most surely these do say- there is naught but our first death and we shall not be raised again; so

bring our fathers (back), if you are truthful"; the last AAYAT of the Ruku presents the answer to this plainly, "say (O Prophet PBUH to them)- Allah gives life to you, then He makes you die (so He chooses the times for birth and death of all persons), then will He gather you to the day of resurrection wherein is no doubt (and not before that), but most people do not know (and they argue foolishly against the Day of Judgment)"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### JATHIYA- The Last Ruku

27. And Allah's is the kingdom of the heavens and the earth; and on the day when the hour shall come to pass, on that day shall they perish who say false things.

28. And you shall see every large group kneeling down; every large group shall be called to its book: today you shall be rewarded for what you did.

29. This is Our book that speaks against you with justice; surely We wrote what you did,

30. Then as to those who believed and did good, their Lord will make them enter into His mercy; that is the manifest true success.

31. As to those who disbelieved: What- were not My AAYAAT recited to you? But you were proud and you were a guilty people.

32. And when it was said, Surely the promise of Allah is true and as for the hour, there is no doubt about it, you said: We do not know what the hour is; we do not think (that it will come to pass) save a passing thought, and we are not at all sure.

33. And the evil (consequences) of what they did shall become manifest to them and that which they mocked shall encompass them.

34. And it shall be said: Today We forsake you as you neglected the meeting of this day of yours and your abode is the fire, and there are not for you any helpers:

35. That is because you took the AAYAAT of Allah for a jest and the life of this world deceived you. So on that day they shall not be brought forth from it, nor shall they be granted goodwill.

36. So, to Allah is due (all) praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds.

37. And to Him belongs greatness in the heavens and the earth, and He is the Mighty, the Wise.

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The Ruku starts by mentioning that all kingdom of all heavens and the earth is of Allah; He would bring the Day of Judgment for certain and then the sinful liars would be in extreme trouble; only He has the authority to give any person the right to intercession and that even would be reserved to that person for whom He allows it; so the matter relates to the specific subject and the specific object in this issue; also, no amounts would be taken in compensation from anyone in his/her favor and no assistance would be there for any of those who had not cared to attain the pleasure of Allah; the worldly life is the examination for all and the life ahead is the result to it; Al-Hamdu Lillah; the peoples there at Judgment would be set in different large groups according to their doings and then everyone of those would receive his/her result by his/her doings; there, at the grounds of HASHR, would be such extreme fear that every large group would

be in the condition of kneeling down when each person of each of those groups would be called to his document of deeds that he/she would get from the book that has total records of all persons who had ever come to the world; Surah Zumar-69 & 70 read, "and the earth shall beam with the light of its Lord, and the Book shall be laid down, and the Prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly; and every soul shall be paid back fully what it has done, and He knows best what they do"; 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"; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-29 here tells explicitly, "this is Our book that speaks against you with justice; surely We wrote what you did"; writing here means recording of doings of each person, at that book and this would occur in the manner Allah has specified to record it there without any probability of any error and certainly He knows better; so "as to those who believed and did good, their Lord will make them enter into His mercy; that is the manifest true success"; AAYAAT ahead at the Ruku up-to AAYAT-35 narrate about the condition of the disbelievers at the grounds of HASHR; when AAYAAT of the Quran were recited to them, they showed arrogance and did not accept its message; they were told most explicitly that the Day of Judgment is certain to come but they responded to this message that though they do have some passing thought that those who live by injustice do need to account for their doings yet they do have their doubts

about the coming of the Day of Judgment; so they would see where their doubts lead them to as on that day, their wrongdoings would come at fore and that which they mocked, shall encompass them; Allah would not hear any plea of mercy from them there at the Day of Judgment and their final abode would be the hell-fire from which no one would be able to save them against Allah, the true Lord; AAYAT-35 tells the reason for their extreme anguish that this is because they took His AAYAAT for jest and the life of this world deceived them completely so on that day when they get their extreme punishment, they shall never be taken out of it, nor shall they receive His mercy ever; the last AAYAAT of the Surah read, "so, to Allah is due (all) praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds; and to Him belongs greatness in the heavens and the earth, and He is the Mighty, the Wise"; certainly, He only has the true authority; Al-Hamdu Lillah.

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## Surah AHQAAF

(Consists of 4 Ruku; MK-9)

### AHQAAF-The First Ruku

1. HA-MIM
2. The revelation of the Book is from Allah, the Mighty, the Wise.
3. We did not create the heavens and the earth and what is between them two save with truth and (for) an appointed term; and those who disbelieve turn aside from what they are warned of.

4. Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a book before this or traces of knowledge, if you are truthful.

5. And who is in greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection and they are heedless of their call?

6. And when men are gathered together they shall be their enemies, and shall be deniers of their worshipping (them).

7. And when Our clear AAYAAT are recited to them, those who disbelieve say with regard to the truth when it comes to them: This is clear magic.

8. Nay! they say: He has forged it. Say: If I have forged it, you do not control anything for me from Allah; He knows best what you utter concerning it; He is enough as a witness between me and you, and He is the Forgiving, the Merciful.

9. Say: I am not the first of the apostles, and I do not know what will be done with me or with you: I do not follow anything but that which is revealed to me, and I am nothing but a plain warner.

10. Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has borne witness of one like it, so he believed, while you are big with pride; surely Allah does not guide the unjust people.

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Surah AHQAAF also begins by guiding particularly to see that all creation of Allah indicates that He only has the true authority as He has set everything by principles that all His creation follows and all this set-up is totally favorable to life at the world, especially for the mankind, but He has provided this set-up to an



appointed time; this proves that the man is here to live the life that Allah has given him by principles and undoubtedly, he is answerable for his doings which means that he is going through an examination at life at the world; note that the Quran repeats its basic teachings and the seven HA-MIM Surah, of which this Surah AHQAAF is the last, have emphasized the fundamental teachings of Islam most highly for certain; however, when it repeats something, it presents that issue by its different aspects and as such, repetition in the Quran remains to its credit only; though this Surah descended at Makkah, at the 9<sup>th</sup> year, but its last Ruku most probably came at the 10<sup>th</sup> year of it; AAYAAT at the beginning of the Surah read, "HA-MIM; the revelation of the Book is from Allah, the Mighty, the Wise; We did not create the heavens and the earth and what is between them two, save with truth (set principles that lead to the true guidance) and (for) an appointed term; and those who disbelieve turn aside from what they are warned of (i.e. the Day of Judgment)"; the disbelievers would see extreme troubles on that Day when Allah asks them where are those whom they deemed to have such authority that may challenge Him; those who would be the leading persons among the disbelievers, did not ever bring any teachings from Allah and in fact, the leading persons among the disbelievers, would answer there that they did cause their followers to err as they too were on the wrong course so they would confess to all of their wrongs when they see clearly that they have no other option, and as such, they would become enemies to whom they led at life at the world; the other of leaders who would not be among the disbelievers but whom the disbelievers had risen to such status where they took them as having all authority besides Allah, would clarify, "to Thee we declare ourselves to be clear (of them); they never served Us";

they actually were unaware that the disbelievers took them as having authority besides Allah as the disbelievers took them as such after these good persons had departed from the world; the erroneous concepts of disbelievers, who had anticipated that they would not face any troubles at that Day, because of support of their leaders who would save them from torments there, would prove useless as it is the true belief (and the virtuous deeds according to it) that counts for safety which they did not care for, by their freewill; QASAS-63 also notes the info about both of categories of these leaders at that Day, the Day of Judgment; Al-Hamdu Lillah; AAYAAT ahead till the last of the Ruku, answer the disbelievers who used to say about the Quran that it is some magic which this person i.e. the Prophet PBUH has forged; note that the Surah had told at its beginning in clear terms that "the revelation of the Book (i.e. the Quran) is from Allah, the Mighty, the Wise" but the disbelievers were not ready to believe this; note also that Allah asks the Prophet PBUH at Surah YOUNUS to tell the disbelievers that Allah has provided the Quran to him so that they get the message of Allah that the life is an examination and if they do not fulfill the commands of Allah, they would end-up at the hell-fire; AAYAAT-16 & 17 at Surah YOUNUS read, "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?; 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"; this asks Muhammad PBUH, the last Messenger of Allah, to tell the ignorant persons that if Allah did not intend for him to provide the true guidance from Him then he would not have read this Quran to them and then they who were living in disbelief,

would not have had any opportunity to realize the Truth to save themselves that it provides clearly; he has remained among them for many of years now so they know quite well about all his life and due to those years, they are well-aware that he does not speak lies even in the ordinary issues of life so how it is that he speaks lies against the beautiful teachings of Allah now when He has provided him the true guidance for all peoples of the world; so who would be more unjust than that person who forges lies against Allah (so he 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; 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; they wrongly believe that the objects that they worship would be intercessors for them in His court and He 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; the Ruku tells the Prophet PBUH to tell the disbelievers that they need to see that he is not the first of the apostles, and he does not know how matters would turn out at future at the world; he has to follow strictly what has been

revealed to him (i.e. the Quran) and he certainly is warner to them that they would get into most extreme trouble at the Day of HASHR if they keep to their disbelief; the last AAYAT of the Ruku states explicitly, "say- have you considered if it (i.e. the Quran) is from Allah, and you disbelieve in it, and a witness from among the children of Israel (i.e. Moses-AS) has borne witness of one like it (i.e. Torah which also guided to these good teachings and so these good teachings are nothing new but they only are the true guidance from all times to all times), so he believed (in the Truth which Muhammad PBUH provides to all peoples), while you are big with pride; surely Allah does not guide the unjust people"; Al-Hamdu Lillah.

### AHQAAF-The Second Ruku

11. And those who disbelieve say concerning those who believe: If it had been good, they would not have gone ahead of us therein. And as they do not seek to be rightly directed thereby, they say: It is an old lie.

12. And before it the Book of Musa was a guide and a mercy: and this is the Book verifying (it) in the Arabic language that it may warn those who are unjust and as good news for the doers of good.

13. Surely those who say, Our Lord is Allah, then they continue on the right way, they shall have no fear nor shall they grieve.

14. These are the dwellers of JANNAH (the garden), abiding therein: reward for what they did.

15. And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches

forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit.

16. These are they from whom We accept the best of what they have done and pass over their evil deeds, among the dwellers of the garden; the truest promise which they were promised.

17. And he who says to his parents: Fie on you! do you threaten me that I shall be brought forth when generations have already passed away before me? And they both call for Allah's aid: Woe to you! believe, surely the promise of Allah is true. But he says: This is nothing but stories of the ancients.

18. These are they against whom the word has proved true among nations of the jinn and the men that have already passed away before them; surely they are losers.

19. And for all are degrees according to what they did, and that He may pay them back fully their deeds and they shall not be wronged.

20. And on the day when those who disbelieve shall be brought before the fire: You did away with your good things in your life of the world and you enjoyed them for a while, so today you shall be rewarded with the punishment of abasement because you were unjustly proud in the land and because you transgressed.

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The Ruku tells at the beginning that the disbelievers say for those who had believed in the Quran that if it had been something good then the chiefs at Makkah who were disbelievers, would have accepted it for certain; note that at this time at Makkah, though

many of youth who belonged to well-off families had accepted the Quran, there were quite a number of poor persons who had submitted to its teachings; so the disbelievers indicated towards those persons by their insulting ignorant words and this tells about the psyche of disbelievers in the teachings of the Quran that they take that thing as authentic which their leaders consider as acceptable, though those leaders may be most ignorant persons among the people; AAYAT also tells that when they do not accept the true guidance which the Quran gives them, they proceed on to call it a lie; note that the Truth is always the same from all times to all times but the disbelievers took it as lies so it depends on how a person sees it; the believers know believing sincerely in it, that it is always the same (and the next AAYAT gives the indication to it) but the disbelievers take it as lies; the next AAYAT reads, "and before it the Book of Musa (i.e. Torah) was a guide and a mercy- and this (the Quran) is the Book verifying (it) in the Arabic language that it may warn those who are unjust and as good news for the doers of good"; note that INJIL, related to Jesus-AS, is not mentioned as book in the Quran but it is mentioned as words of HIKMAH (wisdom); see also the note at the fifth Ruku of AALE-IMRAN; Al-Hamdu Lillah; the fact is this that whoever accepts that Allah is not only the only Creator of all creation but He also is the only true Lord of all creation, such persons would be the dwellers of JANNAH, where they would live forever; AAYAT-15 tells that all persons must care for their parents, especially for the mother who bears the child and brings it forth at the world with pain to herself so in Islam, she gets much more respect than the father; the period of bearing of the child and its suckling is for thirty months; BAQARAH-233 reads, "and the mothers should suckle their

children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir (if the father dies), but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do"; so after the birth, the mother may feed the child (i.e. the breast-feeding) for about twenty-one months though for premature birth at six months, she may feed the child to twenty-four months and the mutual assent of both the parents counts a lot here; note that AAYAT-15 tells that the age of maturity for a person is forty years, though he achieves adulthood at fifteen years; note also that Allah gave the responsibility to the Prophet PBUH to provide the teachings of Islam by the Quran about the age of forty and so it tells that after the period of forty years had elapsed on the man with 25 years of adulthood where he had kept his attention to Allah, He would keep him to the right path with insight to issues of concern; Al-Hamdu Lillah; also, the period of forty days 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; note that Moses-AS had stayed at the mount of TOOR for forty days when he received Torah; the good person shows his gratitude to Allah as he comes at this age of maturity that he got such good parents

who guided him to the right path which he did accept sincerely; AAYAT tells that "he says- My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit"; this also provides the info that showing gratitude to Allah for having good parents and good children, is the good sign of maturity; Al-Hamdu Lillah; AAYAT-16 reads about them, "these are they from whom We accept the best of what they have done and pass over their evil deeds, among the dwellers of the garden; the truest promise which they were promised"; so when the parents show the guidance to the right path, it is most worthy to take whereas their following in the wrong direction is extreme idiocy; Al-Hamdu Lillah; AAYAT-17 tells about such person who never achieves such maturity to accept the right path even when his good parents do guide him to it; it reads, "and he who says to his parents- fie on you! do you threaten me that I shall be brought forth when generations have already passed away before me? - and they both call for Allah's aid- woe to you! believe, surely the promise of Allah is true; but he says- this is nothing but stories of the ancients"; AAYAT ahead tells that such persons are among those persons upon whom the word of Allah has fallen previously among the jinn and the men that they became apt of the hell-fire due to their disbelief; Allah would punish them according to their wrong-doings and they shall only get what they truly deserve; note that when the Satan had challenged Allah that he would deceive the mankind in every manner possible, He had told him, "get out of this (state), despised, driven away; whoever of them will follow you then I will certainly fill hell with you all" (AARAAF-18); the last AAYAT of



the Ruku is most explicit that the preference of life at the world over the true life at AKHIRAT, would lead only to extreme disaster; it reads, "and on the day when those who disbelieve shall be brought before the fire- you did away with your good things in your life of the world and you enjoyed them for a while, so today you shall be rewarded with the punishment of abasement because you were unjustly proud in the land (due to disbelief) and because you transgressed (due to wrong-doings)"; certainly Allah only has the true authority; Al-Hamdu Lillah.

### AHQAAF-The Third Ruku

21. And mention the brother of AAD; when he warned his people in the sandy plains, and indeed warning persons came before him and after him- saying 'serve none but Allah; surely I fear for you the punishment of a grievous day'.

22. They said- Have you come to us to turn us away from our gods; then bring us what you threaten us with, if you are of the truthful ones.

23. He said: The knowledge is only with Allah, and I deliver to you the message with which I am sent, but I see you are people who are ignorant.

24. So when they saw it as a cloud appearing in the sky advancing towards their valleys, they said: This is a cloud which will give us rain. Nay! it is what you sought to hasten on, a blast of wind in which is a painful punishment,

25. Destroying everything by the command of its Lord, so they became such that naught could be seen except their dwellings. Thus do We reward the guilty people.

26. And certainly We had established them in what We have not established you in, and We had given them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hearts availed them aught, since they denied the AAYAAT of Allah, and that which they mocked encompassed them.

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The third Ruku of AHQAAF narrates the events related to AAD who were the people of HOODH-AS; it narrates about them to give the info to the disbelievers at Makkah that they had the strongest men by physique in them with handsome looks and with sound faculties to hear and see and due to that, understand much of issues of life at wilderness yet when they did not accept the fundamental teachings of Islam, they were punished most severely even at the world; HOODH-AS gave them the same message as Noah has given to his nation before him and as SALEH-AS gave to his nation (THAMUD) after him; note that the travelers from Makkah used to see the ruins of THAMUD at route to TABUK and the ruins of AAD at the southern part of the Arabian peninsula when they traveled there; these people AAD used to live at AHQAAF (the sandy plains) to whom HOODH declared clearly that they need to serve none but Allah, believing in Him only as the true Lord of all creation, and if they do not, then surely the most grievous day of His punishment would get them even at the world; note here that like the disbelievers at the ancient times, generally the disbelievers at Makkah took Allah as the Creator of the heavens and the earth but they did not truly accept that He also is their true Lord and so they must obey Him most sincerely as they are bound to His commands, the disobedience of which would certainly lead them to utmost disaster at the world and at

AKHIRAT; their erroneous concepts had led them to take angels as involved with the authority of Allah (whom they most erroneously took as the daughters of Allah and as partners to Him to see to affairs at the universe) and to take their idols (mostly in the shape of the female that their ancestors worshipped and whom they worshipped in their following) as able to save them at the Day of Judgment (while some of them did not truly believe in that Day); note that angels are among the creation of Allah too and they only do what Allah commands them to do (see NAHAL-49 & 50) and idols do not have any authority for anything whatsoever; Allah gives the necessary space to all peoples to accept the Truth, because of His care towards them and He certainly would gather all peoples of the world at the Day of Judgment that is most sure to come but those who have ruined their selves in terms of that Day, they do not believe; 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 (i.e. they must follow the commands of Allah that he is telling them)" (SHUA'RAA-125 to 131); AAYAT-69 at the ninth Ruku of AARAAF tells the statement of HOODH where he answers their doubts, "what - do you wonder that a reminder has come to you from your Lord through a man from among you that he might warn you? and remember when He made you successors after Noah's people and increased you in excellence in respect of make (in physique); therefore remember the benefits from Allah, that you may be

(truly) successful"; that Ruku of AARAAF tells that the nation of HOODH 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; 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 (because of their enormous heights)" (HAQQAAH-7); they asked HOODH to bring the punishment upon them by which he warns them, to which he replied that the will of Allah only would decide to put it upon them; AAYAT-23 tells about this, "he said- the knowledge (about that) is only with Allah, and I deliver to you the message with which I am sent, but I see you are people who are (most) ignorant"; this third Ruku of AHQAAF narrates the manner of their punishment that when they saw something like a cloud advancing towards them, they were most pleased that some good rain would fall upon them; but Allah punished them most severely by that and eliminated them totally from the face of the earth; the last three AAYAAT of the Ruku read, "so when they saw it as a cloud appearing in the sky advancing towards their valleys, they said- this is a cloud which will give us rain; nay! it is what you sought to hasten on (i.e. the punishment from Allah), a blast of wind in which is a painful punishment, destroying everything by the command of its Lord, so they became such that naught could be seen (from some distance) except their dwellings; thus do We reward the guilty people (and none of peoples have such power, whatever technology they may develop, that they may stand against Allah); and certainly We had established them in what We have not established you in (so the disbelievers at Makkah need to leave their arrogance and accept the teachings that the Prophet

PBUH is providing them), and We had given them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hearts availed them aught, since they denied the AAYAAT of Allah (i.e. they did not use them to get to the Truth), and (so) that which they mocked encompassed them"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### AHQAAF-The Last Ruku

27. And certainly We destroyed the towns which are around you, and We had repeated the AAYAAT (for them in various ways) that they might turn.

28. Why did not then those help them whom they took for gods besides Allah to draw (them) nigh (to Him)? Nay! they were lost to them; and this was their lie and what they forged.

29. And when We turned towards you a party of the jinn who listened to the Quran; so when they came to it, they said: Be silent; then when it was finished, they turned back to their people warning (them).

30. They said: O our people! we have listened to a Book revealed after Musa verifying that which is before it, guiding to the Truth and to the right path:

31. O our people! respond to the inviter to Allah and believe in Him. He will forgive you some of your sins and guard you from a painful doom;

32. And whoso responds not to inviter to Allah, he shall not escape in the earth and he shall not have guardians besides Him; these are in manifest error.

33. Have they not considered that Allah Who created the heavens and the earth and was not tired by their creation, is able to give life to the dead? Aye! He has surely power over all things.

34. And on the day when those who disbelieve shall be brought before the hell-fire: Is it not true? They shall say: Aye! by our Lord! He will say: Then taste the punishment, because you disbelieved.

35. Therefore, bear up patiently as did the apostles endowed with constancy bear up with patience and do not seek to hasten for them (their doom). On the day that they shall see what they are promised they shall be as if they had not tarried save an hour of the day; only to provide the message (is on the Prophet PBUH); shall then any be destroyed save the transgressing people?

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The Ruku starts by mentioning that Allah gave the disbelievers, who lived at towns not much far-away from them, ample space to accept the Truth; however, when they did not avail it, He destroyed them completely and those whom they took as gods besides Allah, were totally unable to help them; this reference is to THAMUD and the people of Lot-AS, who also were destroyed besides AAD, the people of HOODH-AS; they had disrespected the authority of Allah by their disbelief though He had provided them ample space to accept the fundamental teachings of Islam so as consequence to it, Allah punished them most severely even at the world; Al-Hamdu Lillah; AAYAT-29 states that a party of jinn came to such place where the Prophet PBUH was reciting the Quran which they heard and getting its teachings, they accepted them then & there; the placement of this AAYAT here denotes that though jinn are such creation of Allah that are mostly harsh

by nature, this party consisted of such among them whom the Quran affected so beautifully that only hearing it once, they not only accepted Islam but went on ahead to advocate its teachings; it implies that in comparison, the disbelievers at Arabia are so harsh that even when they got its teachings time & again, they have not submitted to them; their physical strength could have been beneficial only when they had believed in the fundamental teachings of Islam; note that this event happened at the place called NAKHLA while the Prophet PBUH was returning from TA'EF with ZAYD ibn HARITHA, where he had paid a visit to present Islam to chiefs there but instead of accepting it sincerely, they had ill-treated him and had even hurt him; it took place probably about a couple of years before HIJRAH (i.e. his migration from Makkah to Madinah); searching for grounds to present Islam to all peoples with convenience, he had put its teachings to chiefs at TA'EF, which also was among the big cities in Arabia; note that at that time, jinn found difficult to reach the heaven above to get some info about issues at the world due to flames running to them in high number; they guessed correctly that something of high significance has happened that intervenes between them and the info that they used to get from that heaven from the conversation of angels; so they travelled to the easts of the earth and its wests seeking to investigate what hindered them from it and this specific group of them set out towards the area of TIHAMA; at last with years of search for the event that was of the most high significance, they came upon Allah's Messenger PBUH reciting the Quran while he was there at NAKHLA; when they heard the Qur'an, they paid attention to it and said to each other that this is which has come up between us and the news from the heaven; there, they accepted the fundamental teachings

of Islam and then returned to their people; though the Prophet PBUH came to know of this event only when Allah told him at the Quran about it yet after this, jinn used to come to the Prophet PBUH to attain the knowledge of the fundamental teachings of Islam better; here, AAYAAT read, "and when We turned towards you a party of the jinn who listened to the Quran; so when they came to it, they said- be silent; then when it was finished, they turned back to their people warning (them); they said- O our people! we have listened to a Book revealed after Musa verifying that which is before it (i.e. Torah), guiding to the Truth (i.e. the fundamental teachings of Islam) and to the right path (i.e. with guidance how to keep to that in practice); O our people! respond to the inviter to Allah and believe in Him; He will forgive you some of your sins and guard you from a painful doom (at AKHIRAT)"; this implies that they were aware of the teachings of Torah and they did take it as guidance to the fundamental teachings of Islam; AAYAT-32 verifies their statement, "and whoso responds not to inviter to Allah (positively), he shall not escape in the earth (if Allah decides for his elimination) and he shall not have guardians besides Him (at the Day of Judgment); these are in manifest error"; Al-Hamdu Lillah; AAYAT-33 states plainly that Allah has created all heavens and the earth with principles that they all must follow and He was never tired by creating all creation; He has total authority to give life to the dead and He certainly would, at the Day of Judgment; Al-Hamdu Lillah; AAYAT-34 states that when that Day takes place, the disbelievers shall be brought before the hell-fire and they shall be asked if this all is not true; seeing this happening, they would have no option but to accept the reality that whatever they had been promised, it was completely true; the case against them would stand proven and they would be



punished most severely due to their extreme disbelief that they had shown when they were living at the world; the last AAYAT of the Surah i.e. AAYAT-35 reads, "therefore, (O Prophet PBUH) bear up patiently (their disrespect) as did the apostles endowed with constancy (i.e. all Messengers of Allah) bear up with patience and do not seek to hasten for them (their doom); on the day that they shall see what they are promised they shall be as if they had not tarried (at the world) save an hour of the day; only to provide the message (is on the Prophet PBUH); shall then any be destroyed save the transgressing people (who rejected the message and became truly liable to be punished most severely)?" ; certainly, Allah only has the true authority; Al-Hamdu Lillah.

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Surah MUHAMMAD (PBUH); also named as Surah QITAL  
(Consists of 4 Ruku; H-2)

*QITAL-The First Ruku*

1. (As for) those who disbelieve and turn away from Allah's way, He shall render their deeds ineffective.
2. And (as for) those who believe and do good, and they believe in that which has been revealed to Muhammad (PBUH), and it is the very truth from their Lord, He will remove their evil from them and improve their condition.
3. That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus does Allah present to the people their comparisons.

4. So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates. That (shall be so); and if Allah had pleased He would certainly have exacted what is due from them, but that He may try some of you by means of others; and (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish.
5. He will guide them and improve their condition.
6. And cause them to enter the garden which He has made known to them.
7. O you who believe! if you help (the cause of) Allah, He will help you and make firm your feet.
8. And (as for) those who disbelieve, for them is destruction and He has made their deeds ineffective.
9. That is because they hated what Allah revealed, so He rendered their deeds null.
10. Have they not then journeyed in the land and seen how was the end of those before them: Allah brought down destruction upon them, and the disbelievers shall have the like of it.
11. That is because Allah is the Protector of those who believe, and because the disbelievers shall have no protector for them.

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This Ruku compares the believers and the disbelievers with the message that the believers only would get the true success at AKHIRAT and it also gives the info about the consequence that those hypocrites would face who are not ready to take-up QITAL (the fight against the disbelievers who challenge the Islamic teachings whereas it is one of aspects of JEHAD which also

includes MUJAHIDA and TABLIGH), even when the Quran explicitly asks for it when it does become necessary; the Surah starts in an abrupt manner where its first AAYAT plainly delivers the info that Allah would make the deeds of all disbelievers (if they do not accept the Truth till the end of life) ineffective, even if they are seemingly good towards men like social works for their better living at the world; this may lead them to get some pleasure as they live their lives at the world and may provide them fame yet they would not affect their document of deeds positively; this is because good deeds need the righteous belief for their acceptance at the court of Allah when they have received clear invitation towards it; then only they would count at AKHIRAT so the AAYAT reads, "those who disbelieve and turn away from Allah's way, He shall render their deeds ineffective (at AKHIRAT)"; Al-Hamdu Lillah; the second AAYAT indicates about the righteousness that it is the message that the Quran has provided to all of mankind, as it reads, "and (as for) those who believe (in the fundamental teachings of Islam) and do good, and (when they have got the message of the Quran), they believe in that (i.e. the Quran) which has been revealed to Muhammad (PBUH), and it is the very Truth from their Lord, He will remove their evil from them and improve their condition"; Al-Hamdu Lillah; the third AAYAT plainly gives the reason, "that is because those who disbelieve follow falsehood, and those who believe follow the Truth (the Quran) from their Lord; thus does Allah present to the people their comparisons"; Al-Hamdu Lillah; note that Surah Bani-Israel reads at AAYAAT-18 to 21, "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 AKHIRAT and strives for it as he ought to strive and he is 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 AKHIRAT 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)"; 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 virtuous 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; after getting the message of the Quran, the person does need to accept it in total most sincerely, though before the descent of the Quran to Muhammad PBUH, the sincere belief in the three fundamental teachings of Islam, was enough to affect the document of deeds by doing good deeds positively; Al-Hamdu Lillah; AAYAT-4 commands the Muslims to fight fearlessly all those who disbelieve and in addition, challenge the Islamic manner of living; it reads, "so when you meet in battle those who disbelieve, then smite the necks until when you have overcome

them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates; that (shall be so); and if Allah had pleased He would certainly have exacted what is due from them, but that He may try some of you by means of others; and (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish"; this is clear indication to respond with utmost power to the disbelievers who challenge the Muslims at the battleground at such times when FITNAH prevails; the Quran uses the term FITNAH in the meaning of extreme wrongs that denote extreme deviation from the true belief that Islam asks for the man whereas the term FASAD denotes all such extreme wrongs that relate to such deeds that cause deviation from Islam, so FITNAH attacks the true Belief (whereas it enfolds FASAD inside it too); this AAYAT has the subtle message that it is not feasible for Muslims to leave deadly opponents of Islam if they do get their hands on such disbelievers, either by taking some ransom amount or either without it, at times of FITNAH; there is difference of opinion at authentic commentaries if they need to be killed or kept in custody till the issue clearly settles in favor of Muslims in short time; though the good AMIR of Muslims has much authority to decide for the matter at such occasions yet the feasible stance here does seem to be the latter one and certainly, Allah knows better; however, when the situation has turned into the favor of Muslims and FITNAH ceases then it is most feasible to let them live-on freely as then, there would remain no threat whatsoever from disbelievers that they would be able to finish off the impression of Islam; ANFAAL-39 reads, "and fight with them until there is no more FITNAH and religion should be only for Allah; but if they desist, then surely Allah sees what they do"; the fact

is this that only Allah knows for certain, and the Muslims do not yet know the high wisdom for this command of QITAL, when it does become necessary for them; see also the supplementary note on AAYAT-39 of Surah HAJJ at the end of the note at its sixth Ruku; Allah had asked the Muslims to take-up highest of patience and not to respond by any physical measure against their oppressors at Makkah; then at the beginning period after HIJRAH at Madinah (which is the period when this Surah QITAL descended too), Allah asked them to defend even by physical measures if and when necessary (keeping the attacks to the minimum and only taking them at some high necessity); then after some period of the battle of AHZAAB, the pact of HUDABIYAH took place that rendered much peace to Muslims and much space to increase their good numbers by TABLIGH (that means to provide the teachings of the Quran with the clarification of its practice as SUNNAH has provided) and as the pact came to its end, Allah allowed the Muslims to take-up QITAL at high scale even in attack wherever necessary; however, there are conditions for the issue of QITAL (one of aspects of JEHAD) by attack and I, MSD, would presently state its five most notable conditions by using here the term JEHAD only; Al-Hamdu Lillah; the first is that it is necessary for Muslims to convey the basic Islamic teachings explicitly to the enemy before the JEHAD that the Muslims initiate; the second is that the enemy they fight against, has not only rejected Islam but even 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-up their agreement especially without any clear info, that would bring them at the position where, with other conditions of the aggressive JEHAD intact, the Muslims would

challenge them immediately as this breach asks for instant defense of Muslims at such occasion; the third is to fight that strictly under the command of the wise & courageous Islamic commander with full sincerity to him in that JEHAD; the fourth is that each of the warrior himself shall be such Muslim who avoids major sins with high commitment to Islam and the fifth is that Muslims have gathered the necessary physical force to fight the enemy with high caliber; there is much detail to these conditions 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 JEHAD unnecessary though Muslims would fight JEHAD in defense with highest of enthusiasm against the enemy where they are challenged and they certainly have no such conditions to see at such defensive JEHAD; note also that the Quran does ask for JEHAD (in the meaning of QITAL) at different places but sometimes it takes-up the matter with the understanding that the disbelievers have rejected the message of Islam and sometimes advises the Muslims where the disbelievers have broken their pacts with the Muslims and have shown explicitly by their attitude that they have rejected the message of Islam; this asks for the highest of caution in comments upon the AAYAAT related to JEHAD to which sadly those who do not understand the expressions of the Quran, do not pay any attention and as such, come to such meanings that challenge the teachings of the Quran rather than interpret it correctly (please read my writing "Expressions of the Quran" that is available at the net); in this discussion, note also that the true Muslims actually are the force of Allah upon the earth and they certainly have committed their-selves to see that His authority is never challenged in any manner; this is the reason that at necessity,

they certainly had called for JEHAD (in the meaning of QITAL) where the conditions allowed them to initiate it; Al-Hamdu Lillah; AAYAAT 5 & 6 tell about those who receive SHAHADAT at the battleground against the disbelievers, with sincere belief in Allah, that He would not make their good deeds go to waste; they read, "He will guide them (due to their good deeds to peace after their demise) and improve their condition (at the grounds of HASHR); and cause them to enter JANNAH (the garden) which He has made known to them (after their demise i.e. their SHAHADAT at the battleground)"; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-7 tells the sincere Muslims that if they strengthen the message of Allah by facing the disbelievers at the battlefield, Allah would help them and would provide them the courage to defeat the disbelievers due to their determination; and He would put destruction upon the disbelievers and make all their conspiracies futile against the Muslims; this is the consequence of their hatred to the Quran so their deeds have become useless to them in all manners; AAYAT-10 states that Allah brought down extreme destruction upon those peoples who had challenged Him before them and He would not spare these disbelievers at Arabia too, if they do not accept the fundamental teachings of Islam; the last AAYAT provides the reason for ultimate success of the sincere believers at the world even, by the statement, "that is because Allah is the Protector of those who believe (at the world and at AKHIRAT), and because the disbelievers shall have no protector for them (neither at the world nor AKHIRAT)"; the Prophet PBUH had called Allah by the words of this AAYAT at the battle of UHUD in answer to disbelievers there and after that, though disbelievers there were seemingly near to win against



Muslims, they hurriedly left the battleground; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### QITAL-The Second Ruku

12. Surely Allah will make those who believe and do good enter gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, and the hell-fire is their abode.

13. And how many a town which was far more powerful than the town of yours which has driven you out: We destroyed them so there was no helper for them.

14. What! is he who has a clear argument from his Lord like him to whom the evil of his work is made fair-seeming: and they follow their low desires.

15. A parable of the garden which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of wine delicious to those who drink, and rivers of honey clarified and for them therein are all fruits and pardon from their Lord. (Are these) like those who abide in the fire and who are made to drink boiling water so it rends their bowels asunder.

16. And there are those of them who seek to listen to you, until when they go forth from you, they say to those who have been given the knowledge: What was it that he said just now? These are they upon whose hearts Allah has set a seal and they follow their low desires.

17. And (as for) those who follow the right path, He increases them in guidance and gives them their guarding (against evil).

18. Do they then wait for aught but the hour that it should come to them all of a sudden? Now indeed the tokens of it have (already) come, but how shall they have their reminder when it comes on them?

19. So know that there is no god but Allah, and, ask protection for your fault and for the believing men and the believing women; and Allah knows the place where you move about and the place where you dwell in.

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The first AAYAT of this Ruku states the outcome of lives of the believers and the outcome of lives of the disbelievers respectively, at AKHIRAT; it reads, "surely Allah will make those who believe and do good enter gardens beneath which rivers flow; and those who disbelieve enjoy themselves (at the world) and eat as the beasts eat (without any care to gain virtuous deeds by the righteous belief), and the hell-fire is their abode"; certainly, life at the world is not to eat seeking all such foods that seem to have taste but eating of foods here is actually to sustain life and taste is an additional factor; though not disallowed to get good taste at foods (that are HALAAL i.e. allowed to eat and TAYYIBAH i.e. having purity) yet that is not something to seek for, enthusiastically; the only aim of life is to attain the pleasure of Allah and that only would lead to getting JANNAAT, the beautiful gardens of paradise, where the life is endless; Al-Hamdu Lillah; AAYAT-13 tells that Allah had destroyed many towns which were more powerful than Makkah and they had no helper who could have stopped their destruction and so the disbelievers must remain mindful that He would destroy them too if they keep to their disbelief; MOMEN-21 states at this issue, "have they not

travelled in the earth and seen how was the end of those who were before them? - mightier than these were they in strength- and in fortifications in the land, but Allah destroyed them for their sins; and there was not for them any defender against Allah"; AAYAT-14 emphasizes that whoever lives by the commands of Allah, he certainly deserves life of peace even at the world whereas such person whom the Satan has made his evil works as fair-seeming to him, would live with unrest even at the world; such wrong persons only follow their low desires; AAYAT-15 tells that there are four types of rivers at JANNAH; it has rivers of pure water that does not alter which means that it does not change its color, smell or taste, and remains totally pure; and it has rivers of milk that also remains firm to its taste; and it has rivers of wine that is most soothing to drink without causing loss of senses; and it has rivers of wonderful honey which is clarified and not viscous that hinders its flow; and in addition, it has all types of fruits and such pardon from Allah that they would always remain in this beautiful surroundings with all peace as this is the place of returns to their good deeds at the world; Al-Hamdu Lillah; note that these four are the best of drinks though wine at JANNAH is not to be confused with the wine at the world; it is not only most wonderful in taste but it also does not affect the senses adversely; note that though the usage of gold & silver is disallowed for the men among Muslims at the world and drinking of wine is disallowed for all Muslims at the world, yet they are allowed for all at JANNAH where they would be adornments to men even and most soothing refreshing drinks respectively for all residents of JANNAH; AAYAT-25 at Surah BAQARAH tells, "and convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall

be given a portion of the fruit thereof, they shall say- this is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide"; Al-Hamdu Lillah; the last part of the fifteenth AAYAT tells about the disbelievers that they would abide at the hell-fire where they would be made to drink extremely filthy boiling water that would rend their bowels asunder and even then, they would not achieve death; may Allah give all good persons TOFIQ to save themselves from this extreme punishment of the hell-fire; certainly, He only has the true authority; Al-Hamdu Lillah; AAYAT-16 tells about those who claimed to be Muslims yet they were not ready to fulfill those commands of Islam that they found much trying to them; in these the most significant was the command of QITAL against the disbelievers when the situation asked for it; there were such persons in them who listened to the Prophet PBUH attentively but when they discussed matters with persons among those who had the knowledge of Torah, they confided in them that they take these teachings as very harsh that the Prophet PBUH has provided to them and they find that they are not feasible for them to follow; the AAYAT tells that they are such hypocrites on hearts of whom, Allah has set a seal that they are unable to understand the wisdom of His commands and they follow their low desires instead of following the commands of Allah, which seem harsh to them; in comparison, AAYAT-17 tells the virtues of the sincere Muslims, "and (as for) those who follow the right path (even accepting the command of QITAL where it becomes necessary), He increases them in guidance and gives them their guarding (against evil)"; AAYAT-18 criticizes the psyche of the disbelievers that they are totally oblivious of the fact that they are here at the world to live virtuously, and if the end of the

world comes in sudden manner, they would be doomed to the hell-fire; the signs of the hour (the last day of the world) have taken place but if they face it in sudden manner, what space would they have to accept the Truth; note that the Prophet PBUH was the first sign of nearing of the end of the world as he was the last of Messengers of Allah; Al-Hamdu Lillah; the last AAYAT of the Ruku tells the Prophet PBUH that he has to remain firm on the belief 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) and he shall always ask Allah for protection for any of his fault that he may show at spread of His message unintentionally, and he shall ask mercy for all the believing men and for all the believing women on their faults in deeds; and Allah knows the place where he moves about outside home and the place where he dwells in inside home; so He keeps watch over the Prophet PBUH at all times and places so that nothing hinders him from the fulfillment of his liability to spread the teachings of Islam; MA'EDAH-67 tells, "O Apostle - deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the disbelieving people (who intend to trouble the Prophet PBUH)"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### QITAL-The Third Ruku

20. And those who believe say: Why has not a chapter been revealed? But when a decisive chapter is revealed, and fighting is mentioned therein you see those in whose hearts is a disease look to you with the look of one fainting because of death. Woe to them then!

21. Obedience and gentle word (both are contrary); but when the affair becomes settled, then if they remain true to Allah it would certainly be better for them.

22. But is it expected of you that if you hold back yourselves, you make mischief in the land and cut off the ties of kinship!

23. Those it is whom Allah has cursed so He has made them deaf and blinded their eyes.

24. Do they not then reflect on the Quran? Nay, on the hearts there are locks.

25. Surely (as for) those who return on their backs after that guidance has become manifest to them, the Satan has made it a light matter to them; and He gives them respite.

26. That is because they say to those who hate what Allah has revealed: We will obey you in some of the affairs; and Allah knows their secrets.

27. But how will it be when the angels cause them to die smiting their backs.

28. That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds.

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This Ruku points out the attitude of the hypocrites towards the command of QITAL in the Quran and indicates the consequence to that attitude for them; note that at Madinah, there were some persons who were ready to accept those Islamic commands that seemed easy to them in practice but they were not prepared to take any of such Islamic commands that seemed hard to them in practice; this had been the manner towards Torah of the Bani-Israel too at ancient times and the hypocrites did confide to them

about their rejection of the command of QITAL in practice; Surah BAQARAH had also pointed out the attitude of hypocrites at its second Ruku and it does explain much of this place here at Surah QITAL; the first AAYAT of the Ruku states that all who claim to be the believers in the Quran do ask for guidance to practice the Islamic commands but when the command of QITAL comes to them by any of Surah in clear terms, then the Prophet PBUH does find such persons in them who are given to hypocrisy, and who are horrified by this as if they are fainting by fear of death that is just round the corner; that attitude would lead them only to total dismay; AAYAT-21 tells that though they claim to be Muslims yet their practice is not according to the decent claim that they pronounce; however, when the time of trial comes and they do show their commitment to fulfill the command of QITAL, that still would cause things to become better for them as during the lifetime here, there is chance to make things better by taking-up the right attitudes in issues of concern, according to Islam; Al-Hamdu Lillah; AAYAT-22 reads, "but is it expected of you that if you hold back yourselves, you make mischief in the land and cut off the ties of kinship"; this AAYAT essentially states that mischief (FASAD) would spread and even the close relatives would not care to welfare of each other, if Muslims hold themselves back from QITAL against those disbelievers who intend to hinder the teachings of the Quran to spread and to come into practice; this certainly is not expected of them as being the force of Allah, they have to see that the teachings of the Quran spread far & wide; Al-Hamdu Lillah; AAYAAT-23 to 26 tell about the hypocrites who intend to keep away from QITAL even at necessity, that Allah has cursed them in such manner that they have become unable to hear the message of the Quran and to see

the right path; they do not ponder on the teachings of the Quran so this adverse attitude to it has caused their hearts to become unable to accept its message and follow the right path; they turn their backs to the guidance that tells them to fight the disbelievers, whereas they have got its clear awareness, as the Satan has made it seem to them that it is nothing to worry if they refrain from this guidance; AAYAT-25 ends providing the info that Allah has given them respite for some period but they would see the consequence to their adverse attitude, which they are taking lightly in the following of the Satan; AAYAT-26 gives the reason to their ruin plainly by the statement, "that is because they say to those (among the Jews living near to Madinah) who hate what Allah has revealed (i.e. the Quran)- we will obey you in some of the affairs (i.e. they would not take QITAL against adversaries to Islam); and Allah knows their secrets (even if they try to hide them as much as possible for them)"; the last two AAYAAT of the Ruku tell that the hypocrites would get utmost punishment even at the world as they die, as they followed such ways which brought displeasure of Allah to them; they refrained from asking His pleasure so their deeds, that were seemingly good, became futile to them; these AAYAAT read, "but how will it be when the angels cause them to die smiting their backs; that is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### QITAL-The Last Ruku

29. Or do those in whose hearts is a disease think that Allah will not bring forth their spite?



30. And if We please, We would have made you know them so that you would certainly have recognized them by their marks and most certainly you can recognize them by the intent of (their) speech; and Allah knows your deeds.

31. And most certainly We will try you until We have known those among you who exert themselves hard, and the patient, and made your case manifest.

32. Surely those who disbelieve and turn away from Allah's way and oppose the Apostle after that guidance has become clear to them cannot harm Allah in any way, and He will make null their deeds.

33. O you who believe! obey Allah and obey the Apostle, and do not make your deeds of no effect.

34. Surely those who disbelieve and turn away from Allah's way, then they die while they are disbelievers, Allah will by no means forgive them.

35. And be not slack so as to cry for peace and you have the upper hand, and Allah is with you, and He will not bring your deeds to naught.

36. The life of this world is only idle sport and play, and if you believe and guard (against evil) He will give you your rewards, and will not ask of you your possessions.

37. If He should ask you for it and urge you, you will be niggardly, and He will bring forth your malice.

38. Behold! you are those who are called upon to spend in Allah's way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another people, then they will not be like you.

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The last Ruku of the Surah continues mentioning the hypocrites that though they do think that their negative thoughts about QITAL would remain concealed yet the fact of the matter is this that Allah would certainly bring that at fore; Allah has the authority to mention such persons by names yet it is unnecessary because the Prophet PBUH can recognize them by their speech where they present excuses to avoid QITAL; Allah would certainly try all persons who claim to be Muslims so that those manifest clearly for all to see, who are truly among those who do take-up JEHAD (in the meaning of QITAL here) and show patience (determination to fight on till they finish all FITNAH from the world) when they face the enemy; the clear info of all who claim to be Muslims would then manifest to all of Muslims for certain; whoever turns away at that trying time from the command of Allah (i.e. QITAL) and opposes the Prophet PBUH after that command is wholly manifest to him, he would remain unable to harm the word of Allah but He certainly would make all his deeds, even if seemingly good, totally null and void; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-33 asks the Muslims to obey the commands of Allah and of His Messenger who provides them the manner to fulfill His commands; then only they would save their doings from going to waste; they must remain fully mindful that Allah would never forgive disbelievers because they live upon disbelief, and in addition they stop others too to accept Islam, and they die in condition of disbelief; AAYAT-35 asks the Muslims not to show any slackness as to ask for peace when the forces against Islam had come in front of them; they need to fight in the best manner they can and Allah would help them at such occasion; this QITAL would benefit them most

highly as Allah would not make any of their good deeds ineffective at AKHIRAT; note that asking the enemy for some peaceful treaty that does not degrade Muslims, before their challenge to Islamic teachings at the battleground, is feasible but when the combat is on, then to ask for peace means to show such slackness that is disallowed at such occasion; they need to lead the combat to such position where the enemy finds it better to ask Muslims for peaceful solution to the matter at hand; Al-Hamdu Lillah; AAYAT-36 tells about life at the world that it is nothing but idle sport and play if a person does not care that he/she has to answer Allah, the true Lord; Allah would give good returns at AKHIRAT to only those who truly believe and live firmly by His commands; this life at the world is an examination of all persons and they need to remain mindful of this even in the expenditure of their amounts; if He had asked for whole of their possessions at extreme trying times and have pressed them for it, they would have turned niggardly trying to find ways to avoid this command though Allah would have brought their malice to this command at fore; but He asks them to spend a fraction of their amounts in His way at life at the world upon all those that are needy, especially upon those who do fight in His way; still, there are such persons among the Muslims who turn niggardly though this attitude to hold back possessions, when that only is a fraction of that, at such trying times for the Muslims actually falls against their own selves as it would cause extreme troubles ahead; by this attitude, the enemy to Islam may find ways to affect the Muslims adversely and cause hindrance for them to practice the teachings of Islam whereas this attitude would put such niggardly person surely at troubles at AKHIRAT; Allah does not need any particular peoples to fight for His cause but all persons do need His pleasure to achieve safety

from troubles at AKHIRAT; so if those who claim themselves to be Muslims, turn back and do not challenge the enemy of Islam in all manners they are able to, He will bring in their place another such people, who would not turn their backs to His command on QITAL; note that the history does show explicitly that when the Muslims did show some slackness in the defense of Islamic teachings somewhere, Allah chose another people to come to Islam from some other place and by the will of Allah, they did stand to guard those teachings with caliber; one of the best examples for this is that when the eastern wild forces from Mongolia destroyed the vast area under the control of Muslims due to their slackness in practice of the Islamic teachings, and killed many thousands of Muslims reaching Baghdad at 1258 AD, it happened that their descendants came to Islam afterwards; this happened because though they were extremely fierce warriors yet lacked the manner to run the vast administration that they had received by wars against the Muslims and moreover, they did not have any answer to the beautiful moral teachings of Islam; also, even after their defeat, the Muslims did not endorse their wild manner of living in practice and remained firm upon Islam; so their determination to keep to the Islamic teachings did bring those fierce warriors to Islam and they did become guards to its teachings most sincerely; this last AAYAT has the message that those persons who come to Islam as newcomers would understand its true worth and they would challenge the enemy of Islam persistently till there remains no FITNAH anywhere upon the face of the earth; note that AAYAT-9 at SAFF has declared clearly, "He it is Who sent His Apostle with the guidance and the true religion, that He may make it overcome the religions, all of

them, though the polytheists may be averse"; certainly, He only has the true authority; Al-Hamdu Lillah.

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## Surah FATH

(Consists of 4 Ruku; H-6)

### *FATH-The First Ruku*

1. Surely We have given to you a clear victory
2. That Allah may forgive you your faults those which are past and those which are to follow and complete His favor to you and keep you on the right path,
3. And that Allah might help you with mighty help.
4. He it is Who sent down tranquility into the hearts of the believers that they might have more of belief added to their belief-- and Allah's are the hosts of the heavens and the earth, and Allah is Knowing, Wise--
5. That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is grand achievement with Allah
6. And that He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell-fire for them, and evil is the resort.
7. And Allah's are the hosts of the heavens and the earth; and Allah is Mighty, Wise.

8. Surely We have sent you as witness and as bearer of good news and as warner,

9. That you may believe in Allah and His Apostle and may aid him and revere him; and that you may declare His glory, morning and evening.

10. Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore, whoever breaks his oath, he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.

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At its onset, Surah FATH tells most explicitly that Allah has provided the Prophet PBUH with a clear victory in the shape of the treaty of HUDAYBIYAH (that was the place adjacent to Makkah); Quraysh, the residents of Makkah, had stopped the Prophet PBUH and his companions to enter Makkah for UMRAH though that was against the traditions of Arabia at those times; at that time, it happened that the Prophet PBUH sent UTHMAN-RA as his envoy to negotiate matters with the Quraysh and as his return to HUDAYBIYAH took more of time than was expected, rumor spread that he has been killed by the Quraysh; so the Prophet PBUH took an allegiance from all his companions there, who were about 1500 in number, to fight on till death due to the gravest nature of this matter; note that the Muslims did not have any intention to fight a war against the Quraysh yet the turn of events led them to such intention; afterwards, when it proved to be a rumor, the Prophet PBUH made this treaty with the Quraysh; though this treaty had few clauses that were seemingly averse to Muslims and due to that, his companions were not happy with this

treaty, yet this was certainly huge victory for Muslims as its very occurrence denoted that the Quraysh had accepted Muslims as such force that had come to stay and it paved way for the conquest of Khyber just after it and the conquest of Makkah later on; note that Quraysh of Makkah claimed much high status at the lands of Arabia at those times; now, because of its significance in leading to these outstanding victories, it is termed in itself as the clearest of victories; also, the period of peace that it provided to all Muslims, where the Quraysh had assured them therein that they would refrain from wars against them for ten years ahead, enabled the Prophet PBUH to spread the teachings of Islam far and wide; as this was the particular liability of the Prophet PBUH that he had to spread the significant teachings of Islam to all peoples around, so the AAYAT ahead guarantees that whatever unintentional negligence which he may have shown at this necessary task in past, Allah forgives it and not only that, but if he shows any unintentional negligence even in the future too, He does forgive that even; by the spread of the teachings of Islam in the most peaceful environment from the sixth year of HIJRAH to the last of the Prophet's life at the world, many thousands of people came to Islam whereas Surah NASR had provided subtle indication at Makkah that there would come such period at the lifetime of the Prophet PBUH when peoples would come to Islam in huge numbers; he would then have to prepare to depart from the world as he would have done his job well which is to provide the Islamic teachings to all peoples of the world (whereas his UMMAH would take on his task ahead), and so that would be the last period of his lifetime at the world; Surah NASR reads, "when there comes the help of Allah (for the spread of Islam in practice) and the victory (of it over the satanic arguments); and you see men

entering the right path of Allah in companies (at most peaceful times); then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy)"; Al-Hamdu Lillah; note here that contrary to what many of the western writers, who were most hostile to Islam, have written against Islam that it had mostly spread by aggressive QITAL (one of aspects of JEHAD), the factual position is that Islam had spread far and wide rapidly at the times of peace by its TABLIGH (another aspect of JEHAD) and the period of peace that the treaty of HUDAYBIYAH brought about, amply proves it; this Surah came to the Prophet PBUH on the way back to Madinah and soothed Muslims by telling them that this was actually huge victory for them and the time ahead clearly showed this fact for all to see; certainly, Allah only has the true authority; Al-Hamdu Lillah; now, besides the ceasefire for ten years ahead between the Muslims and the Quraysh, the treaty stated that any person who defects the Quraysh and comes to the Muslims, shall be returned to Makkah whereas if any person defects the Muslims and comes to the Quraysh, shall not be returned to them; any of tribes which intends so, may enter into pact with the Muslims and any of them which intends so, may enter into pact with the Quraysh; the Muslims would return to Madinah this year but they might come to Makkah the next year to perform UMRAH when they would not display any of weapons and stay for three days at the city whereas the Quraysh would give them the space to perform UMRAH by retiring to mounts nearby, and they would not take any person to Madinah on their return after they perform UMRAH; it also stated that none of the sides would betray the other; the second AAYAT states explicitly that this period of peace would lead to the NEMAT of Allah, that is the living manner according to



Islam, to come to completion and that would consolidate the position of the Prophet PBUH to remain upon and call towards the right path; so Allah would provide him such assistance that would lead him to gain control of vast area for Islam to establish itself in practice; note that this happened clearly in the next few years ahead; note also that at MA'EDAH, Allah tells at AAYAT-3 that is among the very last AAYAAT to come to the Prophet PBUH, "this day have I perfected for you your DEEN and completed My NEMAT on you (i.e. such favor from Allah that the true Muslims live upon the Islamic teachings by awareness of the manner to practice those teachings with integrity, for AKHIRAT) and chosen for you Islam as DEEN (the Guidance to the right path to Allah that gives the principles to practice for every issue of life and the Muslims accept them so that they get the true success at AKHIRAT)"; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-4 tells that Allah sent SAKINAH (tranquility) into the hearts of the believers so their belief increased that their confrontation with the disbelievers has certainly provided them the most significant victory at HUDAYBIYAH; note that SAKINAH is the acceptance inside which comes by all attention towards Allah that the condition at hand, which seemingly is averse to benefits, would transform to bring utmost advantage; Al-Hamdu Lillah; Allah has got huge number of angels at the heavens and the earth and He is totally able to punish the hypocrites and the extreme disbelievers but He intends that the Muslims show their worth against them as life at the world is an examination to all persons for certain; AAYAAT-4 to 6 read, "He it is Who sent down tranquility into the hearts of the believers that they might have more of belief added to their belief- and Allah's are the hosts of the heavens and the earth, and Allah is

Knowing (so He records all good deeds of all good Muslims that they would certainly see at AKHIRAT), Wise (so He is taking the world on towards the destination He intends); that He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is grand achievement (i.e. the true success) with Allah; and that He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah; on them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell-fire for them, and evil is the resort"; note that there are two sections of the mankind which would clearly manifest at AKHIRAT as is clear from these AAYAAT at this first Ruku of FATH; Surah TAGHABUN-2 gives the info about them clearly, "it is He Who has created you (all of the mankind); and of you are some that are disbelievers, and some that are true believers: and Allah sees well all that you do"; Surah AHZAAB also tells about these two sections of the mankind there at AKHIRAT, at its last AAYAT that one of them would be of all the disbelievers, which would comprise of hypocrites and the polytheists, both men and women, whereas the other would be of the true believers among the mankind, both men and women, to whom Allah would show utmost forgiveness and total mercy even at AKHIRAT; this is similar to the info that AAYAAT here at FATH provide, though first it mentions the true believers and then the disbelievers; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-7 points out again, "and Allah's are the hosts of the heavens and the earth; and Allah is Mighty, Wise", this tells that where necessary, He would certainly provide extreme punishment to the disbelievers by His own authority; note

that this AAYAT ends by the statement that Allah is AZIZ (Mighty), HAKEEM (Wise); AZIZ means that 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 that causes FASAD (high difficulties to work upon the Islamic teachings) for high length of period; He destroyed by events that are named as natural calamities, many such nations that had challenged His authority and were causing FASAD at the world; Surah ANKABUT has the AAYAT (that is AAYAT-40) where Allah tells us that "each one of them We seized for his crime; so in them, against some We sent a violent tornado (with showers of stones); some were caught by blast; some We caused the earth to swallow up; and some We drowned; it was not Allah Who injured them but they injured (and oppressed) their own souls"; and HAKEEM means that He indeed cares well that all works of all His creation affect in such way that they fulfill only His will; Al-Hamdu Lillah; AAYAAT-8 & 9 give the info that Allah has sent His last Messenger Muhammad PBUH so that he provides testimony against those at AKHIRAT who had received the message of Allah from him and yet did not take the heed to believe in that; and so that he gives good news to all those who do accept that message at life at the world that they would receive JANNAAT, the gardens of paradise, at AKHIRAT because of their good belief; and so that he gives warning to those who are not prepared to believe that message at life at the world that they would get extreme punishment of the hell-fire at AKHIRAT because of their extreme arrogance; so the virtuous attitude is that all good persons who do get the message of Allah believe in Him and His last Messenger, and aid him at difficult times and revere him when

there are such people who try to debase his name without any care to see what good morality he has provided to all persons of the world; all good persons need to declare the glory of Allah, morning and evening, with all sincerity towards Him; Al-Hamdu Lillah; the last AAYAT of the Ruku reads, "surely those who swear allegiance to you, do but swear allegiance to Allah; the hand of Allah is above their hands; therefore, whoever breaks his oath, he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward"; this refers to the allegiance, which is named as BAYTE-RIDHWAN, which the companions of the Prophet PBUH gave to him to fight till death when the rumor of the murder of UTHMAN-RA reached them; note that for some person to show allegiance to someone needs taking his right hand into his own right hand, whereas his own hand remains beneath the hand of that person to whom he gives allegiance by words of BAYT (the allegiance); as BAYTE-RIDHWAN occurred in this manner so Allah states here that though the hand of the Prophet PBUH remained above hands of his companions who gave their allegiance to him yet the hand of Allah remained even above the hand of the Prophet PBUH; he is the Messenger of Allah so the companions of the Prophet PBUH actually gave this allegiance to Allah, the true Lord; however, this does need some noting at this juncture that for the occurrence of any BAYT, taking hands of each other is not something necessary; Al-Hamdu Lillah.

### FATH-The Second Ruku

11. Those of the dwellers of the desert who were left behind will say to you: Our property and our families kept us busy, so ask

forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allah if He intends to do you harm or if He intends to do you good; nay, Allah is Aware of what you do:

12. Nay! you rather thought that the Apostle and the believers would not return to their families ever, and that was made fair-seeming to your hearts and you thought an evil thought and you were a people doomed to perish.

13. And whoever does not believe in Allah and His Apostle, then surely We have prepared burning fire for the disbelievers.

14. And Allah's is the kingdom of the heavens and the earth; He forgives whom He pleases and punishes whom He pleases, and Allah is Forgiving, Merciful.

15. Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us that we may follow you. They desire to change the word of Allah. Say: By no means shall you follow us; thus did Allah say before. But they will say: Nay! you are jealous of us. Nay! they do not understand but little.

16. Say to those of the dwellers of the desert who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will grant you a good reward; and if you turn back as you turned back before, He will punish you with a painful punishment.

17. There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth to combat the enemy); and whoever obeys Allah and His Apostle, He will cause him to enter gardens beneath which rivers flow, and whoever turns back, He will punish him with a painful punishment.

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This Ruku commences by providing the info beforehand about those villagers who claimed to be Muslims and who lived around Madinah; they displayed their hypocrisy and did not come to UMRAH with the Prophet PBUH though he had told them to accompany them; AAYAAT tell about them that they would make excuses as the Prophet PBUH returns to Madinah, that their properties and their families needed their attention which occupied them so they are rightful that the Prophet PBUH asks Allah to forgive them; the fact of the matter is this that they thought that the Prophet PBUH and the true Muslims that have accompanied him, would not come back to Madinah as they would lose their lives going to Makkah; they thought that the Quraysh would challenge the Muslims and they had the power to end their strength as they arrive at Makkah, even if they have no intention to fight the Quraysh; but this did not happen, rather their hypocrisy did come in open and they saw their need to make excuses; their excuses are useless for them as they would perish getting their punishment even at the world; whoever claims to be among the Muslims yet does not have sincerity in his belief and denies to put the command of Allah in practice, then He has prepared the hell-fire for such disbelieving persons so that they get their punishment even at AKHIRAT; they had asked the Prophet PBUH to ask Allah to show mercy to them so AAYAT-14 answers them, "and Allah's is the kingdom of the heavens and the earth; He forgives whom He pleases and punishes whom He pleases, and Allah is Forgiving, Merciful"; this tells that Allah would show mercy only to those among them for whom He intends to provide even more space to show their worth for the practice of Islam but even the asking of the Prophet PBUH would not get

His mercy to any such person for whom He does not intend for it; certainly, He is Forgiving so He would forgive the wrong of those among them for whom He intends and He is Merciful so He would provide the necessary space to all such persons so that they do compensate for the wrong that they had committed; AAYAT-15 tells about the response of the villagers who had shown hypocrisy, when they had been stopped from accompanying the Prophet PBUH and the true Muslims, to Khyber; though they had refused to accompany the Prophet PBUH to Makkah yet they intended to accompany him to Khyber as seeing the physical strength of Muslims, they thought that their lives are not threatened there and they would get some good share from the spoils of Khyber; it reads, "those who are left behind (when the Muslims have traveled to Makkah) will say when you set forth for the gaining of acquisitions (at Khyber)- allow us that we may follow you; they desire to change the word of Allah (that they would not accompany the true Muslims to Khyber as Allah had told the Prophet PBUH and he told them all); say- by no means shall you follow us (to Khyber); thus did Allah say before (that they have shown such cowardice that now they would not come at this significant occasion with the true Muslims and any such occasion ahead unless there comes some evidence for them that they are sincere to Islam); but they will say (seeing it from their own erroneous perspective)- nay! you are jealous of us (i.e. the true Muslims do not want them to get any of possessions from Khyber)- nay! they do not understand but little (that even if their presence benefits their selves by some worldly assets, it may cause adverse impression on the true Muslims who had stood firm at the trying occasion when they were asked for allegiance to fight till death)"; note that only the true Muslims, who had accompanied the Prophet

PBUH for UMRAH towards Makkah, accompanied him to Khyber; AAYAT-16 asks the Prophet PBUH to give them the info that very soon they would receive such occasion which would enable them to show repentance and to show that they do have sincerity for Islam; so Allah would provide the space to them to make things better for them as it would happen that they would soon be invited to fight against such people who would have mighty prowess and the Muslims would be required to fight against them until they submit either by paying JIZYAH or by accepting Islam; this indicates the Roman empire that was highly equipped by arms of warfare with much trained personnel to fight any challenge against their empire most professionally; the Muslims arose to such status, even in the life of Muhammad PBUH, the last Messenger of Allah, that they did challenge the Roman empire by the expedition of TABUK and after him, they did end their control of the lands of Arabia and established their rule all over it effectively; the AAYAT tells that if they do show their obedience then, and do show that they do not fear the strength of the enemy where they take-up QITAL for Allah upon them against the enemy, then He would provide them good reward even at life at the world; but if they turn back when they face that enemy or/and do not accompany the true Muslims against them as they had refused at the occasion of UMRAH to Makkah, then He will punish them by the most painful punishment even at the world; certainly, He only has the true authority; Al-Hamdu Lillah; the last AAYAT of the Ruku exempts those persons from the combat against the enemy who have genuine reason to hold themselves back from it; it reads, "there is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth to combat the enemy); and (those who are fit to fight



the enemy, so from among them) whoever obeys Allah and His Apostle (to fight on the enemy till FITNAH ends), He will cause him to enter gardens beneath which rivers flow, and whoever turns back, He will punish him with a painful punishment (not only at AKHIRAT but even at his life at the world)"; certainly, He only has the true authority; Al-Hamdu Lillah.

### FATH-The Third Ruku

18. Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory,

19. And many acquisitions which they will take; and Allah is Mighty, Wise.

20. Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on the right path.

21. And other which you have not yet been able to achieve Allah has surely encompassed it, and Allah has power over all things.

22. And if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector or a helper.

23. Such has been the course of Allah that has indeed run before, and you shall not find a change in Allah's course.

24. And He it is Who held back their hands from you and your hands from them in the valley of Mecca after He had given you victory over them; and Allah is Seeing what you do.

25. It is they who disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge-- so that Allah may cause to enter into His mercy whomsoever He pleases; had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment.

26. When those who disbelieved harbored in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, but Allah sent down His tranquility on His Apostle and on the believers, and made them keep the word of TAQWA, and they were entitled to it and worthy of it; and Allah is Cognizant of all things.

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This Ruku states the term SAKINAH (tranquility) at both its first and its last AAYAT so, with AAYAT-4 of this Surah, it occurs three times at it; note that Surah TAUBAH states this term two times that are at its AAYAT-26 (where it relates to telling of the tranquility upon the Prophet PBUH and the true Muslims at the day of battle of HUNAYN) and its AAYAT-40 (where it relates to telling of the tranquility upon the Prophet PBUH when he and his companion Abu-Bakr had taken shelter at the cave of THAUR at the time of HIJRAT to Madinah while the disbelievers were searching for them frantically); at all places, it relates to such situation where the sincere Muslims had got into severe difficulty as the disbelievers seemingly had such an edge over them that clearly threatened their lives; at all such times, Allah helped the

true Muslims by His significant assistance by His angels that ultimately got them evident victory over all the disbelievers who intended to end the impression of Islam; Al-Hamdu Lillah; the term SAKINAH also comes at BAQARAH-248 when Samuel-AS, the Prophet in the Bani-Israel, had told them that the sign for the authority of TALUT (Saul) over them is that very soon, they would receive the huge trunk that they had lost in which, there is SAKINAH (here it means blessing from Allah) for them and in which, there were few relics of Moses-AS and Aaron-AS; now, those who had that huge trunk at that time, thought that it was putting some bad spell on them and it was the reason to their ills so they put it into a cart that was dragged by bulls and the angels took it and led it to the place of the Bani-Israel by the command of Allah; the sincere warriors in the way of Allah among them, that were only about 315 against the huge number of the enemy, had made DUA (supplication) to Allah to pour SABR upon them (so that they do not care for the physical life) and to make them firm at the battleground (so that whatever comes they fight on without turning their backs) and to provide them victory over the disbelievers; after that, they did achieve victory against the enemy (JALUT i.e. Goliath and his forces) which enabled them to establish their own kingdom under the good command of TALUT; Al-Hamdu Lillah; AAYAAT-18 to 23 at the Ruku read, "certainly, Allah was well pleased with the believers when they swore allegiance (i.e. BAYTE-RIDHWAN) to you (O Prophet PBUH) under the tree (at HUDAYBIYAH), and He knew what was in their hearts (i.e. He knew that they were most sincere in their commitment to fight the disbelievers till their deaths), so He sent down SAKINAH (tranquility) on them and rewarded them with a near victory (i.e. victory at Khyber); and many acquisitions which

they will take (ahead); and Allah is Mighty (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 that may cause FASAD for high length of period), Wise (so He indeed cares well that all works of all His creation affect in such way that they fulfill only His will); Allah promised you many acquisitions which you will take, then He hastened on this one (i.e. Khyber) for you and held back the hands of men from you (that they remained unable to fight the Muslims at HUDAYBIYAH, at Khyber, at the conquest of Makkah, because of the awe that Allah has put inside them for the true Muslims), and that it may be a sign for the believers (that practicing of the Islamic commands does give amazingly good power to Muslims) and that He may guide you (i.e. He may keep the Muslims firm) on the right path (i.e. the path of Islam); and other (i.e. the victory other than the victory at Khyber which means the conquest of Makkah) which you have not yet been able to achieve (though) Allah has surely encompassed it (so the Muslims would get that at its due time), and Allah has power over all things; and if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector or a helper; such has been the course of Allah that has indeed run before (so whoever combats against the true Muslims at the battleground when the Prophet PBUH is in them at command at such crucial occasion, Allah would certainly destroy them as He has destroyed the nations before who had challenged His apostles), and you shall not find a change in Allah's course"; note that the victory at Khyber and the conquest of Makkah, both did occur without bloodshed; certainly, Allah only has the true authority; Al-Hamdu Lillah; the next AAYAT gives

the info that Allah made such provision that no fight takes place at HUDAYBIYAH so that the treaty of peace between the Muslims and the disbelievers does come to take place there; so He stopped them to harm the Muslims in any manner and stopped the Muslims to harm them by combat in any manner; note that there did not occur any armed fight at HUDAYBIYAH but this AAYAT specifically refers to the incident that took place there before the occurrence of the treaty of peace, that some armed group from among the disbelievers conspired to kill the Prophet PBUH but his companions saw them and captured them; when they were presented to the Prophet PBUH, he pardoned them and set them free as he did not intend for any fight there; AAYAT-25 gives the reason explicitly why Allah provided for such situation that there occurs no fight between the Muslims and the disbelievers; it tells that there are still many of Muslims at Makkah that include both men and women, whom the Muslims coming from Madinah do not yet know; there was highest of probability that they may have inflicted death upon them without knowledge which may have led them to some most negative consequence as to finish-off the space for any person who has shown his inclination to live upon Islam, is highly sinful whereas Allah causes to enter into His mercy whomsoever He pleases; if these both had been clearly separated one from another and the Muslims would have targeted the disbelievers only, then Allah would surely have punished those who disbelieved from among them with the most painful punishment; this would certainly have taken place because they had not only disbelieved in the authority of Allah but they had also turned the true Muslims away from the Sacred Mosque and they had caused such situation that the sacrificial animals that the Muslims had brought with them, did not come to their destined

place; the last AAYAT of the Ruku reads, "when those who disbelieved harbored in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, but Allah sent down His SAKINAH (i.e. tranquility from Him) on His Apostle and on the believers, and made them keep the word of TAQWA, and they were entitled to it and worthy of it; and Allah is Cognizant of all things"; note that "the disdain of ignorance" means their prejudice to erase the word AR-RAHMAN (the Most Compassionate) at the documentation of the treaty which was mentioned there, attached to the name of Allah, because they did not recognize Him by that name; they also asked to erase the phrase "the Messenger of Allah" from it that was affixed to the name of Muhammad PBUH; as for TAQWA, note that it is the peaceful condition at inside which comes by the righteous belief in Allah and commitment of good deeds according to it; note also that "the word of TAQWA" means here to declare the glory of Allah morning & evening with belief in Him sincerely that He only is the true Lord; so it asks the Muslims to be most grateful to Allah; certainly, 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.

### FATH-The Last Ruku

27. Certainly Allah had shown to His Apostle the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that.

28. He it is Who sent His Apostle with the guidance and the true path of life, that He may make it overcome the paths of life, all of them; and Allah is enough for witness.

29. Muhammad (PBUH) is the Apostle of Allah, and those with him are most harsh against the disbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Torah and their description in the INJIL; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the disbelievers on account of them; Allah has promised those among them who believe and do good, forgiveness and great reward.

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The statement given at the first AAYAT of this Ruku, needs to see that the Prophet PBUH had seen a dream that showed that he and his companions are performing UMRAH at the Sacred Mosque at Makkah in EHRAAM (the specific clothing that is worn at this noble occasion); as Allah shows only true dreams to His Prophets, so he and his companions set out for UMRAH to Makkah but we all have studied at this Surah FATH that they were stopped at the site of HUDAYBIYAH as we have read at this Surah; this led few of his companions to ask what happened that his dream did not come to take place in practice; the AAYAT answers this query that Allah has certainly shown him the dream that is true which certainly would take place though not this year but the next; note that to give the actual timing of dreams, even if they are most true ones, is quite some task and this AAYAT does declare it

clearly; however, dreams when they relate to future, they often relate to the near future; the AAYAT states, "certainly Allah had shown to His Apostle the vision (at his dream) with truth- you shall most certainly enter the Sacred Mosque, if Allah pleases (this means that He does), in security, (some) having their heads shaved and (others) having their hair cut (as both are allowed at the rituals of UMRAH), you shall not fear (i.e. the Muslims would perform it in most peaceful situation), but He knows what you do not know (that the treaty that they have managed to get from the Quraysh at this occasion, is certainly most significant), so He brought about a near victory (of Khyber instead, that consolidated their position at Madinah and places near to it) before that (which Muslims would certainly perform)"; note that the next year, the Muslims did perform UMRAH which is named as QADHA (in compensation) and it was performed in the most peaceful environment for them at the holy city of Makkah; certainly Allah only has the true authority; Al-Hamdu Lillah; the next AAYAT reads for the spread of Islam, "He it is Who sent His Apostle with the guidance and the true path of life, that He may make it overcome the paths of life, all of them; and Allah is enough for witness"; note that the part in the AAYAT - "He it is Who sent His Apostle with the guidance and the true path of life, that He may make it overcome the paths of life, all of them" - has come also at two other places of the Holy Book Quran that are Surah TAUBAH-33 and Surah SAFF-9; note that by use of the term DEEN (the path of life) in this AAYAT for the true path of life (Islam) and for the paths of life, all of them (wrong paths), in singular at both places has the delicate indication that inside of the man does not incline to any wrongs by the nature he comes at the world (i.e. FITHRAT); it seems that though the first



JAHILLIYAT (the period of extreme ignorance that was prevalent in the known world of yore) ended mostly by QITAL (the armed combat that is one of aspects of JEHAD), yet this second JAHILLIYAT that prevails at these current times all over the world, would end by the continuous effort in TABLIGH (the spread of the teachings of Islam verbally and in writing that also is one of aspects of JEHAD) insha-Allah, especially when the woman realizes the reservation that she has to adhere to, by the teachings of Islam; however, the first aspect among the three aspects of JEHAD is MUJAHIDA (living by the commands of Allah individually at any given situation as best as possible sincerely); read also the supplementary note after the note at the sixth Ruku of Surah HAJJ; Al-Hamdu Lillah; the last AAYAT of the Ruku, which also is the last AAYAT of the Surah, commences by the statement that Muhammad PBUH is the Apostle of Allah and this, Allah has stated here because the disbelievers had asked to erase the phrase "the Messenger of Allah" from the documentation of the treaty, which was affixed to his name; so Allah declared here that even if they deny, Muhammad PBUH is certainly His last Messenger; this AAYAT also tells ahead the merits of SAHABA (the companions of the Prophet PBUH) that though they are most harsh against the disbelievers yet they are most compassionate among themselves; and they declare the glory of Allah morning & evening so they do praise Allah all the time by bowing down and prostrating to Him; the good mark of their obedience to Allah is evident at their good faces and Torah (the holy Scripture that Allah gave to Moses-AS) and INJIL (the speech of Jesus-AS that has wisdom by the blessing of Allah) both have acknowledged their merits; the SAHABA of the Prophet PBUH are like the seed-produce that is very weak at the beginning but with time, it

becomes strong and stands on its stem firmly which pleases the sowers of that; this tells that from their weakness, the SAHABARA have risen by the practice of Islamic teachings by the blessing of Allah, to such status where they are wonderfully able to challenge the disbelievers most powerfully; the last part of the last AAYAT gives the info that Allah has promised those among them who believe and do good (and evidently, they all do have this merit), forgiveness at life at the world on their unintentional wrongs, and great reward at the Day of Judgment; most certainly, He only has the true authority; Al-Hamdu Lillah.

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## Surah HUKURAAT (Consists of 2 Ruku; H-7 & 8)

### HUKURAAT-The First Ruku

1. O you who believe! be not forward in the presence of Allah and His Apostle, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing.
2. O you who believe! do not raise your voices above the voice of the Prophet (PBUH), and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive.
3. Surely those who lower their voices before Allah's Apostle are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and great reward.
4. (As for) those who call out to you from behind the private chambers, surely most of them do not understand.

5. And if they wait patiently until you come out to them, it would certainly be better for them; and Allah is Forgiving, Merciful.

6. O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.

7. And know that among you is Allah's apostle; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the true belief to you and has made it seemly in your hearts, and He has made hateful to you, disbelief and transgression and disobedience; these it is that are the followers of the right path.

8. Due to grace from Allah and due to favor; and Allah is Knowing, Wise.

9. And if two parties among the true believers, quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably.

10. The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you.

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Surah HUKURAT beautifully guides the true Muslims to the best of social values that they have to adhere to, for the sake of keeping to the Islamic manner of living collectively at the Islamic environment; Al-Hamdu Lillah; so it is all about the virtuous attitudes that the Muslims have to present at the Islamic environment so as to keep their solidarity intact; note that

HUJURAAT means the private quarters where the wives of the Prophet PBUH resided and those were adjacent to the Masjid; the first AAYAT of the Surah is the basis to the true belief as the true Muslim is that person who has surrendered to Allah, the true Lord, that he/she would live his/her life according to His commands as the Quran guides him/her for which he/she would care to obey the Prophet PBUH to the best of his/her ability; in other words, the true Muslim has to see to the commands of Allah that are in the Holy Book Quran whereas the authentic Ahadith clearly show how to put them into practice; the next four AAYAAT guide the true Muslims to check how they address the Prophet PBUH as he is at such spiritual status among them, where their speech even shall unmistakably denote their utmost respect for him; and if they disrespect him by their speech, it would lead to such outcome that their virtuous deeds even, would become null & void; note that some villagers from the tribe of BANI-TAMIM visited the Prophet PBUH and generally, like other of villagers then, they also had extreme coarse manners in their speech and in their doings; when they arrived at the Masjid in afternoon, the Prophet PBUH had retired to one of the quarters there for some rest therein; they did not wait for him to come out to them but called him out by his name in their ordinary rough way with raised voices; these AAYAAT, from AAYAT-2 to AAYAT-5, warned all of the Muslims upon such crude attitude towards the Prophet PBUH; so AAYAT-3 appreciates those who speak to the Prophet PBUH softly with necessary voice only to express their object and this also implies that they follow his direction when they get it in some concerned issue clearly, without any insistence upon their own viewpoint on that; whoever keeps check on his speech towards the Prophet PBUH, keeping his good address towards him to necessity

and with necessary soft tone of voice, Allah keeps him firm on TAQWA and all such persons shall have forgiveness from Him on their wrongs and most significant of rewards; the Surah has stated in clear terms ahead at its second Ruku that the standard for the true success is to achieve TAQWA that is the attitude of the heart which asks all the Muslims to 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 needs to care to live as righteous believer in the fundamental teachings of Islam with virtuous 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; this good care to all attitude would lead the good person to get the pleasure of Allah, the true Lord; Al-Hamdu Lillah; these four AAYAAT read, "O you who believe! do not raise your voices above the voice of the Prophet (PBUH), and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive; surely those who lower their voices before Allah's Apostle are they whose hearts Allah has proved for TAQWA (so when they get clear direction of the Prophet PBUH on some issue of concern, they do accept it for practice); they shall have forgiveness (on some negligence of good deeds) and great reward (on their virtuous practice of all good deeds); (as for) those who call out to you from behind the private chambers (i.e. the quarters there), surely most of them do not understand (the refined manner to address the Prophet PBUH); and if they wait patiently until you come out to them, it would certainly be better for them; and Allah is Forgiving, Merciful (for

them as they naturally have this coarse manner in speech without any intention to disrespect the Prophet PBUH, though they need to control this manner with care to refine it to necessary level when they address him)"; Al-Hamdu Lillah; AAYAT-6 provides a significant ruling on such info which asks for some immediate defensive action but it does need confirmation for its authenticity, that it shall not be taken on face and the concerned people at authority shall necessarily verify it before taking any due action on that; note that the Prophet PBUH sent a man as envoy to one of such tribes that had come to Islam, for the collection of ZAKAH; as they came to know that the Prophet PBUH has sent someone towards them for the collection of ZAKAH, they waited for him outside their town to welcome him; now, the man whom the Prophet PBUH had sent to them, was from a tribe that had enmity to this tribe at the period of ignorance and when he saw them gathered outside from some distance as he reached there, he misjudged the situation and thought that they have gathered with the planning to kill him then & there; he immediately returned to the Prophet PBUH with the info that the tribe has left Islam with the intention to challenge it; this was serious matter and the Prophet PBUH commanded Khalid ibn Waleed to take some necessary force and challenge them at the battleground; however, he wisely told Khalid-RA to assess the situation before any action that he takes by force against them; so when he reached there with his force, he saw that they had no intention to challenge Islam rather they were most prepared to pay their ZAKAH so he reported their actual position to the Prophet PBUH and the issue was settled peacefully; AAYAT-6 reads, "O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance,

then be sorry for what you have done"; note that though it was a mistake on the side of the envoy yet he is mentioned here as FASIQ (evil-doer; most sinful) due to the magnitude of his mistake and it implies that he should have cared to address it somehow, at that very place where he saw them gathered outside their town; at these current times, the flow of communication is swift by aid of technical gadgets yet even today, it is likely that misjudgment does occur at some crucial issue that needs immediate defensive action so this ruling to verify the issue before any due action, is most valid even at these current times where the absence of it may bring amazingly huge loss of lives and property; Islam also rules clearly that there has to be extreme care that such info that relates to shameful things, is not circulated among the masses; AAYAT-19 of Surah NOOR reads, "surely (as for) those who love that shameful things should circulate respecting those who believe (by any manner that spreads info 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)"; so AAYAT-6 of HUKURAT and AAYAT-19 of NOOR respectively ask Muslims to check attitudes, that fake info does not cause any injustice due to misjudgment, and nothing of any info circulates among the masses which is shameful by nature, as such presentation time & again may cause weakening in avoidance of the immoral substance in it by the masses; so this check would assist avoidance respectively at the Islamic environment, of the spread of injustice among the persons at some authority and of the spread of shameful attitude among the masses, insha-Allah; at these current times, due to ignorance of the Islamic directions,

the electronic media (which includes the TV and the social media) enhances these differences among the Muslims, knowingly & unknowingly, by their presentations that comprise of much faulty discussions; TV especially needs to care much about the Islamic rulings as many of anchors at the management of talk-shows present such questions that lead to differences and only seldom they try to get the clarification on dispute from any such participant who is capable to provide that with authenticity; this shows their low professional caliber (and their little tolerance to issues) as if they want to press their own viewpoint that carries discord towards the issue at hand rather than provide the real status of the issue at hand; they mostly do this to get a good rating in views to their talks with total disregard to the teachings of Islam; note well that all differences that arise causing much of disunity among Muslims at the religious practice or at the political scenario, are due to the ignorance of the true aim of life that only is to worship Allah, the true Lord; certainly, we all have to answer for our belief and our deeds at HASHR, the first day of AKHIRAT (the true life after this life) as the Messengers of Allah have told us clearly in accordance to the virtuous guidance that Allah provided to them; see also the supplementary note which I, MSD, have provided just after this note; Al-Hamdu Lillah; the next two AAYAAT appreciate the Prophet PBUH upon his manner of dealing with issues at hand (and they also appreciate SAHABA, the companions of the Prophet PBUH) and though this appreciation of the Prophet PBUH is in general terms yet it is fair to take it specifically too in context of his good dealing with the issue of the misjudgment that might have caused extreme loss to lives & property of men; these couple of AAYAAT read, "and know that among you is Allah's apostle; should he obey you in many a



matter, you would surely fall into distress, but Allah has endeared the true belief to you (all companions of the Prophet PBUH) and has made it seemly in your hearts (i.e. the hearts of those of his companions who are most attentive to Allah), and He has made hateful to you (all of his companions), disbelief and transgression and disobedience; these it is that are the followers of the right path, due to grace from Allah (specifically to the Prophet PBUH as He has granted him the liability to spread His message to all peoples) and due to favor (in general from Him to all sincere Muslims); and Allah is Knowing (of all doings), Wise (to see how they impress the goings around)"; Al-Hamdu Lillah; AAYAT-9 has such direction which asks the Muslims for solidarity at all times and at all places; it tells all Muslims to make peace among such factions among them who have challenged each other ignorantly; there are few significant points to note here and that I, MSD, would take-up presently insha-Allah; the direction that the AAYAT provides to the Muslims is that - "and if two parties among the true believers, quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably" - the first of significant points to note here is that this direction asks the relevant Muslims to become arbitrators to make peace among two sides of the true Muslims who have disputed with each other, whereas both have their respective reasoning to their stance, that they present as not having anything which is against Islam; being true Muslims, though they have quarreled with each other, they would not go to war against each other unless both of them are not much significant by quantity so then even a forceful

physical combat is possible among them but the direction of the AAYAT in focus, relates to such parties in the true Muslims who do have significance and then who do oppose each other though they would preferably avoid taking weapons against each other to their utmost patience; this makes clear that if these parties are not sincere to the teachings of Islam in their respective practice, even if they claim to be Muslims, the relevant Muslims in general are not liable to make peace among them as the direction at this AAYAT does not relate to such parties at quarrel; the second point is that this direction asks the arbitrators among the Muslims to fight forcefully (even by weapons if they deem fit) against the side that rebels against the other though the rebellious side may not necessarily take weapons against the other side, yet it may cause such situation for the other side that it finds living at ease utmost difficult, with little option to answer the rebellious side fittingly to keep convenience in their own living; the third point is that this direction asks the arbitrators among the Muslims that they come to their verdict by keeping to the commands of Allah according to justice and according to care to compensation of losses of both, when peace is restored between both sides to an acceptable extent; the fourth point is that this direction asks the arbitrators among the Muslims who intervene into the dispute of these two substantial sides of Muslims that they must have the necessary martial power to answer the unjust among these two, according to the magnitude by which that unjust side may put-up any challenge to them, without any fear to cause damage to the common people who have taken no part in the ongoing dispute; the fifth of significant points to note here is that this direction asks the arbitrators among the Muslims to indicate clearly the side that is totally unjust among these two sides of

Muslims in dispute, by clear reasoning in this issue according to the teachings of Islam; Al-Hamdu Lillah; for the first point, note that Imam MAALIK has stated such words which suggest that if both sides, who claim to be Muslims, are unjust then let one of them punish the other and then the third would rise from among them, who also would be unjust, who would punish both of them; certainly, Allah only has the true authority; Al-Hamdu Lillah; the last AAYAT of the Ruku expresses beautifully that solidarity among the true Muslims is one of the most significant traits of them (as they are bothers to each other) so whereas they would see at all times and places that this is not damaged from the enemy in any manner, they would take care to their utmost capacity that it is not impaired even by doings of the Muslims themselves; it reads, "the believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you"; certainly, He only has the true authority; Al-Hamdu Lillah.

### Supplementary note on Surah HUUJURAAAT

Note about Islam that it is the most integrated system of life (but not totalitarian) as the fulfillment of its significant commands that Allah has given to the man, leads to the highest satisfaction to the self as it is complementary to the voice inside; if the Muslims practice those Islamic commands that are its basic practical commands especially the five pillars of Islam which the SUNNAH has explicitly asked for, they would provide good spiritual strength to all of them for certain; Al-Hamdu Lillah; these five are reciting much the name of Allah with remembrance that Allah is the only true Lord and Muhammad PBUH is His last

Messenger, SALAH, ZAKAH and also other of provisions to the needy, SIYAM and HAJJ; in addition, they shall take-up in their practice all three aspects of JEHAD that are MUJAHIDA (keeping the base desires that are at inside in control by attention towards Allah with practice of the five pillars of Islam sincerely), TABLIGH (spreading the teachings of Islam far and wide by the Quran with its elaboration by SUNNAH) and QITAL (defending of the territory by martial strength where Islam has its hold so it also defends the teachings of Islam when it is challenged by the enemy); note here that it is unfeasible to take-up QITAL by attacking the disbelievers at this current era as it has such conditions for the Muslims to see that certainly are not easy for them to fulfill in this current era; see also the note at the twenty-sixth RUKU of Surah BAQARAH for AAYAT-216; the true Muslim person, both male & female, has to remain steadfast upon Islam so he/she shall have his/her total attention towards Allah with commitment to all the mentioned practice keeping to Sunnah of the Prophet PBUH whom he/she has to respect most highly; in addition, he has to care about the edibles he takes-in, about the cleanliness of the body, about the agreements he commits to, about the limitations that he has when Allah has provided him with some authority over his people, about the field of economics (where he has to see that he avoids interest in all transactions), about the matters that relate to living by justice and by social good norms that Islam appreciates (so he has to avoid degradation of any person by his speech too as Allah would certainly hold him liable for that too); so the Islamic teachings for justice would always keep the Muslim person far-away from unjust attitudes in all matters and the Islamic teachings for morality would always keep the Muslim person far-away from shameful attitudes in all

matters; living by this virtuous manner, insha-Allah he would get the true living manner of the true Muslim in the true Islamic environment; Al-Hamdu Lillah; note that Islam asks most emphatically to appreciate the social values that ask for respect of all fellow beings especially for respect of those who claim categorically that they surely are Muslims and Surah HUKURAT is most explicit on this issue; nobody is perfect and it is for the good law of the Islamic land to see and punish those who have taken-up crimes so those who know adversity of such persons, may provide their testimony at the court of law if they are asked for it; the problem today is that the people generally go in many fields of economic activity by intense competition whereas Islam does not appreciate this competing attitude among the Muslims; these fields, where they compete with each other for economic activity, especially include the field of administration by the name of free democracy, the field of generating finances by the name of free manner of making transactions and the field of providing info with the aid of electronic media to the people by the name of free speech; so note about these three fields that, though democracy is much near to Islam for administration, it shall necessarily reject the two erroneous concepts at the Islamic set-up that the west has attached to democracy; these are the concept of secularism (as the Islamic administration is certainly not rightful to make any law that is repugnant to the basic teachings of Islam) and the concept that the man is but an animal (as the Islamic administration is certainly not rightful to ignore the spiritual side of the man); it shall see that no actual competition takes place among the Muslims in the making and running of the administration and so it shall conduct elections even in such way that only those Muslim persons do come at the administrative posts that are

QAVI (capable for the execution of their work in the Islamic manner) and AMIN (most trustworthy by character) clearly; whatever competition that does take place at this set-up, would be in matters that are MUBAH (where taking of any side of the discussion is not against Islam); read also my writing "The Islamic Guidelines" at the net; Al-Hamdu Lillah; in the field of economics which deals with finances, "Interest" and "Free Competition" respectively are taken to cause the stable set-up for the market due to its ability to control inflation and to cause the good quality of the product in the production of wealth; in contrast, Islam takes these both i.e. interest and the free competition in worldly finances, as the cause of the concentration of the wealth into hands of already wealthy persons and as the cause of wastage of the precious time respectively; the most notable thing here is that the man is born to care for the commands of Allah only and for no other reason; as for providing info at the electronic media, often it does not present the relevant care to facts or to good morality just because they intend to get better rating in views for their respective presentations than others in the same field; one of the authentic Ahadith mentions that the Prophet PBUH said, "it is enough for a person to become a liar that he speaks of everything that he hears"; so it is not feasible to present info that relates to some sensitive issue, without due confirmation about it, at the surroundings; this attitude of intense competition for worldly benefits is leading the Muslims to degrade other of them and so this attitude is certainly most averse to Islam which tells clearly that the Muslims are as brothers to each other (see Surah HAJJ-10); note that the reform to discussions at the talk-shows on the TV about the religious practice or/and about the political scenario, may come by the notable points ahead; the first

of these notable points is that "all participants must care not to emphasize criticism among each other just because of the difference of their parties"; the second is that "all participants must care not to present unfeasible solutions to the issue at discussion just to press importance for the self, but present feasible solutions without challenging each other"; the third is that "all participants must care not to complain bitterly about the mistakes other parties have made but present their viewpoint in the most positive manner as brotherly advice to make better the stance of all participants upon the issue at discussion with total care that it does not seem insulting to anyone"; the fourth is that "all participants must care not to give any direct personal insulting remarks to each other"; the fifth is that "all participants must care not to pass insulting remarks for any person not at discussion and if that occurs by name, it is even more erroneous"; the sixth is that "all participants must care not to present themselves as infallible, rather they shall accept their mistakes"; the seventh is that "all participants must care not to raise their voices as if in anger to each other, even if they find their stance on the issue at discussion most valid"; the eighth is that "all participants must care not to present such info that might cause high differences among the viewers unless the administration has announced its official stance for that clearly"; the ninth is that "all participants must care not to take each other as most different to each other but they must remain totally committed to the fact that all Muslims are brothers so their difference is certainly not in the principle"; Al-Hamdu Lillah; note that in the name of freedom in living, the man has led himself to such position where the Satan finds it easy to make him the slave of his base desires if he does not keep his attention to Allah, the true Lord; it is most necessary

for all true Muslims to ask Allah for His mercy towards them and towards all other of Muslims and for such space that they fulfill all His significant commands in practice with total belief in all the fundamental teachings of Islam sincerely; Al-Hamdu Lillah; as I write this part of the supplementary note at the eighth day of March 2022, I would care to express that the living manner at the ancient world was permissive to slavery and those few women too, who became captives with men at battlegrounds, had to bear its hardship; it presumably was harsher on the woman than on the menfolk at those times as understandably, such woman, who was led to become slave to her master, was exploited most indecently at those times but the surroundings was permissive for that and there remained no option for her but to bear it; it is the blessing of Allah that slavery has ended yet such hardship that she had faced at the ancient world, has not yet ended; now, at these current times, there is such indecent notion too among the living manners at the world that asks women to live by their base desires in the name of freedom in living, whereas the fact of the matter is that the women truly has no proper worth without attachment to such man who takes all her liability as his wife sincerely and cares totally for all her physical & spiritual needs; whereas at the ancient times, there were a number of women who were taken in slavery by force for their exploitation, today there are a number of women who have been lured into slavery of desires by the challenge of surroundings with the application of the simple term of freedom of choice in her living at the world; this notion does not give any care to her factual status of living, where her psyche does ask to live committed to the man she has attached herself to; note that living together of man and woman without any bondage to commit to each other, even if both sides



do try their best to care for each other, does have separation between them as its ultimate result generally as there is much difference among the male and the female in the mankind; he can still live on alone making his way in life by the freedom he receives at the surroundings, to get his physical & spiritual needs yet it is just an illusion that she would make her way in life by the freedom she receives at any of surroundings she lives in; with this illusion, when the surroundings becomes permissive not to take illicit relations to women as crime socially, though it certainly is notable crime according to Islam as it takes it as one of major sins, then this is an extreme setback to her psyche; understandably, such woman, who is led to become slave to her base desires, is exploited most indecently at these times but the surroundings is permissive for that and there remains no option for her but to bear it; in this sense, the slavery of women has not yet ended and this situation is much harsher on her than on the menfolk at these times; may Allah give insight to all good persons by character, to live by His commands sincerely so that they live on with such peace in life that makes them achieve His pleasure at AKHIRAT much easier for them; certainly, Allah only has the true authority; Al-Hamdu Lillah; note that the second Ruku of HUKUMAT presents this in most clear terms that the true Muslims have such refinement in their character that does not let them disrespect any of fellow-beings, especially other of Muslims; they would never make fun of others, never charge them with false accusations and never call them by offensive names, when they address them or talk about them at gatherings in their presence, so as to disrespect them; not only this but the refinement in their character does not let them be suspicious of intentions of others as they see the positive side of things and so they would never spy

on others to find some flaw in their intentions and so they would never backbite others with their good mindset that asks them to take all persons positively, so they would care to their respect even in their absence; if they are suspicious of others by nature, spy on others and backbite others, their manner is as if they eat of the dead body of their brother because he is unable to offer any defense to this kind of mindset against him; this Ruku tells ahead that TAQWA is the true standard to get respect at the court of Allah and it actually leads to getting His pleasure; all of the mankind have Adam-AS and Eve-AS as their parents and tribes and families are to identify persons among them; it is not the true standard to high standing as that only is TAQWA; by the context here, it expresses clearly that TAQWA asks the Muslim persons to respect fellow-beings with good intention for them that they all remain at the right path as they live on their lives at the world; Al-Hamdu Lillah; still ahead, the Ruku emphasizes the significance of TAQWA as it clarifies that the true belief that resides inside the heart, does not come only by the statement that expresses it by tongue but it needs total sincerity inside with much assistance of good deeds; with the statement to accept Islam, the person becomes Muslim and he is then liable to all rights that the Muslim person has in the Islamic environment; however, at AKHIRAT, the person needs to have the true belief with much of good deeds for safety from the hell-fire that actually is TAQWA (the good attitude of heart which gets refinement by good deeds when they are committed with fear of Allah, with utmost care that there comes no evil in deeds that may lead to His displeasure, and with hope towards Him that He would keep safe from the Satan at all times and at all places); so whoever believes in Islam by his/her statement, then he/she does

become one of Muslims and with that, as he/she develops Islam sincerely at heart with assistance of all good deeds, then he/she rises in his/her status to become the true Muslim (i.e. MOMEN); Al-Hamdu Lillah.

### HUJURAAAT-The Second (and its Last) Ruku

11. O you who believe! let not (one) folk laugh at (another) folk perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is (to address by) name of lewdness after (having true) belief, and whoever does not turn, these it is that are the unjust.

12. O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.

13. 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 is the one among you who is the best in TAQWA; surely Allah is Knowing, Aware.

14. The dwellers of the desert say: we believe. Tell (them): you do not believe but say that we submit; and the true belief has not yet entered into your hearts; and if you obey Allah and His apostle, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful.

15. The true believers are only those who believe in Allah and His apostle then they doubt not, and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones.

16. Say: Do you apprise Allah of your religion, and Allah knows what is in the heavens and what is in the earth; and Allah is Cognizant of all things.

17. They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by guiding you to the true belief if you are truthful.

18. Surely Allah knows the unseen things of the heavens and the earth; and Allah sees what you do.

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The second Ruku of HUKURAT guides explicitly about the good social values that the true Muslims need to adhere to; they would never make fun of others, never charge them with false accusations and never call them by offensive names, when they address them or talk about them at gatherings in their presence, so as to disrespect them; see also the supplementary note that I, MSD, have written before this note to provide general overview of Surah HUKURAT; note that AAYAT-11 asks men in general manner not to laugh at other folk (men and women included) as they might be better, and asks women not to laugh at women for the same reason; it does not mean that women may at times, make fun of men but it denotes that due to the command of HEJAB that they have to observe from men which asks avoidance of mixed gathering, there is no need to put any emphases on the issue in this direction; note also the term ANFUSAKUM at this AAYAT (which means at speech "your own people" but which

literally means "your own selves") as it tells proximity of the true Muslims to each other; the Holy Book Quran has used this term in this manner elsewhere too (for instance, in Surah NISAA-29 where the verse says "Do not kill ANFUSAKUM" unjustifiably and in Surah NOOR-61 where the verse says "But if you enter houses, salute ANFUSAKUM"); as for nicknames which are negative in character, the true Muslim needs strictly to avoid calling any person by such names; however, the true Muslim is not blamable if he addresses someone who is recognized by some feature that is generally negative in nature yet he does not mind such name in his close circle as he knows well that it is just an identity to him and not anything to degrade him; the examples for this might be such when his friends identify him as the stuttering man, the lame one, the fat guy; but he must not have any objection to such identity; AAYAT-12 provides this aspect of the character of the true Muslims that they would never become suspicious of intentions of others as they see the positive side of things and so they would never spy on others to find some flaw in their intentions and so they would never backbite others with their good mindset that asks them to take all persons positively; they would certainly care to respect all persons even in their absence; if they are suspicious of others due to some flaw in their own character, spy on others and backbite others, their manner is as if they eat of the dead body of their brother because he is unable to offer any defense to this kind of mindset against him; note that backbiting is totally prohibited and if the info that the person gives by backbiting about someone, is not present in him, it would also become BUHTAN (fake accusation) so that makes the wrong twofold; however, it is well if someone discloses the negative trait of some person in front of the judge due to necessity or in front of the

man who intends to tie relationship to that person by taking him as his son-in-law or his brother-in-law; it is well even in front of the business man who intends to make some profitable deal with that person and that negative trait might become very harmful to him in the near future; AAYAT-13 of Surah HAJJURAAAT provides the significant principle that "surely the most honorable of you with Allah is the one among you who is the best in TAQWA"; by context, this tells that TAQWA would come to the true Muslim person when he respects his fellow-beings whereas AAYAT-11 and AAYAT-12 have laid down the social values which he has to adhere to for it; he must have the good intention for them that they all remain at the right path as they live on their lives at the world; Al-Hamdu Lillah; AAYAAT-14 & 15 clarify that the true belief resides inside the heart so it does not come only by the statement that expresses it by tongue but it needs total sincerity inside with much assistance of good deeds; with the statement to accept Islam, the person does become Muslim and he is then liable to all rights that the Muslim person has in the Islamic environment; however, at AKHIRAT, the good Muslim person needs to have the true belief with much of good deeds for safety from the hell-fire that actually is TAQWA so he needs persistence upon the belief in Islam without any inclination to anything other than it, so then with time (as he goes on practicing Islam day & night continuously), he becomes MOMEN by the blessing of Allah; he was never one of hypocrites yet he does need good development of his belief in the Truth after he has accepted it by his statement, to the honorable position where he truly achieves TAQWA to become true Muslim; these AAYAAT read, "the dwellers of the desert say- we believe; tell (them)- you do not believe but say that we submit; and the true belief has not yet entered into your

hearts; and if you obey Allah and His apostle (persistently then it would take place firmly there and so) He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful; the true believers are only those who believe in Allah and His apostle then they doubt not, and struggle hard with their wealth and their lives in the way of Allah (which is the certain way to get the true belief inside); they are the truthful ones (as they remain committed to their claim to Islam at all situations)"; Al-Hamdu Lillah; note that there were such dwellers of the desert then, who had boasted with some arrogance that they had accepted Islam without any fights so they have some high status at the court of Allah, and so the Muslims need to appreciate them; the last AAYAAT of HUKURAAT address this issue and tell them to remain mindful that Allah has blessed them that He has brought them to Islam; now, they need to develop that to become the true belief at their insides so it is their commitment to Islam and the good deeds that they do according to that commitment that would tell if they are appreciable or not; they read, "say- do you apprise Allah of your religion, and Allah knows what is in the heavens and what is in the earth; and Allah is Cognizant of all things; they think that they lay you under an obligation by becoming Muslims; say- lay me not under obligation by your Islam- rather Allah lays you under an obligation by guiding you to the true belief if you are truthful; surely Allah knows the unseen things of the heavens and the earth; and Allah sees what you do"; Al-Hamdu Lillah.

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Surah QAAF

(Consists of 3 Ruku; MK-4)

## QAAF-The First Ruku

1. QAAF; I swear by the glorious Quran (that Muhammad PBUH is the apostle of Allah)
2. Nay! they wonder that there has come to them a warner from among themselves, so the disbelievers say: This is a strange thing:
3. What! when we are dead and have become dust? That is afar (from probable) return.
4. We know indeed what the earth diminishes of them, and with Us is a writing that preserves.
5. Nay, they rejected the truth when it came to them, so they are (now) in a state of confusion.
6. Do they not then look up to heaven above them how We have made it and adorned it and it has no gaps?
7. And the earth, We have made it plain and cast in it mountains and We have made to grow therein of all beautiful kinds,
8. To give sight and as a reminder to every servant who turns frequently (to Allah).
9. And We send down from the cloud water abounding in good, then We cause to grow thereby gardens and the grain that is reaped,
10. And the tall palm-trees having spadices closely set one above another,
11. A sustenance for the servants, and We give life thereby to a dead land; thus is the rising.
12. (Others) before them rejected (Prophets): the people of Noah and the dwellers of AR-RASS and THAMUD,
13. And AAD and Pharaoh and Lot's brethren,



14. And the dwellers of the thicket and the people of TUBBA; all rejected the apostles, so My threat came to pass.

15. Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation.

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This Surah starts by QAAF, the letter which is among the MUQATTA'AAT (that means the 14 disjointed letters that are among the Arabic alphabets which come at the commencement of 29 Surah in specific combinations); there are two other Surah besides this that start by only one letter that are among the MUQATTA'AAT that are SUAD (Surah 38) and NOON (Surah 68); Al-Hamdu Lillah; note that like other of Surah that descended at Makkah, this also emphasizes to believe in the fundamental teachings of Islam; Allah swears by the glorious Quran at its beginning that Muhammad PBUH is the Messenger of Allah who is rightly guiding all towards the fact that Allah would certainly raise the dead at the certain day of HASHR (the Day of Judgment), that is the first day of AKHIRAT, so that all persons account for all their doings at life at the world and receive what they truly deserve at that true life of AKHIRAT as all persons are in examination at this life at the world; Al-Hamdu Lillah; those persons who disbelieve in that day raise objection that this is strange that when they are dead and have become dust, they would come to life again; their attitude is to ignore anything of the true guidance that Allah presents to them through the Prophet PBUH and they incite one another to ridicule him by disrespectful words and they ignore this warning too, which tells them that they shall certainly be raised from dead, and even their forefathers; Allah answers their doubts that He knows indeed

what the earth diminishes of their physique, and He has such writing that preserves all that relates to them; the fact of the matter is this that they have decided firmly to reject the Holy Book Quran as what concern they have about how it would happen; they certainly do not have any awareness to the true authority of Allah so due to such ignorance, they raise objections; the Ruku tells ahead, from the sixth AAYAT to the eleventh, that they need to observe the nearby heaven and the earth as that would provide them some insight to the total authority of Allah, the true Lord; these AAYAAT tell explicitly that Allah has adorned the nearby heaven so beautifully that it has no gaps - and Allah has made the earth plain in such manner that all find convenience in their travel to places upon it; and He has casted in it mountains so that it gets stability and He has brought forth from it all beautiful kinds of plants, flowers, trees, crops, fruits etc. which provide insight to all such persons who do observe them to come near to Allah; and this all occurs by the rain-water that falls from the nearby heaven to the earth which causes to grow thereby gardens and the grain that is reaped and the tall palm-trees, having dates set much close to each other; and this all provides sustenance to the mankind so Allah gives life by the rain-water to a dead land and thus would be the rising of the dead; Al-Hamdu Lillah; so the Quran has related the rain upon the land as an indication to raising-up of all men from the dead as the angel blows the trumpet for that by the command of Allah; 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"; 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"; ROUM-50 relates, "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 three AAYAAT tell about those peoples whom Allah destroyed due to their disbelief so that all persons that live currently take the heed and believe in the fundamental teachings of Islam; these were the people of Noah and the dwellers by the RASS (that means the well and these people lived by some notably huge well at those ancient times); and THAMUD and AAD and Pharaoh and the people of Lot-AS and the dwellers of the thicket (i.e. the people of SHOAIB-AS at Median) and the people of TUBBA; note that TUBBA was the title of kings of Yemen at ancient times and here, the AAYAT refers to one of them; as they all rejected the Messengers that Allah had sent to them so He destroyed them all; Al-Hamdu Lillah; Allah tells emphatically at the last AAYAT of the Ruku, that He has not become unable to bring the mankind again to life from dead; it reads, "were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation"; Al-Hamdu Lillah.

### QAAF-The Second Ruku

16. And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein.

17. When the two receivers receive, sitting on the right and on the left.

18. He utters not a word but there is by him a watcher at hand.

19. And the agonizing condition of death will come in truth; that is what you were trying to escape.

20. And the trumpet shall be blown; that is the day of the threatening.

21. And every soul shall come, with it a driver and a witness.

22. Certainly you were heedless of it, but now We have removed from you your veil, so your sight today is sharp.

23. And his companion (the witness) shall say: This is what is ready with me.

24. O you both! do cast into the hell-fire every ungrateful, rebellious one,

25. Forbidder of good, exceder of limits, doubter,

26. Who sets up another god with Allah, so do cast him into severe chastisement.

27. His companion will say: Our Lord! I did not lead him into rebellion but he himself was in great error.

28. He will say: Do not quarrel in My presence, and indeed I gave you the threatening beforehand:

29. My word shall not be changed, nor am I in the least unjust to the servants.

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The second Ruku of Surah QAAF starts by the statement that Allah has created the man and certainly He knows totally well whatever goes inside him; He is nearer to him than his life-vein; Al-Hamdu Lillah; AAYAAT-17 & 18 state that there are two angels who remain with each person, right and left, so that whatever he

does and whatever he utters even, they record it down; note that these AAYAAT imply that though Allah is well aware of doings of all yet He has appointed two angels to each person to record all his actions and all his words at his life at the world so that they provide that record at the Day of Judgment according to His command to them; they both complement each other for the making of this record and certainly, Allah knows how to take-on matters in the best of manners; Al-Hamdu Lillah; AAYAT-19 tells that it would happen sooner or later that the condition of death would come to all persons, though any of them may try his best to avoid it and AAYAAT ahead tell that after the end of the world then, the trumpet shall be blown for the second time to bring all persons from dead to life again; on that specific day, every person would come at the grounds of HASHR with those two angels who used to be with him at the world, one would drive him to the grounds whereas the other would assume to become witness of his wrong doings, with the record of all his life at the world; Allah would address the disbeliever that he was heedless of it, but now He has brought it in front of him so he does see most clearly that it certainly is happening; the witness to his wrong-doings would present his record that he would have in his possession and Allah would command both of these angels, the driver and the witness, to cast him into the hell-fire as he was most ungrateful to Allah and most arrogant as he denied the Day of Judgment; he used to forbid others too from doing good deeds misguiding them to remain oblivious to the coming of that day and he used to take another god with Allah that is extreme disrespect to Him; so he certainly deserves to get the most extreme chastisement at the Day of Judgment; note that Allah commands evidently both angels, the driver and the witness, to cast the arrogant disbeliever into

the hell-fire as according to the Arabic grammar, the command here is to both of them; AAYAAT from 23 to 26 read, "and his companion (the witness) shall say- this is what is ready with me; O you both! do cast into the hell-fire every ungrateful, rebellious one, forbiddener of good, exceder of limits, doubter, who sets up another god with Allah, so do cast him into severe chastisement"; AAYAT-27 tells that one of those angels who had accompanied him at the world (most probably the angel who had driven him to the grounds of HASHR) would say, "Our Lord! I did not lead him into rebellion but he himself was in great error"; this statement he would present to show that he and his companion were only committed to their task of recording the doings of the person they were assigned to, strictly in accordance with the command of Allah; so then, He would address the disbelievers that now, they have nothing to offer in their defense and whatever severe punishment that they have received at the Judgment, they certainly are most liable to get that punishment; AAYAAT-28 & 29 tell, "He will say- do not quarrel in My presence, and indeed I gave you the threatening beforehand; My word shall not be changed, nor am I in the least unjust to the servants"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### QAAF-The Last Ruku

30. On the day that We will say to the hell-fire: Are you filled up?  
And it will say: Are there any more?

31. And the garden shall be brought near to those who guard  
(against evil), not far off:

32. This is what you were promised, (it is) for everyone who turns  
frequently (to Allah), keeps (His limits);

33. Who fears the Beneficent Allah in secret and comes with a penitent heart:

34. Enter it in peace, that is the day of abiding forever.

35. They have therein what they wish and with Us is more yet.

36. And how many a generation did We destroy before them who were mightier in prowess than they, so they went about and about in the lands. Is there a place of refuge?

37. Most surely there is a reminder in this for him who has a heart or he gives ear and is a witness.

38. And certainly We created the heavens and the earth and what is between them in six periods and there touched Us not any fatigue.

39. Therefore, be patient of what they say, and sing the praise of your Lord before the rising of the sun and before the setting.

40. And glorify Him in the night and after these prayers.

41. And listen about the day when the crier shall cry from a near place

42. The day when they shall hear the cry for certain; that is the day of coming forth.

43. Surely We give life and cause to die, and to Us is the eventual coming;

44. The day on which the earth shall cleave asunder under them, they will make haste; that is a gathering together easy to Us.

45. We know best what they say, and you are not one to compel them; therefore, remind him by means of the Quran who fears My threat.

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The last Ruku of QAAF starts by the info that the hell-fire would be highly keen to receive all extreme wrong-doers inside it as

Allah has set it in such manner that it wholly is the place to provide the most extreme punishment for all such wrong-doers, and it feels most satiated by it, so they would be thrown inside it at AKHIRAT most disrespectfully; as for the righteous persons, who remained most attentive to Allah at the world and cared to fulfill His commands in their practice without persisting on anything wrong as they always asked Him for His mercy upon it, He would direct them to JANNAH, the most beautiful garden, at AKHIRAT most respectfully; then, He would ask them to enter it most respectfully to live inside it forever; Al-Hamdu Lillah; AAYAT-35 tells, "they have therein what they wish (for themselves) and with Us is more yet (for them of our splendid bounties, that they have not asked even, and so the true appreciation of that they only would get when they dwell inside that beautiful place)"; Al-Hamdu Lillah; AAYAAT-36 & 37 tell that Allah destroyed many of disbelievers who were even mightier than these at Makkah who challenge the Prophet PBUH and though they used to move about much at lands yet when their punishment fell upon them, they were unable to find any refuge from it; this guides all persons who do have inclination to the virtuous manner of living at the world to see how they do need to live here by that due manner; this includes such good person who has the heart that recognizes the Truth just as it comes at front of it; and this also includes such good person who has totally good hearing (and even totally good sight) by which he gets the fundamental teachings of Islam so even then, his heart ultimately receives the true guidance that he needs to live upon; Al-Hamdu Lillah; AAYAAT 38 to 43 tell that Allah has created all the creation in six periods and He never became tired because of it; He has set it in such manner that there is change in timings and the true Muslims have to see



that they live-on by His remembrance at all times and at all places; this change is leading to that day when Allah would raise all the dead to life again and the living manner of the true Muslims needs to tell explicitly of their preparation for it; these AAYAAT read, "and certainly We created the heavens and the earth and what is between them (i.e. all the creation) in six periods and there touched Us not any fatigue; therefore, be patient of what they say (about you disrespectfully O Prophet PBUH, as they certainly have to account for it), and sing the praise of your Lord before the rising of the sun (i.e. the Salah at FAJR) and before the setting (i.e. the Salah at ZUHR & ASR, when they are read very near to each other at late afternoon); and glorify Him in the night (i.e. Salah at MAGHRIB and then at ISHA) and after these (obligatory) prayers (i.e. by Salah named as TAHAJJUD which is read much after ISHA at late night); and listen about the day when the crier shall cry from a near place (i.e. every person who rises from dead would feel that he is being called from some place that is extremely near to him); the day when they shall hear the cry for certain; that is the day of coming forth"; note that this Ruku has named this day as the "the day of abiding forever" too at AAYAT-34; note also that TAHAJJUD was obligatory for the Prophet PBUH but it is not necessary to other of Muslims though if they read it, then it most certainly is most virtuous to them too; Al-Hamdu Lillah; the last two AAYAAT of the Surah state, "the day on which the earth shall split asunder under them (so it would bring forth all of them), they will make haste; that is a gathering together easy to Us; We know best what they say, and you are not one to compel them; therefore, remind him by means of the Quran who fears My threat"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

*Here our study from Surah SHUA'RAA to Surah QAAF and "Tafsiri-Guide to the Quran" (Third Part) ends which I, MSD, had kept to the last; so by its end, "Tafsiri-Guide to the Quran" comes to end by the blessing of Allah, the true Lord; 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 to get true benefits from it; Al-Hamdu Lillah.*

Wednesday - 10:20 AM  
Ramadhan 25, 1443  
April 27, 2022

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