

"Tafsiri-Guide to the Quran"  
(the Fourth Part)  
(From Surah ZAARIYAAT to the last Surah)

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Al-Hamdu Lillah

Note:

Before writing of the third part of "Tafsiri-Guide", I, MSD, would insha-Allah complete the fourth part of it that commences from Surah ZAARIYAAT to the last; Al-Hamdu Lillah.

Surah ZAARIYAAT  
(Consists of 3 Ruku; MK-9)

1. I swear by the wind that scatters far and wide,
2. Then those that bear the load,
3. Then those that glide easily,
4. Then those who distribute blessings by Our command;
5. What you are threatened with is most surely true,
6. And the judgment must most surely come about.
7. I swear by the heaven full of ways.
8. Most surely you are at variance with each other in what you say,
9. He is turned away from it who would be turned away.
10. Cursed be the liars,
11. That are in gulf (of ignorance) neglectful;
12. They ask: When is the Day of Judgment?

13. (It is) the day on which they shall be tried at the fire.
14. Taste your persecution; this is what you would hasten on.
15. Surely those who guard (against evil) shall be in gardens and fountains.
16. Taking what their Lord gives them; surely they were before that, the doers of good.
17. They used to sleep but little in the night.
18. And in the morning they asked forgiveness.
19. And in their property was a portion due to him who begs and to him who is denied.
20. And in the earth there are signs for those who are sure,
21. And in your own souls (too); will you not then see?
22. And in the heaven is your sustenance and what you are threatened with.
23. And by the Lord of the heaven and the earth; it is most surely the truth, just as you do speak.
24. Has there come to you, the information about the honored guests of Ibrahim?
25. When they entered upon him, they said: Peace. Peace, said he, a strange people.
26. Then he turned aside to his family secretly and brought a fat (roasted) calf,
27. So he brought it near them. He said: What - will you not eat?
28. So he conceived in his mind a fear on account of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge.
29. Then his wife came up in great grief, and she struck her face and said: An old barren woman!
30. They said: Thus says your Lord: Surely He is the Wise, the Knowing.

31. He said; what is your affair then, O apostles!
32. They said: Surely we are sent to a guilty people,
33. That we may send down upon them stones of clay,
34. Sent forth with markings from your Lord for the extravagant.
35. Then We brought forth such as were therein of the believers.
36. But We did not find therein save a (single) house of those who submitted (i.e. the Muslims).
37. And We left therein a sign for those who fear the painful punishment.
38. And in Musa; when We sent him to Pharaoh with clear authority.
39. But he turned away with his forces and said: A magician or a mad man.
40. So We seized him and his hosts and hurled them into the sea and he was blamable.
41. And in AAD; when We sent upon them the destructive wind.
42. It did not leave aught on which it blew, but it made it like ashes.
43. And in THAMUD; when it was said to them: Enjoy yourselves for a while.
44. But they revolted against the commandment of their Lord, so the rumbling overtook them while they saw.
45. So they were not able to rise up, nor could they defend themselves-
46. And the people of Noah before, surely they were the most transgressing people.
47. We have built the heaven with might, and We it is Who make the vast extent (thereof).
48. And the earth, We have made it a wide extent; how well have We then spread (it) out.

49. And of everything We have created pairs that you may be mindful.

50. Therefore flee unto Allah; surely I am a plain warner to you from Him.

51. And do not set up with Allah another god; surely I am a plain warner to you from Him.

52. Thus there did not come to those before them an apostle but they said: A magician or a mad man.

53. Have they charged each other with this? Nay - they are an inordinate people.

54. Then turn your back upon them for you are not to blame;

55. And continue to remind, for surely the reminder profits the believers.

56. And I have created the jinn and the mankind, only that they should serve Me.

57. I do not desire from them any sustenance and I do not desire that they should feed Me.

58. Surely Allah is He Who bestows sustenance, the Lord of Power, the Strong.

59. So surely those who are unjust shall have portion like the portion of their companions, therefore let them not ask Me to hasten on.

60. Therefore woe to those who disbelieve because of their day which they are threatened with.

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Surah ZAARIYAAT (that might be spelt as DHAARIAAT) tells most explicitly that Allah provided all ease to the mankind so that the man makes little effort for his physical sustenance and lives with all his physical safety here at life at the world; and He sent

His Messengers in the mankind so that he accepts the message of Allah and lives with all his spiritual safety here at life at the world and at AKHIRAT; this is because Allah asks complete surrender from him to Allah that he believes in Him righteously and obey His commands totally so he needs to comply in the best manner to His commands as AKHIRAT only is the true life of the man; Al-Hamdu Lillah; it comprises of three Ruku in which the first Ruku has AAYAAT-1 to 23, the second Ruku has AAYAAT-24 to 46 and the last Ruku, AAYAAT-47 to 60; note that this Surah tells the only true aim of life of the mankind explicitly at AAYAT-56, "and I have created the jinn and the mankind, only that they should serve Me"; note also that all other of His creation accepts His true authority and fulfills His commands as that is the only option He has provided to them but He has given the free-will to the jinn and the mankind so He asks them specifically that they surrender to His true authority; Al-Hamdu Lillah; in the first four AAYAAT of this Surah, Allah tells about the water that He provides to the earth; He takes the oath of winds and tells about them that they scatter the water droplets within clouds; then these clouds carry all the water; and then the winds make these clouds glide-on with ease; then finally these clouds provide this water as rainfall at different places and this all does happen by the command of Allah; Al-Hamdu Lillah; 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 as to provide strength to them; Al-Hamdu Lillah; the next two AAYAAT provide the information on which the oath is taken at the four AAYAAT at the beginning and they tell that

the promise that Allah has made to all of mankind about raising them up from the dead is most true just as the rain brings out from the earth the crops from inside of it; the true Judgment for all persons would certainly take place; Al-Hamdu Lillah; at the next three AAYAAT (that are 7, 8 and 9), Allah takes the oath of the heaven that has numerous paths (by which the angels ascend and descend to keep check on the mankind by the command of Allah); the object of the oath is that as persons have shown different views about occurrence of the Judgment so only that person is turned away from believing in it who chooses himself to disbelieve in it without any care to observe the different aspects of life; AAYAT-10 to AAYAT-14 tell that cursed would be the extreme liars who are heedless most erroneously to what would affect them by such disbelief that they ask mockingly when the Day of Judgment would come; it would be such day for them when they would be tormented by the hell-fire and they would be ordered to taste this torment that they sought to hasten; the next five AAYAAT tell about those good believers who always feared that none of their deeds bring the displeasure of Allah to them; they would be at the beautiful gardens (JANNAAT) where they would enjoy most beautiful water-fountains; these AAYAAT tell about these good believers that they would be most pleased with whatever Allah, the true Lord, provides them and they certainly were before that (at the world), the doers of all the good; there are three most significant good traits of these doers of all the good deeds that they used to sleep but little in the night, and in the early morning they used to ask forgiveness for themselves (and all good believers), and in their wealth the beggar & the deprived person both had due share; note that the deprived persons are those who are most needy persons but they do not

Speak out their needs, so the doers of all good deeds seek them by themselves to give necessary amounts for their extreme needs; note also that these traits lead the person to distinction in doing of good deeds though other of good Muslims, who had lived ordinary yet with good deeds, would insha-Allah get JANNAH too; Al-Hamdu Lillah; the last four AAYAAT of the first Ruku read, "and in the earth there are signs for those who are certain in their belief, and in your own souls (O persons that are certain in belief); will you not then see?; and in the heaven is your sustenance and what you are threatened with; and by the Lord of the heavens and the earth, it is most surely the truth, just as you do speak"; so all persons need to travel at the earth to observe how Allah has set it to the needs of the man (and what happened to those who challenged Allah by their living manner) and need to study their own selves to understand about their tendencies better; note that there are two subjects that have most high significance to understand life when the Muslim person studies them with all his care to Allah; these are History and Psychology to which the Muslims gave high attention (with Astronomy) even in the times gone-by and they certainly bring near to Allah when the Muslims do study them in light of the teachings of the Holy Book Quran sincerely; Al-Hamdu Lillah; AAYAT-22 explains AAYAAT-7, 8 & 9 and it has two parts whereas the first part tells that the sustenance of the Man depends on the heaven (i.e. the sky just above the earth) and the second part tells that it also has what he is threatened with; so the first part of it means that the rain comes down from it to bring out crops and fruits out of the land (and it also has other of physical benefits to him) which suits him as his foods; and the second part of it means that angels bring the rulings of Allah from above by the numerous paths the heaven has

in it which they apply at the world by the command of Allah; so in that, there is what he is promised with (mostly what he is threatened with); the narration of the incident at the Ruku ahead explains this further where the angels descended and visited Ibrahim-AS; the last AAYAT of this Ruku (AAYAT-23) tells that this is how Allah keeps the setting of the life here as it reads, "and by the Lord of the heaven and the earth; it is most surely the truth, just as you do speak"; so the angels record all the different speeches of different men and all would account for that at the Day of Judgment as the speech of every person tells about the inside of him quite well; Al-Hamdu Lillah; the next Ruku starts with the narration of the visit of angels in the disguise of men to Ibrahim-AS that goes from AAYAT-24 to AAYAT-37; when they came to him, he thought that they were travelers passing-by but they were angels who had the task to tell Ibrahim (Abraham) about the birth of his son Isaac-AS and about the birth of his grandson Jacob-AS from Isaac; there was the custom at the ancient world that if travelers that seemed righteous persons visited some place, the good people there provided foods to them from their side; so Abraham went inside to his wife where he prepared a roasted calf for them and presented it to them; he asked them to eat from it but as angels, they had no inclination to do so and this led Abraham to guess beautifully that they were angels whom Allah has sent for some punishment to some people; note that when Allah sends angels specifically to the earth, that is to inflict punishment to some nation by His will and Ibrahim certainly was aware of this; he feared if that punishment had to do with some people at his place but the angels put him at peace by telling him that Allah gives him the good news of the birth of his son (and grandson) as Allah has not sent the angels to punish

the dwellers at this site; his wife Sarah was nearby and she heard the good news about the birth of Isaac so she came out to them as she knew then that they were angels and exclaimed with wonder how that would happen when she is an old barren woman (and her respectable husband is so very old); the angels told her that it would happen as Allah has declared it; He certainly is Most Wise, Most Knowing; Al-Hamdu Lillah; as Ibrahim understood that they had descended specifically to punish some people so he asked them directly what was the actual purpose of their descent; they told him that Allah actually has sent them to punish the filthy people of Sodom and Gomorrah that are involved in the most heinous immoral crimes; they even told him the manner of the punishment to them as "they said - surely we are sent to guilty people that we may send down upon them stones of clay that are sent forth with markings from your Lord for the wanton people" (AAYAT-32, 33 & 34); 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 behind with her nation that was punished severely) and so He made them lesson ahead that He would punish all such persons who commit any of major sins together (especially of this most shameful nature) even at the world most severely so this makes the most wrong persons to have fear to commit this heinous shameful act; see also the supplementary note at AAYAT-69 at the seventh Ruku of Surah HOODH; Al-Hamdu Lillah; the next nine AAYAAT of the Ruku (from 38 to 46) mention about the punishments that Allah gave respectively to Pharaoh and his force, AAD (the people of HOODH-AS), THAMUD (the people of SALEH-AS) and the people of Noah-AS; these AAYAAT read, "and there is lesson in (the event related about) Musa when We sent him to Pharaoh with

clear authority; but he turned away with his forces and said - a magician or a mad man; so We seized him and his hosts and hurled them into the sea and he certainly was blamable; and in (the event related about) AAD when We sent upon them the destructive wind; it did not leave aught on which it blew, but it made it like ashes; and in (the event related about) THAMUD when it was said to them - enjoy yourselves for a while; but they revolted against the commandment of their Lord, so the rumbling overtook them while they saw (that most clearly); so they were not able to rise up, nor could they defend themselves; and the people of Noah before (were punished severely), surely they were the most transgressing people"; this is to emphasize the fact that Allah does not leave the evil unchecked at the world and clears it time and again so the severe punishment that He gives to the most extreme disbelievers remains His blessing to all true believers who live-on their lives at the world with all attention towards Him; Al-Hamdu Lillah; the third Ruku starts from AAYAT-47 which emphasizes that Allah prepared everything in beautiful order for the mankind to secure his life in the physical manner; and He sent His Messengers so that all persons accept His message and get their spiritual safety too; the only aim for the mankind is to serve Allah, the true Lord, and they would not worry about getting the worldly assets in plenty by their efforts but they would try their best to get only the pleasure of Allah by committing the good virtuous deeds; Al-Hamdu Lillah; the first three AAYAAT of the last Ruku tell about the set-up of the heaven and the earth that Allah has created them most beautifully to care about the mankind; these three AAYAAT read, "We have built the heaven with might, and We it is Who make the vast extent (thereof); and the earth, We have made it a wide extent; how well have We then

spread (it) out; and of everything We have created pairs that you may be mindful"; Al-Hamdu Lillah; the next couple of AAYAAT ask Muhammad PBUH to ask all of mankind to be attentive to Allah (in their deeds as AKHIRAT would certainly come) by reminding them that surely he is plain warner to all of them from Allah (Who has made him His last Messenger) and to ask all of mankind not to take anyone equal in authority to Allah (but only believe in TAUHID firmly); Al-Hamdu Lillah; the next couple of AAYAAT that are 52 & 53 tell about the attitude of the disbelievers and AAYAAT-54 & 55 guide Muhammad PBUH to the attitude that he would take in such situation; they read, "thus there did not come to those before them an apostle but they said - a magician or a mad man; have they charged each other with this?; (that all their disbelieving descendants would say similar adverse things against any Messenger of Allah who comes in them); nay - they are an inordinate people (that are most disobedient to Allah); then (O Muhammad PBUH) turn your back upon them (and do not give any care to them) for you are not to blame (once you have provided the fundamental teachings of Islam clearly to them); and continue to remind (those who come to Islam by the Quran), for surely the reminder profits the true believers"; Al-Hamdu Lillah; note that the 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); 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); Al-Hamdu Lillah; the next AAYAT explicitly provides the only aim of life that Allah created the jinn and the mankind so that they truly worship Him with total obedience to Him with love; note that every creation of Allah worships Him as it knows well

that He only is the Creator of all, with total obedience as it has no option but to do it; only the jinn and the mankind have the free-will and Allah tells them clearly that their aim of life too like all other of His creation, is that they would remain totally attentive to the command of Allah with the free-will that He has provided to them by His will; Al-Hamdu Lillah; the three AAYAAT that are 56, 57 & 58 read, "and I have not created the jinn and the mankind except that they should serve Me (with total belief in the Islamic fundamental teachings); I do not desire from them any sustenance and I do not desire that they should feed Me (and Allah does not need that certainly); surely Allah is He Who bestows sustenance (to all His creation), the Lord Who has all Power, the Strong"; so all among the mankind (and the jinn) would believe in the fundamental teachings of Islam by their free-will; Al-Hamdu Lillah; the last couple of AAYAAT tell clearly that the disbelievers have done their wrong deeds to extreme now and very soon, there would come such day to them even at their worldly lives that would put the most severe torment to them; they read, "so surely those who are unjust shall have portion like the portion of their companions, therefore let them not ask Me to hasten on; therefore woe to those who disbelieve because of their day which they are threatened with"; Al-Hamdu Lillah.

## Surah TOOR

(Consists of 2 Ruku; MK-10)

1. I swear by the Mountain TOOR,
2. And the Book written
3. In an outstretched fine parchment,
4. And the House (KA'BAH) that is visited,

5. And the elevated canopy
6. And the swollen sea
7. Most surely the punishment of your Lord will come to pass;
8. There shall be none to avert it;
9. On the day when the heaven shall move from side to side
10. And the mountains shall pass away in the manner they have to (altogether).
11. Then woe on that day to those who reject (the Truth),
12. Those who make jests in talk of grave matters.
13. The day on which they shall be driven away to the fire of hell with violence.
14. This is the fire which you used to reject totally.
15. Is it magic then or do you not see?
16. Enter into it, then bear (it) patiently, or do not bear (it) patiently, it is the same to you; you shall be requited only (for) what you did.
17. Surely those who guard (against evil) shall be in gardens and bliss
18. Rejoicing because of what their Lord gave them, and their Lord saved them from the punishment of the burning fire.
19. Eat and drink pleasantly for what you did,
20. Reclining on thrones set in lines, and We will unite them to large-eyed beautiful ones.
21. 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.
22. And We will aid them with fruit and flesh such as they desire.
23. They shall pass therein from one to another a cup wherein there shall be nothing vain nor any sin.

24. And round them shall go boys for them (at their service) as if they were hidden pearls.
25. And some of them shall advance towards others questioning each other.
26. Saying: Surely we feared before in our families:
27. But Allah has been gracious to us and He has saved us from the punishment of the hot wind:
28. Surely we called upon Him before: Surely He is the Benign, the Merciful.
29. Therefore continue to remind, for by the grace of your Lord, you are not a soothsayer, or a madman.
30. Or do they say: A poet, we wait for him the evil accidents of time.
31. Say: Wait, for surely I too with you am of those who wait.
32. Or do their understandings bid them this? Or are they an inordinate people?
33. Or do they say: He has forged it. Nay - they do not believe.
34. Then let them bring an announcement like it if they are truthful.
35. Or were they created without there being anything, or are they the creators?
36. Or did they create the heavens and the earth? Nay - they have no certainty.
37. Or have they the treasures of your Lord with them? Or have they been set in absolute authority?
38. Or have they any stairway (unto heaven) by means of which they overhear (decrees)? Then let their listener bring a clear authority.
39. Or has He daughters while you have sons?

40. Or do you ask them for a reward, so that they are overburdened by a debt?
41. Or have they the unseen so that they write (it) down?
42. Or do they desire a plot? But those who disbelieve shall be the vanquished ones in such plot.
43. Or have they a god other than Allah? Glory be to Allah from what they set up (with Him).
44. And if they should see a portion of the heaven coming down, they would say: Piled up clouds.
45. Leave them then till they meet that day of theirs wherein they shall be made to swoon (with terror):
46. The day on which their struggle shall not avail them aught, nor shall they be helped.
47. And surely those who are unjust shall have a punishment besides that (in the world), but most of them do not know.
48. And wait patiently for the judgment of your Lord, for surely you are before Our eyes, and sing the praise of your Lord when you rise;
49. And in the night, give Him glory too, and at the setting of the stars.

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Surah TOOR comprises of two Ruku in which the first Ruku has 28 AAYAAT (that mostly tells about the manner of lives of the disbelievers at AKHIRAT and also of the manner of lives of the true Muslims there) and the second Ruku has 21 AAYAAT (that mostly tells about the manner of lives of the disbelievers at the world and asks Muhammad PBUH - and also all of the Muslims in his following - to go on spreading the message of Islam without any care to things that the disbelievers say here); Al-Hamdu

Lillah; Allah takes the oath in the first six AAYAAT of the Surah and then the seventh AAYAT relates the object of the oath; the six AAYAAT at the beginning read, "I swear by the Mountain TOOR (that was the place where Allah spoke with Moses-AS); and the Book written (i.e. Torah), in an outstretched fine parchment (that were beautiful slabs); and the House (KA'BAH and the adjacent area i.e. HARAM where Allah provided much of the Quran, His most beautiful gift to the mankind, to Muhammad PBUH) that is (most) visited; and the elevated canopy (above this area where the beautiful birds fly splendidly, which shields it specifically from all satanic things); and the swollen sea (nearby where the beautiful fish swim splendidly)"; it is difficult to comment about the swollen sea but note that all of this oath expresses that Allah has provided the fundamental teachings of Islam to all of mankind for their spiritual safety and He has kept them physically safe to live their lives, so they need to live their lives according to the fundamental teachings of Islam and if they do not do it, they would face the most severe punishment; note also that the next three AAYAAT (i.e. 8, 9 & 10) 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); this is how the Quran presents the issues related to the man and so this needs his high alertness to study it good by its context; Al-Hamdu Lillah; so the next three AAYAAT tell about that day when it would become most obvious that the punishment to the disbelievers is certain to take place so that would be the last day of the world (which is named as QIYAMAT);

then the couple of AAYAAT that are 11 & 12 (and also AAYAAT ahead) tell about the Day of Judgment (the Day of HASHR) when the true placement of every person would become most obvious (which is also named as YAUMUL-QIYAMAT); the next four AAYAAT tell about the punishment of the disbelievers there, and then till last of the Ruku, all AAYAAT tell about the true believers there that how beautifully they would enjoy at JANNAAT (the gardens full of all wonderful pleasures); Al-Hamdu Lillah; AAYAAT-8, 9 & 10 read, "there shall be none to avert it (i.e. the last day of the world); on the day when the heaven shall move from side to side; and the mountains shall pass away in the manner they have to"; the Quran has depicted this day that is QIYAMAT at different places and at this place, it tells about the heaven just above the earth that it would shake and about the mountains that they would fly about; Al-Hamdu Lillah; the next couple of AAYAAT read, "then woe on that day to those who reject (the Truth i.e. the fundamental teachings of Islam); those who make jests in talk of grave matters (that bring no benefits at AKHIRAT but lead to getting sins there)"; note the word "then" at the beginning here which denotes that there is certain space between QIYAMAT (when there would be the first blow at trumpet to end all persons that are alive at that time by the will of Allah) and the Day of Judgment (when the second blow at it would raise all from dead by the will of Allah); Surah NAZI'AAT tells about both of these blows at AAYAAT-7 & 8 that read, "the day on which the quaking one shall quake (that would be the first blow at the trumpet); what must happen afterwards shall follow it (that would be the second blow at the trumpet)"; the Judgment would take place (for all of mankind and for all of jinn) after that second blow; Al-Hamdu Lillah; AAYAAT-13 to 16 tell about the

disbelievers there at AKHIRAT; these AAYAAT read, "the day on which they shall be driven away to the fire of hell with violence; this is the fire which you used to reject totally; is it magic then or do you not see?; enter into it, then bear (it) patiently, or do not bear (it) patiently, it is the same to you; you shall be requited only (for) what you did"; from AAYAT-17 to the last of the Ruku, all AAYAAT relate about the true Muslims who lived by TAQWA at the world; note that TAQWA means the attitude of the heart that comes by the true belief upon Allah with both fear and hope towards Him when he has totally thrown away all the worldly base desires and that leads to the most virtuous deeds; all persons need to remember the event that relates to Adam-AS that when Allah sent him to the world, He told him that those among his descendants would get the JANNAH, their actual dwelling place, who keep to righteousness in their belief and deeds; but those who disbelieve and reject the true guidance, they would be put into the hell-fire so all Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places; Al-Hamdu Lillah; the Quran tells all of the mankind that Allah made the earth as an easy ground for them all to live in and made the heaven as the roof to all of them; He sent waters from the heaven upon the earth and took out fruits of earth by that for them as edibles; this all is which they certainly see clearly so they must not take anyone equal to Him in power as He only has the ASL (true) authority; Al-Hamdu Lillah; the AAYAAT depict the living manner of the true Muslims at AKHIRAT that they would be at JANNAAT (the beautiful gardens of paradise; it is the plural of JANNAH) and would be

enjoying the happiness there; they would be totally happy there because of the blessing of Allah for them and because Allah saved them from the punishment of the hell-fire; they would be allowed to eat and drink with all enjoyment there as they sit in couches that are set in rows because they had done the virtuous deeds with the true belief; and Allah would wed them to HOORS (the most beautiful women at JANNAAT) who would have the most lovely wide eyes; note about HOORS that these fairest of women would be the dwellers of JANNAAT who would be included in the blessing for the righteous men who achieve success at AKHIRAT and those righteous women too who had spent their lives in the most virtuous manner at their worldly life, would enter JANNAAT where they would be transformed to most beautiful HOORS; these all good women would have purity in every manner and the women who receive it after their success at AKHIRAT, they also would become companions to their respective husbands there with purity so if the husband of a woman there is at the upper level, she would be raised to that level and if a woman is at the upper level there, her husband would be raised to that level so that they live-on together; note that the upright men would have more than one wife there but the upright women would remain attached to their respective husbands there; if the husband of any upright woman does not get his entry there, she would be married to one of the upright men who has received his placement there; this is due to the respective inclinations of both at their insides and Islam takes care to it not only for the life at the world here but also for the true life at AKHIRAT; Al-Hamdu Lillah; AAYAT-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 all such close relatives of the person who is at the higher level in JANNAH (the paradise), who also have achieved it though at lower level, Allah would elevate them to his level without any decrease in his status so that they live-on in the happy mode by which they had lived their virtuous lives at the world; Al-Hamdu Lillah; Allah would provide them the wonderful fruits and the most fine meat there extensively as they desire; note that consumption of the meat of birds (that have wings to fly with ease) at the world is not appreciable in Islam and note also that it most highly blames the act to put them into cages that deprives them to live at their actual habitat; Al-Hamdu Lillah; they would playfully challenge each other there by grabbing the cup of wine, but there would not be any foul talks in that nor any cause of sin; so it would be pleasant there and there would be such boys who would be assigned to them so as to serve them and who would glow handsomely; this needs some elaboration and for that, please note that Islam gives utmost care to HEJAB (the attitude of reservation among the Muslim women) which has three aspects to it; the first aspect is that the 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; note that JANNAH also gives the care to HEJAB where the most beautiful women would be most attentive to their respective husbands only (and would have no inclination to any other man) so for works there in general, they would command these boys who would be extremely committed to their tasks; Surah RAHMAN says, "in them will be maidens that are chaste, restraining their glances, whom no man or jinn before them has touched; then which of the favors of your Lord will you deny?"; as if they are rubies and coral-stone; then which of the favors of your Lord will you deny?" (AAYAAT-56 to 59); other of the fairest of women there at other of JANNAH (that is higher in level than the previous) that are termed as HOORS, would enjoy their lives in seclusion at some wonderful place with their respective husbands who would certainly be most courteous to them; the relevant AAYAAT read, "in them are goodly maidens, beautiful ones; then which of the favors of your Lord will you deny?"; they are HOORS that are confined to the pavilions; then which of the favors of your Lord will you deny?" (AAYAAT-70 to 73); Al-Hamdu Lillah; the last four AAYAAT here at the first RUKU of Surah TOOR read, "and some of them shall advance towards others questioning each other (about their arrival to JANNAH); saying (about their own)- surely we feared before in our families (whether our good deeds are acceptable at the court of Allah or not); but Allah has been gracious to us and He has saved us from the punishment of the hot wind (i.e. the touch of the hell-fire); surely we called upon Him before (i.e. we always remembered, praised and asked Him only for all our safety, in all situations of our lives); surely He is the Benign, the Merciful"; Al-Hamdu Lillah; the second Ruku tells about the wrong things that the disbelievers say and it asks the

Prophet PBUH not to care about their speech but go on with his work of providing the true guidance to all; the first three AAYAAT of the Ruku ask him to go on reminding all persons by the Quran that they need to comply to the commands of Allah only, as by the blessing of Allah, his true Lord, he certainly is not a soothsayer who tells future by guesswork or a madman as these disbelievers call him; also, he is not a poet who presents vague ideas and even if they have decided to wait for the accident that the time brings upon him (which means that they had decided to wait for his death but certainly the fundamental teachings of Islam stay-on) then he would tell them explicitly that not only they would wait for accidents but he also would wait for them and very soon, they would see who gets the adverse effect of those accidents; Al-Hamdu Lillah; the next 12 AAYAAT present their speech against the true guidance that Muhammad PBUH, the last Messenger of Allah, had presented to them; 11 of these AAYAAT start by the word "UM" (that means "is it so" and here it implies as "OR") where the "U" reads as in "Up"; these AAYAAT sum up the view of the disbelievers for their rejection of the guidance that the Prophet PBUH had presented to them and these AAYAAT not only present it but also answers it where appropriate or ask them to reflect on what idiocy it is that they are saying; the first thing that these AAYAAT tell is that they are incompetent to understand the righteous matters because they are most disobedient to Allah; the second thing that these AAYAAT tell is that their disbelief has led them to such error that they speak out bluntly without any care to reasoning, that the Prophet PBUH had written the Quran himself; so why do not they prove their foolish stance by bringing something like the Quran by themselves but they would not do it as they know most

clearly their incompetence to it; the third thing is that they know that they are created and they also know that they have not created their own selves so most certainly, it is Allah Who has created them; note here that the Quran presents its guidance in the most simple manner and does not even care to glance at the idiocy that the dark philosophy has argued in the discussion of such delicate matters as the creation of the mankind; the fact of the matter is that when the mankind exists, it has been created and its Creator is Allah, the One Who has created all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; the fourth thing is that they know that they have not created the heavens and the earth but even after the knowledge of that, they do not understand that this all is not useless as Allah has placed the mankind beautifully to fulfill His commands to get his true residing place i.e. JANNAH at the Day of Judgment; the true knowledge that Allah has created the heavens and the earth would lead them to live in compliance to His commands yet they do not have that true knowledge that might affect them positively; the fifth thing is that they object that Muhammad PBUH is not a rich person among them so what argument is this because to be rich is not the requirement of being the Messenger of Allah; it is the will of Allah by which He provides more of worldly assets to some and lesser of them to others and they certainly do not control His treasures; and what idiocy it is that they want that they should decide about who would be the Messenger of Allah when the true authority belongs only to Allah; Al-Hamdu Lillah; the sixth thing is that the Prophet PBUH gets the WAHI by which he understands the true guidance and teaches that to all persons but what are their means to listen to anything they take as guidance; if they have such rich person

(i.e. any of their chiefs) who claims that he has listened to it, he should present his position with some reasoning; but there is no such person among their chiefs and there is nothing but WAHI from Allah to His Messenger that only provides the Guidance to the right path; Al-Hamdu Lillah; the seventh thing that these AAYAAT tell is that the disbelievers claim that the angels are the daughters of Allah for which they do not have any reasoning (and they consider daughters as most inferior to sons) yet they speak such heinous speech against Allah; the eighth thing is that the Prophet PBUH has not asked for any benefits from them at the world for the true guidance that he is providing to them; it is totally free of cost as Allah has asked him for that so he has the obligation to provide it to all peoples of the world and when he does not ask them for any material benefits, why do they feel irritated; the ninth thing is that there are persons in these disbelievers who think that they already have the knowledge of the unseen to keep themselves to guidance and they would write it down so they do not need any of the guidance that the Prophet PBUH is giving to them but this only is their wish without any basis and not actually the fact; the tenth thing is that they intend that some of their aggressive plot (especially some war) works against the Prophet PBUH but these disbelievers would taste the bitterness of their plots themselves (this happened in BADR where they challenged the Muslims to end their impression totally and lost that battle with heavy casualties); the eleventh thing is that they leave the worship of Allah and take different things as authority among the creation to which they attach themselves; this is their extreme error as it certainly is Allah only Who has the true authority; Al-Hamdu Lillah; they are so unconcerned to face any trial that if they find something disastrous coming upon

them from the heaven, they would take it as some heavy clouds coming upon them; so leave them on their own O Muhammad PBUH; they certainly would face the Day of Judgment when they would feel extreme dizziness due to its occurrence upon them where their plots would not benefit them and they would not be helped; even in the world, they would face extreme trials besides the extreme punishment of that Day of Judgment but many of them are most unconcerned; so you O Muhammad PBUH - do wait patiently for the judgment of your Lord and certainly, you are in the utmost care of your Lord at all times and places; note that this assurance is so wonderful that it certainly ended the worry of the Prophet PBUH if any, that the disbelievers might harm him badly (and the Muslims) in some way or other; the seventh Ruku of Surah YOUNUS also tells him not to worry about whatever the disbelievers conspire against him as they would not be able to make any such trouble that stops him from spreading the teachings of the Quran, the message of Allah that He has provided finally, and they would not be able to cause any lethal attack on him; Al-Hamdu Lillah; and praise your Lord when you stand in SALAH whenever you rise from sleep (i.e. at TAHAJJUD); and also at other times of night (i.e. MAGHRIB and ISHA), and at the setting of stars (i.e. FAJR); Al-Hamdu Lillah.

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

*Al-Hamdu Lillah*

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## Surah NAJM

(Consists of 3 Ruku; MK-3)

1. I swear by the star when it goes down.
2. Your companion does not err, nor does he go astray;
3. Nor does he speak out of desire.
4. It is naught but revelation that is revealed,
5. Which that who has extreme might, hath taught him
6. Who is vigorous; and he grew clear to view,
7. And he is in the highest part of the horizon.
8. Then he approached and came closer
9. So he was the measure of two bows or closer still.
10. And He revealed to His servant what He revealed.
11. The heart was not untrue in (making him see) what he saw.
12. What- do you then dispute with him as to what he saw?
13. And verily he saw him yet another time,
14. At the farthest lote-tree;
15. Near which is the garden, the place that is the resort.
16. When that which covers covered the lote-tree;
17. The eye did not turn aside, nor did it exceed the limit.
18. Certainly he saw of the greatest signs of his Lord.
19. Have you then considered the Laat and the Uzza,
20. And Manat, the third, the last?
21. What- for you the males and for Him the females!
22. This indeed is an unjust division!
23. They are naught but only names which you have named, you and your fathers; Allah has not sent for them any authority. They follow naught but conjecture and the low desires which (their) souls incline to; and certainly the guidance has come to them from their Lord.

24. Or shall man have what he wishes?
25. Nay- for Allah is the hereafter and the former (life).
26. And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses.
27. Most surely they who do not believe in the hereafter name the angels with female names.
28. And they have no knowledge of it; they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all.
29. Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life.
30. That is their goal of knowledge; surely your Lord knows best him who goes astray from His path and He knows best him who follows the right direction.
31. And Allah's is what is in the heavens and what is in the earth, that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness.
32. Those who keep aloof from the great sins and the indecencies but the passing idea; surely your Lord is liberal in forgiving. He knows you best when He created you from the earth, and when you were hidden in the bellies of your mothers; therefore, do not attribute purity to your souls; He knows him best who guards (against evil).
33. Have you then seen him who turns his back?
34. And gives a little and (then) withholds.
35. Has he the knowledge of the unseen so that he can see?
36. Or, has he not been informed of what is in the scriptures of Musa?
37. And (of) Ibrahim who fulfilled (the commandments):

38. That no bearer of burden shall bear the burden of another-
39. And that man shall have nothing but what he strives for-
40. And that his striving shall soon be seen-
41. Then shall he be paid for it with the fullest payment-
42. And that to your Lord is the goal-
43. And that He it is Who makes (men) laugh and makes (them) weep;
44. And that He it is Who causes death and gives life-
45. And that He created pairs, the male and the female
46. From the small seed when it is poured
47. And that on Him is the bringing forth the second time;
48. And that He it is Who enriches and gives to hold;
49. And that He is the Lord of the Sirius;
50. And that He did destroy the AAD of old
51. And THAMUD, so He spared not
52. And the people of Noah before; surely they were most unjust and inordinate;
53. And the overthrown cities did He overthrow,
54. So there covered them that which covered.
55. Which of your Lord's benefits will you then dispute about?
56. This is the warner among the warning persons of old.
57. The near event draws nigh.
58. There shall be none besides Allah to disclose it.
59. Do you then wonder at this announcement?
60. And will you laugh and not weep?
61. While you are indulging in varieties.
62. So make obeisance to Allah and serve (Him).

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Surah NAJM has three Ruku that respectively comprise of 25 and 7 and 30 AAYAAT; Al-Hamdu Lillah; the first Ruku explicitly tells that Muhammad PBUH saw the angel Gabriel-AS couple of times in his true form; Ahadith tell that the Prophet PBUH had seen him in his angelic form at the beginning when Allah chose him as His Messenger; WAHI (revelation from Allah) had ceased at that time for about 8 months or so (after the first revelation of the first five AAYAAT of Surah ALAQ and some AAYAAT of Surah QALAM) when seven initial AAYAAT of Surah MUDHDHATHIR descended; then came the first Ruku of Surah MUZZAMMIL so with these, Allah asked him to take up the task of spreading the fundamental teachings of Islam and so Allah appointed him as His last Messenger to all peoples of the world; Al-Hamdu Lillah; it was that time when he was returning from the cave AL-HIRA that the seven opening AAYAAT of MUDHDHATHIR descended and he saw Gabriel clearly in his beautiful angelic form who had filled the horizon at front extensively; the second time when he saw him was at the occasion of his ascension to heavens (MIRAJ) just a couple of years before Hijrah (his migration from Makkah to Madinah); Surah BANI-ISRAEL (also named as Surah ISRA) records this incident at its beginning, which descended at 6<sup>th</sup> to 10<sup>th</sup> year of the period of his stay at Makkah (though it relates his travel from Makkah to Jerusalem only i.e. ISRA) and Surah NAJM also mentions MIRAJ in most clear terms (that relates his travel ahead that is his ascension to heavens); note that it is mentioned about Surah NAJM that it descended at the third year of the stay of the Prophet PBUH at Makkah (after Allah made him His Messenger with the assignment to spread the teachings of Islam) but MIRAJ relates to the 10<sup>th</sup> year or so of that stay; therefore note that it happens that some AAYAAT in a Surah relate to the

later period than the period at which most of its AAYAAT had come and this seems the case here at Surah NAJM where some of the AAYAAT at its first Ruku seem to have descended at the year of MIRAJ (that are from AAYAT-13 to AAYAT-18); we know that the last AAYAT of the Quran by descent descended just few days before the passing away of the Prophet PBUH and that is AAYAT-281, the last AAYAT at the thirty-eighth Ruku of Surah BAQARAH which has forty Ruku in total; it tells all persons that they must fear that day where all would be returned to Allah to get their respective accounts of deeds; Al-Hamdu Lillah; the sequence of the recitation of the Quran as of now is according to the recitation of the Prophet PBUH so some of Surah (though only few) have AAYAAT inside them that were revealed later than other AAYAAT of it and inserted therein; keeping this detail in mind, we would go on with our study of Surah NAJM; Al-Hamdu Lillah; the first twelve AAYAAT of the first Ruku state that the Prophet PBUH guides all peoples of the world by the Quran only and they also relate the incident where the Prophet PBUH first sighted Gabriel-AS in his angelic form; these AAYAAT read, "I swear by the star (the last one of them as the light dawns) when it goes down (i.e. fades away); your companion does not err (as Allah has provided safety to him from it in providing the message of the Quran), nor does he go astray (i.e. he does not have any inclination to change the Islamic teachings); nor does he speak out of desire (taking few teachings by choice and leaving others); it is naught but revelation (in the Quran) that is revealed which that (angel Gabriel) who has extreme might, has taught him (by the command of Allah); that angel is vigorous; and he grew clear to view (when Muhammad PBUH saw him) and he is in the highest part of the horizon (in front of him); then he approached and came

closer; so he was the measure of two bows or closer still (i.e. he was very near to him physically); and he (i.e. the angel) revealed to His servant (i.e. the servant of Allah) what he revealed (i.e. the AAYAAT of Surah MUDHDHATHIR); the heart (of Muhammad PBUH) was not untrue in what he saw (i.e. the angel in his true form); what- do you then dispute with him as to what he saw?"; these AAYAAT imply that when the final message of Allah (the Holy Book Quran) has come to all peoples of the world, all other guidance faded away; the simile to make the issue clear (without touching the most high status of the Quran) is of the light of the sun by which the stars fade away; note that when Allah takes oath of something, it is most related to the issue that He presents by that oath and though the Quran is direct in its address to mankind, yet such oaths may provide symbols that are related to the addressed issues; so this true guidance that the Quran provides is not based on whims of the Prophet PBUH but it is the message of Allah that Allah has provided to all peoples of the world by Muhammad PBUH whom He has chosen as His last Messenger to all of them; his belief is based on his sight as he has seen Gabriel-AS in his angelic form; when even the disbelievers take him as the most truthful person among them, how do they reject his teachings (i.e. the fundamental teachings of Islam) which he provides to them by sight of the angel (and in which he has total belief without any doubts); so they undoubtedly need to revise their attitude towards the Prophet PBUH and believe in him most committedly; Al-Hamdu Lillah; AAYAAT-13 to 18 relate the incident of MIRAJ when the Prophet PBUH saw Gabriel-AS in his angelic form the second time near the lote-tree (that is the boundary at the seventh heaven from where no one is allowed entrance ahead) to where the Prophet PBUH had accompanied him;

this incident happened couple of years before his migration to Madinah when in the company of Gabriel, he had gone from Makkah to the place of the mosque at Jerusalem at night that is named as ISRA and then from there, he went to heavens with him (i.e. MIRAJ) in the same night; Surah NAJM relates about MIRAJ at these AAYAAT while Surah BANI ISRAEL relates about ISRA; note that Ahadith have given much detail to MIRAJ and that was the time when Allah asked Muhammad PBUH to command the Muslims to read five SALAH daily so SALAH certainly has highest of magnificence in the worship of Allah as He gave its command to the Prophet PBUH at MIRAJ when He had called him at heavens; Al-Hamdu Lillah; though ISRA was physical in nature (i.e. travel to Jerusalem with surprising velocity in terms of those times) yet the ascension to heavens (MIRAJ) from there seems to be most amazing spiritual issue (but very real event) that is not easy to comment upon and I, MSD, would not touch any discussion to its nature; these AAYAAT read, "and verily he (i.e. Muhammad PBUH) saw him yet another time; (that was) at the farthest lote-tree (which was much more beautiful than how it is found at the world); near which is the garden (JANNAH), the place that is the resort (perhaps that was the place where Adam-AS and Eve-AS had resided before their descent to earth); when that which covers covered the lote-tree (i.e. there were angels upon it); the eye did not turn aside (so he saw Gabriel-AS clearly in his angelic form who remained the focus to his eyes), nor did it exceed the limit (so there certainly was no disrespect in his view of Gabriel); certainly he saw of the greatest signs of his Lord (so even though he did not see Allah, he did see many of His greatest signs there at his most holy visit i.e. at MIRAJ)"; Al-Hamdu Lillah; now, from AAYAT-19 to AAYAT-25 (which is the last AAYAT of the Ruku),

the Ruku discusses the attitude of the disbelievers and how the Prophet PBUH would deal with that; Al-Hamdu Lillah; these AAYAAT tell that what idiocy these disbelievers display by their worship of the idols Laat and Uzza and also Manat, the last one of them as that was the furthest idol from Makkah; note that they had given female names to these idols which they and their fore-fathers had named by their own whims; the AAYAAT tell that they appreciate male offspring for themselves and for Allah, they say even about angels that they are His daughters; it is most erroneous to believe that any of His creation is His son or His daughter but these disbelievers have taken the angels as His daughters and their evil increases even more when they take the birth of daughters to them as an insult to themselves; these are names only which they and their fore-fathers have named by their own whims that Allah does not appreciate; He has not sent for them any authority about the wrongs they commit but He has given them the guidance of the Quran that guides them to their true benefits and yet they only follow their whims without any care to AKHIRAT; O Muhammad PBUH - you do have good wishes for them that they accept the true guidance by accepting the fundamental teachings of Islam and save themselves from the torments at AKHIRAT yet the man does not have all what he wishes; it is Allah Who would decide whether they are worthy of belief in the fundamental teachings of Islam or not; certainly, it is Allah only Who applies His will at AKHIRAT and even at the world; Al-Hamdu Lillah; the next Ruku starts by the statement that no one among the respectable angels even, that are in the heavens, would become so bold as to favor any person's case in front of Allah though they are so very pious with their attention towards Him, except when He allows anyone of them to speak for someone

and wants to acquit that person by His own will; Al-Hamdu Lillah; note that Allah would give the right to SHAFAT (the recommendation for pardon at the Day of Judgment to Allah by any of highly good Muslim persons especially the last Prophet Muhammad PBUH and these Muslims also include the respectable angels at heavens) yet it would only be valid for those sinful persons who rise from the graves as the good believers in the fundamental teachings of Islam, whom He intends to get safety from the hell-fire; it would strictly apply there to the specific subject and the specific object in this issue and it is extreme idiocy to become uncaring to the good deeds by the concept of SHAFAT so this concept does test the Muslim person most highly at his life at the world; Al-Hamdu Lillah; the next five AAYAT (from AAYAT-27 to AAYAT-31) tell about the inclination of disbelievers in AKHIRAT and the result that they would receive there; these AAYAT read, "most surely they who do not believe in the hereafter name the angels with female names (this is the outcome of their disbelief in AKHIRAT and certainly the angels are such creation of Allah that are not related to any gender; they obey Allah most committedly without question); and they (disbelievers) have no knowledge of it (what they are saying about angels); they do not follow anything but conjecture (that relates to their whims), and surely conjecture does not avail against the Truth (the fundamental teachings of Islam) at all; therefore (O Muhammad PBUH) turn aside from him (and leave him on his own) who turns his back upon Our reminder (the Quran) and does not desire anything but this world's life; that (achievements at their lives here) is their goal of knowledge (and they are unable to see beyond this limited view); surely your Lord knows best him who goes astray from His path (remaining oblivious

to the teachings of the Quran) and He knows best him who follows the right direction (by his total preference of AKHIRAT over the worldly life with his commitment to the Quran); and Allah's is what is in the heavens and what is in the earth, that He may (ultimately) reward those who do evil according to what they do (at AKHIRAT), and that He may (ultimately) reward those who do good with goodness (at AKHIRAT)"; A-Hamdu Lillah; the last AAYAT of this Ruku tells about those who do good with total goodness that these persons are such who avoid all major sins that relate to injustice or/and that relate to shameful activities; however Allah would forgive their minor wrongful acts (which even by their efforts, they find unavoidable due to the set-up of the environment they live-in but under protest); most certainly Allah, the true Lord, has the most extensive Mercy so He would forgive that if the Muslim person is at the height of goodness; Al-Hamdu Lillah; so if they avoid the commitment of the most heinous major sins from which Allah has most clearly demanded to keep away (by the Quran) then Allah would forgive all sinful activities that lead towards them (as they are acts that ask to tend towards major sins but practical avoidance of major sins would eliminate their impression totally; Al-Hamdu Lillah); note that based on the teachings of the Holy Book Quran and the Sunnah of the last Prophet Muhammad PBUH, Islam is the only challenger today to injustice (initiated mostly by the wrong men) and shameful activities (initiated mostly by the wrong women); with that, Islam asks to keep attention towards Allah only with the belief that He only has the true authority; Al-Hamdu Lillah; the man has to see that nothing objectionable by the 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 the Islamic values takes place by her natural beauty that might attract men 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 EHSAAAN (by directions towards the natural good tendency of the man to remain within utmost decency with leniency) respectively; Al-Hamdu Lillah; so all sins (besides the biggest sin of taking any-one as equal to Allah in authority that is called SHERK) might be divided into two categories that are injustice and shameful activities; the Quran asks to keep guard against these two category of sins at many places as for instance Surah ANKABUT-45, Surah BAQARAH- 168 & 169 (we studied them at the Ruku-21 of Surah BAQARAH), Surah NAHL-90, Surah BANI-ISRA'IL-32 & 33; there are other AAYAAT too that ask the Muslims to keep away from SHERK and from all of injustice and all of shameful activities (AAYAT-32 of Surah NAJM is also included in them); may Allah save all the true Muslims from all major sins; Al-Hamdu Lillah; this AAYAT also tells that "Allah knows you best when He created you from the earth (that is when He created Adam, the father to the mankind), and when you were hidden in the bellies of your mothers (before your birth); therefore do not attribute purity to your souls (as physically you have come to existence from the earth and then from the sperm inside the wombs of your mothers); He knows him best who guards (against evil; and that actually gives the true height to the man who actually is spiritual in nature)"; Al-Hamdu Lillah; the first couple of AAYAAT of the last Ruku tell about such persons who are disbelievers yet they sometimes do fear that they would have to face the torments of the hell-fire due to their wrongs, at AKHIRAT; due to this fear

that holds them for some period, they give amounts to those who assure them that they would take care that they do not receive any punishments when they rise from dead (though they are extreme liars and such expenditure with such intention is extreme idiocy) but as their fear fades away, they stop the payment of such amounts too; the next eight AAYAAT answer such idiocy that read, "has he the knowledge of the unseen so that he can see (such result that payment of amounts to some person would save him at the Day of Judgment)? -; or has he not been informed of what is in the scriptures of Musa? -; and of Ibrahim who fulfilled (the commandments of Allah; so even he cared to do the good deeds); that no bearer of burden shall bear the burden of another (at the Day of Judgment)-; and that man shall have nothing but what he strives for (there)-; and that his striving shall soon be seen (and he would receive what he deserves according to that)-; then shall he be paid for it with the fullest payment; and that to your Lord is the goal (that He would decide the result for every person according to his doings)"; Al-Hamdu Lillah; the next twelve AAYAAT tell about the total authority of Allah and the last eight AAYAAT of this last Ruku ask to understand that the Day of Judgment would come certainly so every person needs to worry about that before his death without raising surprises to the message of the Quran (that tells explicitly that the true Judgment would certainly take place); Al-Hamdu Lillah; the twelve AAYAAT from 43 to 54 read, "and that He it is Who makes (men) laugh and makes (them) weep (so every pleasure to them comes by His will and every trouble to them comes by His will); and that He it is Who causes death and gives life (He is the only Creator of all the creation with all authority over them); and that He created pairs, the male and the female from the sperm when it is poured;

and that on Him is the bringing forth the second time (at Resurrection when He would raise all from dead); and that He it is Who enriches (any person He wills to give plenty of assets of the world to examine his attitudes) and gives to hold (so that assets remain with him to the period He wills); and that He (also) is the Lord of the Sirius (the brightest star named as the dog-star too that is in the star-system that is the nearest to the solar system; note that some of disbelievers used to worship it at the ancient times); and that He did destroy the AAD of old (that was the nation of HOODH-AS); and THAMUD (that was the nation of SALEH-AS and that nation is sometimes named as the second AAD), so He spared not; and the people of Noah before as they surely were most unjust and inordinate (in their disobedience); and the overthrown cities (that were of Sodom and Gomorrah) did He overthrow; so there covered them that which covered (that were stones falling upon them continuously)"; Al-Hamdu Lillah; the last eight AAYAAT direct all of the mankind to worry about the Day of Judgment rather than remain most oblivious to it; they read, "which of your Lord's benefits will you then dispute about (as He has provided all peoples the space to accept the fundamental teachings of Islam that they have received by Muhammad PBUH, the last of all Messengers)? -this (Prophet PBUH) is the warner as were the warning persons (that were Prophets-AS) of old; the near event (the Day of Judgment) draws nigh; there shall be none besides Allah to disclose it; do you then wonder at this announcement? -and will you laugh (at this warning) and not weep (in the fear of it)? -while you are indulging in varieties (of amusement at life at the world); so (leave all these things and) make obeisance to Allah and serve (Him only)"; Al-Hamdu Lillah.

## Surah QAMAR

(Consists of 3 Ruku; MK-4)

1. The hour drew nigh and the moon did rend asunder.
2. And if they see a sign they turn aside and say: transient magic.
3. And they call (it) a lie, and follow their low desires; and every affair has its appointed term.
4. And certainly some narratives have come to them wherein is prevention
5. (Wherein is) consummate wisdom-- but warnings do not avail;
6. So turn (your) back on them (for) the day when the inviter shall invite them to painful task,
7. Their eyes cast down, going forth from their graves as if they were scattered locusts,
8. Hastening to the inviter. The disbelievers shall say: This is hard day.
9. Before them the people of Noah rejected; so they rejected Our servant and called (him) mad, and he was driven away.
10. Therefore he called upon his Lord: I am overcome, come Thou then to help.
11. So We opened the gates of the cloud with water pouring
12. And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained.
13. And We bore him on that which was made of planks and nails
14. Sailing, before Our eyes, a reward for him who was denied.
15. And certainly We left it as a sign, but is there anyone who will mind?
16. How (severe) was then My punishment and My warning!
17. And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

18. AAD treated (the truth) as a lie, so how (severe) was My punishment and My warning!
19. Surely We sent on them raging wind-storm in a day of bitter ill-luck
20. Tearing men away as if they were the trunks of palm-trees torn up.
21. How (severe) was then My punishment and My warning!
22. And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?
23. THAMUD rejected the warning.
24. So they said: What! a single mortal from among us! Shall we follow him? Most surely we shall in that case be in sure error and distress:
25. Has the reminder been made to light upon him from among us? Nay- he is an insolent liar!
26. Tomorrow shall they know who the liar is, the insolent one.
27. Surely We are going to send the she-camel as a trial for them; therefore, watch them and have patience.
28. And inform them that the water is shared between them; every share of the water shall be regulated.
29. But they called their companion, so he took (the sword) and slew (her).
30. How (severe) was then My punishment and My warning!
31. Surely We sent upon them a single cry, so they were like the dry fragments of trees which the maker of an enclosure collects.
32. And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?
33. The people of Lot treated the warning as a lie.
34. Surely We sent upon them a stone-storm, except Lot's followers; We saved them a little before daybreak,

35. A favor from Us; thus do We reward him who gives thanks.
36. And certainly he warned them of Our violent seizure, but they obstinately disputed the warning.
37. And certainly they endeavored to turn him from his guests, but We blinded their eyes; so taste My chastisement and My warning.
38. And certainly a lasting chastisement overtook them in the morning.
39. So taste My chastisement and My warning.
40. And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?
41. And certainly the warnings came to Pharaoh's people.
42. They rejected all Our AAYAAT, so We overtook them in the manner of the Mighty, Powerful One.
43. Are the disbelievers of yours better than these, or is there an exemption for you in the scriptures?
44. Or do they say: We are a host allied together to help each other?
45. Soon shall the hosts be routed, and they shall turn (their) backs.
46. Nay, the hour is their promised time, and the hour shall be most grievous and bitter.
47. Surely the guilty are in error and distress.
48. On the day when they shall be dragged upon their faces into the fire; taste the touch of hell.
49. Surely We have created everything according to measure.
50. And Our command is but one, as the twinkling of eye.
51. And certainly We have already destroyed the likes of you, but is there anyone who will mind?
52. And everything they have done is in the writings.

53. And everything small and great is written down.

54. Surely those who guard (against evil) shall be in gardens and rivers,

55. In the seat of honor near to the most Powerful King.

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Surah QAMAR comprises of three Ruku that have 22 & 18 & 15 AAYAAT respectively in them; the Surah focuses on providing the message for the Day of Judgment and like Surah NAJM, directs all of the mankind to worry about that most significant day rather than remain oblivious to it; Surah NAJM narrated the destruction of those peoples in brief (from AAYAT-50 to AAYAT-54) in whom the respectable Messengers of Allah came (but they showed disrespect to them) and this Surah gives some detail to that brief account to show that even in the world, the space to accept the fundamental teachings of Islam ends totally when some nation rejects those teachings when they come to them in most explicit manner; so the rejection of the Islamic fundamental teachings not only brings the most severe punishment at AKHIRAT but it also puts the most severe punishment at the world too; it tells that the Quran presents all the necessary commands that Allah has given to the mankind and all persons need to take them with all fervor; Al-Hamdu Lillah; the Surah starts by the statement that the Hour has come very near and the Moon is torn apart; the Hour means QIYAMAT i.e. the last day of the world here but there are places at the Quran where it means the Day of Judgment and AAYAT-46 of this Surah has the term in this latter meaning; this event about the Moon took place near to MAKKAH when the Prophet PBUH was at MINA and he indicated this when the Moon was full and it seemed quite shaken at that time for few seconds as seen from

the earth; note that the full moon rises just after the sunset and the people used to retire from activity early in those days so most of the people (even in Arabia) did not witness this incident that must have continued only for very few moments and though the assumption is that it split into two parts clearly but in-fact it was some very great wobble in the Moon that apparently showed it bit apart as seen from the earth and that only for a very little while; Surah QAMAR (which means the Moon) that we study, tells in the very beginning, "Near came the Hour and the Moon split" and this verse indicates this very incident so this also is one of the major signs of QAYAMAT; it is the second one as the first one is the arrival of Muhammad PBUH as the last Messenger of Allah to all peoples of the world; Al-Hamdu Lillah; the second AAYAT calls this event as an "AAYAT" that also has the meaning of miracle yet it is better to take the meaning of it as the sign (which also is its valid meaning) that asks to believe all the persons who witnessed it to believe that the world would certainly end and then the Day of Judgment would certainly take place when Allah would raise all persons from the dead; Al-Hamdu Lillah; it is important to note that the Holy Book Quran is the only miracle of Muhammad PBUH as he is the last of Messengers of Allah to all peoples of the world and that needs such miracle for him that remains available to all peoples at all times everywhere and proves him as the Messenger of Allah; therefore please note that though there are other most amazing things like trunk of the Dates-Tree (HANNANA) that cried-out when a special seat other than it was made for the Prophet PBUH at MASJID-NABAWI and like water gushing out of his fingers and like this amazing issue (i.e. the appearance of the Moon as torn apart when he was at MINA) and other such amazing things yet they are not his miracles in the strict sense of the

word; this is because Muhammad PBUH was the last of Messengers of Allah so He took the responsibility of the protection of the Quran on Him (see Surah HIJR-9) that is to remain as his only miracle to all peoples of the world from the time of its descent to this time (and to all times ahead); it is in its pure form which remains the same Guidance to the right path that was presented by all Messengers of Allah by His command; Al-Hamdu Lillah; the first eight AAYAAT of the Surah read, "the hour (the end of the world) drew nigh and the moon did rend asunder (i.e. it extremely wobbled as seen from the earth); and if they see a sign they turn aside and say: transient magic (i.e. they mean that it has no permanent value); and they call it a lie, and follow their low desires (to care only for benefits of their lives at the world); and every affair has its appointed term (so the hour would come at the time that Allah has appointed for it); and certainly some narratives (of the previous peoples) have come to them wherein is prevention (from wrongs; wherein is) consummate wisdom (to care for the true life of AKHIRAT)-- but warnings do not avail (because the disbelievers reject them); so turn back on them (without any care to their mocking manner on your warnings about the Day of Judgment as the true message that you give them would take place); that is the day when the inviter shall invite them to painful task (i.e. to face their respective accounts of doings so then they would see that the warnings to their punishment were most true); their eyes cast down, going forth from their graves as if they were scattered locusts (as every person that ever lived at the world would rise from dead), hastening to the inviter (the angel calling to the grounds of HASHR); the disbelievers shall say that this is hard day (as they would understand then that this is the day of which they were

warned time and again)"; Al-Hamdu Lillah; the next nine AAYAAT present the event about the people of Noah-AS that they were punished even in the world when they rejected the true message that the Messenger of Allah provided to them; they tell that "before them the people of Noah rejected; so they rejected Our servant and called (him) mad, and he was driven away; therefore he called upon his Lord that I am overcome, come Thou then to help; so We opened the gates of the cloud with water pouring; and We made water to flow forth in the land in springs, so the water gathered together according to the measure already ordained; and We bore him on that which was made of planks and nails; sailing, before Our eyes, a reward for him (i.e. Noah) who was denied; and certainly We left it as a sign, but is there anyone who will mind? - how (severe) was then My punishment and My warning; and certainly We have made the Quran easy for remembrance, but is there anyone who will mind?" these AAYAAT tell how the disbelievers were punished most severely even at the world when they challenged Noah and called him names; at that time he called Allah to save him from the wrong doings of the disbelievers after most extreme patience on whatever troubles that they had caused for him; they tell how Allah accepted his plea and saved him and all those who were with him on the beautiful spacious ark that he had made with ordinary planks and nails within the necessary period of time according to the command of Allah; Al-Hamdu Lillah; so Allah took His revenge by putting extreme punishment to them by waters that filled the area (that comprised of all the ancient Mesopotamia) so the disbelievers were drowned by the most huge amount of waters that comprised of the waters from the heaven above and from the land which poured out its waters from many of places that continued to fill the land until Allah eliminated the

disbelievers totally so the Quran gives the message most explicitly that those who challenge Allah are doomed to destruction; certainly, Allah only has the true authority; Al-Hamdu Lillah; all these narrations here about the most severe punishment of the four nations who rejected the Messengers of Allah end with the statement "and certainly We have made the Quran easy for remembrance, but is there anyone who will mind?" -so this AAYAT occurs four times at Surah QAMAR to tell that all persons have the Quran with them now and they need to reflect on it most committedly to save them from all troubles at the world in the collective manner and to save them from all troubles at AKHIRAT individually; Allah certainly would take His revenge if they do not comply to His obedience as for that reason He has created them; Al-Hamdu Lillah; note that the good Muslim commentator on the Quran would interpret the Holy Book Quran by TADABBUR if he really takes up the task to interpret it (that is named as TAFSIR) with his total attention towards Allah, the true Lord; note also that there are two manners to understand the Holy Book Quran in which TADABBUR is the higher level of observation where the good Muslim person applies himself most committedly to understand the Holy Book Quran so it needs most high observation at its AAYAAT; he would know Arabic and he would know all the teachings of the Quran, Ahadith and the FIQH most highly to understand the Quran by TADABBUR; he would also know the principles related to TAFSIR (the comments on the Quran) and related to Ahadith (the authentic narrations that tell about the sayings of the Last Prophet Muhammad PBUH, his deeds, his silence over some action and in fact all that is related to that greatest of men, the last Messenger of Allah; note that the practice of these directions of Ahadith is named as SUNNAH)

and related to Fiqh (the study that guides to put the Islamic commands into the manifest practice in best of manners by the observation of the Quran and the Sunnah); and most certainly, he would be the good practicing Muslim person who has his total attention towards Allah, the true Lord; note that the other term to its study is Tazakkur that is to understand its message in the most simple manner as its words imply explicitly (and that is the level upon which Surah Qamar asks in the least all of the mankind to take the Holy Book Quran and to live upon it in practice); Al-Hamdu Lillah; the last five Aayaat of the Ruku that are from Aayat-18 to Aayat-22 tell that "AAD treated (the Truth) as a lie, so how (severe) was My punishment and My warning -surely We sent on them raging wind-storm in a day of bitter ill-luck; tearing men away as if they were the trunks of palm-trees torn up; how (severe) was then My punishment and My warning - and certainly We have made the Quran easy for remembrance, but is there anyone who will mind?" -Al-Hamdu Lillah; note that the nation of Hoodh-as was named as AAD and he gave them the same message as Noah-as has given to his nation; he told them that he is the Messenger of Allah, the Lord of all the worlds, and he does care for their safety at Akhirat; that nation AAD 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; they also were idolaters and their total preference was for the life at the world so Hoodh told them that they must show gratitude to Allah and take Him only as their true Lord; note that the Messenger of Allah has the liability to provide the message of Allah and it is not his liability to see that his people do accept it and Hoodh fulfilled his liability; when it became evident that the disbelievers on Hoodh would

not come towards the fundamental teachings of Islam, Allah saved HOODH and the true believers with him by His great blessing and certainly it was the most severe punishment from which Allah saved them; Surah-HAAQQAH 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" (HAAQQAH-7); their amazing strength was certainly nothing in match to which they faced as it was the punishment that Allah had given them at the world and the punishment at AKHIRAT is even more dreadful; here at Surah QAMAR too, the AAYAAT mention that the destruction that hit AAD tore them away as if they were the trunks of palm-trees torn up; Allah certainly sent upon them such punishment that was most extremely severe after they rejected the warnings of Allah to them and He certainly has all the true authority; Al-Hamdu Lillah; the day on which their punishment started is mentioned as the day of bitter ill-luck and then that punishment stayed upon them for seven nights and eight days that tore them as the hollow trunks of the torn palm trees; though there is some argument at TAFSIR about this day but it is difficult to pinpoint some specific date of the year as this specific day of bitter ill-luck though it probably is some specific date of one of the lunar months that occurs regularly each year even now; AAYAAT 15 & 16 of Surah HA-MEEM AS-SAJDAH state that "as for AAD, they were arrogant in the land without right, and they asked who is mightier than us in power? -could they not see that Allah Who created them, He is mightier than them in power? -and they denied Our revelations; therefore We let loose on them a raging wind-storm in days of bitter ill-luck, that We might make them taste the torment of disgrace in the life of the world; and

verily the doom of AKHIRAT will be more shameful, and they will not be helped"; here the Quran mentions all days of their destruction as related to bitter ill-luck and this is because that severe punishment that eliminated them totally started on that specific day that is most probably related to the bitter ill-luck in general; this seems in accordance to how the AAYAAT present it but as they are not totally explicit for it so I, MSD, would remark here the best of remarks that most certainly, Allah know better; Al-Hamdu Lillah; the next Ruku starts by the statement that THAMUD (the nation of SALEH-AS) also rejected the warnings; this also means that to reject one of the Messengers of Allah is to reject all of them because they all fundamentally gave the same message as Allah commanded them to give and that was the message of Islam; the disbelievers in THAMUD raised the same objection to SALEH that the disbelievers in other peoples had raised before that he is just an ordinary man among them who has not much of wealth and who is alone with not huge number of people to stand for him; they rejected him as the Messenger of Allah with the blame that he is not only a liar but he also is a person who has pride on himself that he is something out of ordinary among them; note that he was one of the most truthful persons and he had no arrogance in him; the disbelievers saw what was obvious to their eyes by projection that like them, this person also would be needy of the worldly goods, status and pleasures but these disbelieving men have always been (and even are) totally unable to see the inside of those who live with their attention towards Allah only, the true Lord; Allah answered their objection that very soon, they would see who actually is the liar with arrogance inside him; He gave them the huge she-camel that came out from behind of some rock miraculously and Allah commanded

them not to trouble it so that she might easily drink the water on the day assigned for it (that was every other day as one day was for it and the other was for other cattle there) as she intends; if they do otherwise, they would receive extreme punishment even at the world; but even then, their ruling elite rejected the message of Allah that SALEH provided to them and asked others too to reject it; some of their youth killed the she-camel (as they provoked them to do it) and that was the clearest disobedience to Allah from all of the disbelievers there; so Allah punished them most severely by the most painful scream to hear (that was the sound of the deadly cry of the earthquake that took hold of them); so they became like the dry fragments of trees which the maker of an enclosure of his cattle collects to save his cattle from the attacking beasts; this tells how that deadly disaster trampled them when it fell upon them; the event ends with the same message that asks all of the mankind for TAZAKKUR upon the Holy Book Quran, "and certainly We have made the Quran easy for remembrance, but is there anyone who will mind?" Al-Hamdu Lillah; the next ten AAYAT of this Ruku tell about the event that relates to the nation of Lot-AS; the people of Lot-AS lived at Sodom and Gomorrah at south of the dead sea and they were extremely filthy persons who used to commit the heinous sin of sodomy among 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; so due to their rejection of the Truth (the fundamental teachings of Islam), and also due to their most heinous filthy acts, Allah sent the rain of stones upon them from which Allah saved only Lot and his family who believed in him, in

the morning hours; note that his wife was one of the disbelievers there so she also remained there among the punished people; certainly, Allah provides safety from all the calamity to the good believing persons only, even when they have to live in the wrongdoers (under protest); however, they would call towards the right path even at such situation as that is necessary to show their gratitude to Allah and certainly, Lot-AS had told the consequence to the disbelievers of their rejection of the right path yet they made vague arguments against the warnings that Lot provided to them; they even tried to take the guests of Lot-AS (that were angels) with them to fulfill their wrong intention with them so Allah blinded their eyes (as He commanded the angels to put such extreme adversity to those who were at front there); it was an introduction to the most severe punishment of which Allah had clearly warned them by Lot-AS and it fell upon them in the morning so Allah gave those disbelievers the complete taste of their wrong-doings at the world; and they would get their lasting deadly punishment at AKHIRAT by the hell-fire; after this narration of the destruction of the people of Lot, the last AAYAT of the Ruku is familiar that asks for TAZAKKUR, "and certainly We have made the Quran easy for remembrance, but is there anyone who will mind?" Al-Hamdu Lillah; the first couple of AAYAAT at the last Ruku mention the punishment that Allah gave to Pharaoh who rejected the fundamental teachings of Islam when Moses-AS and Aaron-AS presented them clearly to him; Moses provided such miracles to him even, that proved that he was the Messenger of Allah yet he disbelieved and the result was that Allah punished him most severely by drowning him with huge number of his men when they all were following Moses and the Bani-Israel; these AAYAAT read, "and certainly the warnings

came to Pharaoh's people; they rejected all Our AAYAAT, so We overtook them in the manner of the Mighty, Powerful One"; Al-Hamdu Lillah; the next four AAYAAT ask the disbelievers that were at Makkah at the time of the descent of Surah QAMAR that they reflect upon their position and accept Islam because if they do not accept it, the outcome of their disbelief would be the same as the previous disbelievers near to their lands had received; they read, "are the disbelievers of yours (that are at Makkah) better than these (previous disbelievers that Allah eliminated by severe punishments), or is there an exemption for you in the scriptures? - or do they say that we are a host allied together to help each other? -soon shall the hosts be routed, and they shall turn (their) backs; nay, the hour is their promised time, and the hour shall be most grievous and bitter"; AAYAAT imply that these disbelievers at Makkah have got the message that Allah punished the previous disbelievers most severely by the most deadly punishments at the world; the previous scriptures too that Allah sent to the world do not guarantee their safety in any manner as every person would get the result at AKHIRAT according to his belief and his deeds at his life here so what do they have to rely upon for their safety at the world and at AKHIRAT; if they think that they are so much powerful together that they are invincible then that is their idiocy as they would see that their power would reduce most drastically when they would run for their lives (which happened at the battle of BADR); their actual punishment would come at the hour (here it means that it would come at the day of HASHR) and that would prove the most hard day for them; AAYAT-7 & AAYAT-8 of this Surah has depicted the manner of disbelievers on that day i.e. the Day of Judgment that "their eyes cast down, going forth from their graves as if they were scattered locusts; hastening to the

inviter, the disbelievers shall say that this is hard day"; certainly, Allah only has the true authority; Al-Hamdu Lillah; the last nine AAYAAT of the last Ruku relate about the Day of Judgment and about the will of Allah; they read, "Surely the guilty (who are the disbelievers in the fundamental teachings of Islam) are in error (at the world) and in distress (at AKHIRAT); on the day when they shall be dragged upon their faces (i.e. the angels would drag them by force) into the fire (and those angels would tell them) to taste the touch of hell-fire; surely We have created everything according to measure (and so Allah would see that the world gets its quantity of the mankind then the last day of the world would come as that is its appointed time); and Our command is but one (i.e. the command of KUN which means BE and that happens) as the twinkling of eye; and certainly We have already destroyed the likes of you (which means that if these disbelievers think that they are safe from the punishment of Allah, they are in the highest of error), but is there anyone who will mind (to see plain facts)? -and everything they have done (together as nation) is in the writings (so they would face the consequence of that even at the world when Allah wills for it); and everything small and great is written down (according to which the whole universe including the earth progresses on and that certainly is the will of Allah and He certainly has the true authority; Al-Hamdu Lillah); surely those who guard (against evil) shall be in (the most beautiful) gardens and (wherein shall be the most pleasant) rivers; in the seat of honor (the place where the truthful person would live-on) near to the most Powerful King (i.e. near to Allah, the true Lord of all the creation)"; Al-Hamdu Lillah; note the words "FIZ-ZUBUR" (in the writings) and "MUSTATAR" (written down) that these AAYAAT have here at the last part of Surah QAMAR; so "writings" are the

documents of deeds of all persons and where nations have erred together when they generally rejected the fundamental teachings of Islam though Allah guided them to those teachings most clearly, then Allah punished them most severely even at the world; the other AAYAT that states about what is "written down" indicates the LAUHE-MAHFUZ that tells about the will of Allah where everything that is to happen is written down; Allah guides all affairs that take place anywhere at any time beautifully to the manner that He wills for all those affairs because it is His will only that rules all of His creation even now; certainly, all praise is for Allah, the only Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah.

### Surah RAHMAN

(Consists of 3 Ruku; MK-7)

1. The Beneficent Allah,
2. Taught the Quran.
3. He created man,
4. Taught him the mode of expression.
5. The sun and the moon follow a reckoning.
6. And the herbs and the trees do prostrate (to Him).
7. And the heaven, He raised it high, and He made the balance
8. That you may not be inordinate in respect of the balance.
9. And keep up the measure with equity and do not make the balance deficient.
10. And the earth, He has set it for living creatures;
11. Therein is fruit and palms having sheathed clusters,
12. And the grain with (its) husk and fragrance.
13. Which then of the bounties of your Lord will you deny?

14. He created the man by dry clay like earthen vessels,
15. And He created the jinn by flame of fire.
16. Which then of the bounties of your Lord will you deny?
17. Lord of the two easts and of the two wests.
18. Which then of the bounties of your Lord will you deny?
19. He has made the two seas to flow freely (so that) they meet,
20. Between them is a barrier which they cannot pass.
21. Which then of the bounties of your Lord will you deny?
22. There come forth from them pearls, both large and small.
23. Which then of the bounties of your Lord will you deny?
24. And His are the ships reared aloft in the sea like mountains.
25. Which then of the bounties of your Lord will you deny?
26. Everyone on it must pass away.
27. And there remains forever the Countenance of your Lord, Who is full of majesty and honor.
28. Which then of the bounties of your Lord will you deny?
29. All those who are in the heavens and the earth ask of Him; every moment He is in a state (of majesty and honor).
30. Which then of the bounties of your Lord will you deny?
31. Soon will We apply Ourselves to you, O you two burdened groups.
32. Which then of the bounties of your Lord will you deny?
33. O assembly of the jinn and the men! If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through but with authority.
34. Which then of the bounties of your Lord will you deny?
35. The flames of fire and smoke will be sent on you two, then you will not be able to defend yourselves.
36. Which then of the bounties of your Lord will you deny?

37. And when the heaven is rent asunder, and then becomes red like red hide.
38. Which then of the bounties of your Lord will you deny?
39. So on that day neither man nor jinni shall be asked about his sin.
40. Which then of the bounties of your Lord will you deny?
41. The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet.
42. Which then of the bounties of your Lord will you deny?
43. This is the hell which the guilty called a lie.
44. Round about shall they go between it and hot, boiling water.
45. Which then of the bounties of your Lord will you deny?
46. And for him who fears to stand before his Lord are two gardens.
47. Which then of the bounties of your Lord will you deny?
48. Having in them various kinds.
49. Which then of the bounties of your Lord will you deny?
50. In both of them are two fountains flowing.
51. Which then of the bounties of your Lord will you deny?
52. In both of them are two pairs of every fruit.
53. Which then of the bounties of your Lord will you deny?
54. Reclining on couches, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach.
55. Which then of the bounties of your Lord will you deny?
56. In them shall be those who restrained their eyes; before them neither man nor jinni shall have touched them.
57. Which then of the bounties of your Lord will you deny?
58. As though they were rubies and coral-stones.
59. Which then of the bounties of your Lord will you deny?
60. Is the reward of goodness aught but goodness?

61. Which then of the bounties of your Lord will you deny?
62. And besides these two are two (other) gardens:
63. Which then of the bounties of your Lord will you deny?
64. Both inclining to blackness.
65. Which then of the bounties of your Lord will you deny?
66. In both of them are two springs gushing forth.
67. Which then of the bounties of your Lord will you deny?
68. In both are fruits and palms and pomegranates.
69. Which then of the bounties of your Lord will you deny?
70. In them are goodly things, beautiful ones.
71. Which then of the bounties of your Lord will you deny?
72. Pure ones (HOORS) confined to the pavilions.
73. Which then of the bounties of your Lord will you deny?
74. Man has not touched them before them nor jinni.
75. Which then of the bounties of your Lord will you deny?
76. Reclining on green cushions and beautiful carpets.
77. Which then of the bounties of your Lord will you deny?
78. Blessed be the name of your Lord, Who has the majesty and the honor!

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Surah RAHMAN consists of 3 Ruku which have 25 & 20 & 33 AAYAAT respectively; RAHMAN (the Beneficent) is the name of Allah and this Surah starts by it; Al-Hamdu Lillah; this Surah is unique in this matter that it addresses both the Man and the Jinn together and tells about the blessings that Allah has provided to both of them; the Surah tells of different blessings of Allah and asks both of them repeatedly about each of them that "which then of the bounties of your Lord will you deny?"; note that by grammar, Allah addresses two of His creation at this recurring

AAYAT and the context shows explicitly that they are the Man and the Jinn and note also that Allah has provided the freewill to only these both whereas other of His creation worship Him without any other option; Al-Hamdu Lillah; the Surah starts by the statement that Allah has not only given life to the Man but He also has provided him the greatest of His blessings that is the Quran; He has taught that to him so that he believes it and does his deeds according to that belief; and He has provided him the ability to present it to all other persons so these AAYAAT tell that Allah has not only created the Man but He has taught words to him due to which he is able to express himself clearly and the best manner for him to be grateful to Allah for this ability of expression is to learn the Quran with total belief and besides practicing it in total, provide its teachings to all peoples of the world as much as possible for him; Al-Hamdu Lillah; one of the most authentic Ahadith mentions that "the best among you are those who learn the Quran and teach it to others"; note that Allah has mentioned the teaching of the Quran before He has mentioned the creation of the Man so this denotes that the good spiritual value of the Man is more a blessing than the physical life he has; Al-Hamdu Lillah; note also that jinn also would follow the Quran to remain upon the true path as they also are bound to follow it; Al-Hamdu Lillah; the first AAYAT mentions Allah by His name AR-RAHMAN (the Beneficent) whereas the disbelievers at Makkah were much annoyed by this name; so it challenged them that Allah is Most Beneficent Who has cared for all peoples of the world by providing the Quran to them to save themselves from the torments of the coming true life by its acceptance; AAYAAT-5 to 12 ahead tell about some of His blessings that He has provided to the mankind which are most significant for his

physical well-being as the Quran often mentions both of these blessings (spiritual and physical) together at places; Al-Hamdu Lillah; these AAYAAT tell that the sun and the moon are doing their respective tasks remaining to calculation that Allah has set for them; AAYAT-6 tells "and the herb and the tree do prostrate (to Allah)" wherein "the herb" means all of herbs and "the tree" means all of trees; note that the word An-NAJM (the herb) also means "the star" so with connection to previous AAYAT, it also implies that like the sun and the moon, all stars too are going along their pathways which Allah has set for them and so this term applies in both ways; AAYAAT-7 & 8 & 9 tell that He not only has raised the heaven, that is near to earth, but He also has assigned its laws to it so everything in it is working in the order He has assigned to it (this includes the gravitational force among heavenly bodies); so the man (and even the jinn) would care for this balance and would not do any such thing that might cause disharmony to it; the man needs to bring harmony to life by intentional efforts according to the fundamental teachings of Islam as keeping the balance refers to care about rights of all persons around him and also to care to keep himself at the right path as the wrongs affect all environment adversely; Surah ROUM-41 states that "corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return"; in this broader manner, these AAYAAT guide the mankind about their actions to the heaven above too that the mankind would not disturb harmony there by any of actions and it is proper to comment that at these current times, these AAYAAT do seem to hit that activity even, that relates to sending different space-vehicles for the probe of heavenly bodies as that also somewhat

applies to disturbing of the balance therein; may Allah give all peoples the insight to care in all their actions about the harmony by which Allah has set the creation; these three AAYAAT read, "and the heaven, He raised it high, and He made the balance; that you may not be inordinate in respect of the balance; and keep up the measure with equity and do not make the balance deficient"; Al-Hamdu Lillah; the next three AAYAAT tell that Allah has set the earth in such manner that by getting rains from the heaven above, it brings forth fruits and especially dates that are protected by their sheath; and it brings forth grains that are protected by their husks and fragrances; so the earth brings forth fruits, pulses, vegetables and many more things in crops which provide foods for the mankind, birds, animals, insects and even jinn; so Allah has cared not only to provide the true guidance to the man and the jinn magnificently but He also has cared with all other living creatures, for their physical sustenance beautifully; this asks the man and the jinn, the only two creation of Allah who do have the freewill to actions, to live by the commands of Allah; the recurring AAYAT - "which then of the bounties of your Lord will you deny?" - at Surah RAHMAN states in the manner of question on all the physical benefits which Allah has provided to them at the world, that they need to show extreme gratitude to Allah, the true Lord, for this beautiful care to safety of their physique by living in accordance to the Quran; Al-Hamdu Lillah; AAYAAT-14 & 15 state, "He created the man by dry clay like earthen vessels; and He created the jinn by flame of fire"; the term SALSAALEN-KAL-FAKKHAAR at AAYAT-14 that means the "dry clay like earthen vessels", was the final stage of the material by which Allah created Adam-AS; this material had passed through few stages whereas each stage had most extreme

period of time by the will of Allah; see also the note at the third Ruku of Surah HIJR; Al-Hamdu Lillah; Allah created jinn much before Adam by flame of fire and they have the ability to see the human beings though the human beings are not able to see them; they 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; see also the note at BAQARAH-the fourth Ruku; Al-Hamdu Lillah; the couple of AAYAAT ahead state, "(Allah is the) Lord of the two easts and of the two wests; which then of the bounties of your Lord will you deny?"; the mention of two easts and two wests at the AAYAT seems to refer to the two different points of sunrise and two different points of sunset, at two different occasions; in other words, "two easts" mean the different points of sunrise where the day is longest in summer and where the day is shortest in winter at Arabia; and "two wests" mean the different points of sunset for these two occasions there and certainly, Allah knows better; the last seven AAYAAT of the Ruku tell about the rivers and the benefits from them to the mankind; there are places where the waters of the river meets the waters of the sea yet they keep the difference between the features of their respective waters there to quite a distance; Allah mentions this difference in their waters as His blessing as both of these waters serve the mankind in their own respective manner; from these waters, the man gets beautiful pearls, both large and small; and they take big ships to different places which serves the man in getting his financial security; each of these benefits that Allah has provided by waters of rivers and of seas, asks both the man and the jinn to show gratitude to Allah, the true Lord; the next Ruku starts by the statement that whatever is on earth would pass away and only Allah, the true

Lord, would remain Who has all majesty and honor; He is HAYYE that means that He only has the true life; the AAYAT implies that even death of all righteous persons among men and among jinn, is blessing as after their death, Allah would provide life to the dead for their eternal life ahead and provide the Judgment to all of them, so He would provide the due punishment to all wrong-doers by His majesty and He would honor all righteous persons at AKHIRAT; Al-Hamdu Lillah; AAYAT-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; Al-Hamdu Lillah; 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; Al-Hamdu Lillah; they need to show utmost gratitude to Allah for His blessings on them; from AYAT-31 till the last of Ruku, AAYAAT ask attention towards the Day of Judgment; Allah tells both the mankind and the jinn that very soon, He would judge all of them according to their doings; Allah addresses them as the "two burdened groups" as these two only have the freewill to actions for which they have to account at AKHIRAT; AAYAT-33 tells that all those who have any thoughts of running away from that ultimate Judgment, they must remain mindful that they are totally unable to do it; it reads, "O assembly of the jinn and the men- if you are able to pass through the regions of the heavens and the earth (that means the whole universe), then pass through (to avoid Judgment); you cannot pass through but with authority (that only Allah has, so all

among the jinn and the men have to answer for all their deeds without any option)"; Al-Hamdu Lillah; this certainly is His blessing to all righteous persons and they need to show gratitude for it; Al-Hamdu Lillah; AAYAT-35 gives the reason that no person is able to run away far in space because the flame of fire would get him there and, even if he breaks the barrier of the earth's gravity and gets further, the smoke would engulf him so he would remain unable to protect himself; Al-Hamdu Lillah; this refers especially to the jinn who are able to run to space yet they are unable to get much far in that due to the burning meteoroids racing towards the earth; see also the note at the second Ruku of HIJR; AAYAT-37 states that at the last day of the world, the heaven near to earth would become as red as the red hide (or as rosy-colored leather); and even the advent of QIYAMAT (the last day of the world) is the blessing of Allah that sets the stage for His Judgment to all peoples of the world; then on that day, the Day of Judgment, no one among the guilty men or the jinn would be asked about his most notable sin (which would be their denial of the Day of Judgment as AAYAT-43 states) because it would be there for all persons to see and these guilty persons would be recognized by some marking on them at the grounds of HASHR; these guilty persons would see the hell-fire that they used to deny and round about shall they go between it and the boiling water; their alternate visits to these two places would occur because these two would provide the two different manners of their punishment that they would get in sequence; the last AAYAT of the Ruku that is the recurring AAYAT at Surah RAHMAN tells here that even the warning that these AAYAAT give to such guilty persons is the blessing of Allah to them at the world, so that they make themselves better here and now, before they die because when

the event of their death takes place, their regret upon their wrong manner of living would be totally useless; Al-Hamdu Lillah; the last Ruku mentions two groups of the righteous believers who would be at JANNAAT (plural of JANNAH) that Surah WA'QIAH, the Surah ahead, terms as the companions of the right hand and as the foremost among them respectively; this Ruku mentions the blessed affairs of the first group from its first AAYAT to 61, and it mentions the blessed affairs of the second group from AAYAT-62 to 77; Surah WA'QIAH narrates the detail about the foremost persons in JANNAAT before the detail of the companions of the right hand; Al-Hamdu Lillah; this Ruku tells about the companions of the right hand that they always had this in mind that Allah only has the true authority and it is His will that shows in the tasks of all His creation; Al-Hamdu Lillah; note that Dr. ISRAR AHMED, who was one of the foremost commentators on the Quran at these current times, had commented about the two of JANNAAT that are mentioned here that they refer to the two different JANNAAT for the first group among the mankind and among the jinn respectively; these would be the most beautiful gardens that would have in them various kinds of trees having wonderful branches; these would also have flowing fountains and pairs of all fruits where they would be seated upon couches that would be lined with silk brocade and the fruits of both these gardens would be near to their respective good residents; therein shall be those beautiful women of modest gaze, whom neither any man nor any jinn will have touched before them; this means that at the JANNAH of the mankind, there would be the beautiful specific women of that place (besides those who were their good wives at the world) for the mankind whom no man had ever touched before and each of them would only be caring

for her husband; and at the JANNAH of the jinn, there would be the beautiful specific women of that place (besides those who were their good wives at the world) for the jinn whom no jinn had ever touched before and each of them would only be caring for her husband; these all would be such precious beauties to their respective husbands as are rubies and coral-stones; Allah would provide these all excellent eternal blessings because they had lived virtuously at the world by living by commands of Allah and surely, one good turn deserves another; Al-Hamdu Lillah; then there is the mention of affairs of the second group among the righteous persons in mankind and in the jinn that they would receive two JANNAAT so these refer to the two different JANNAAT for the second group among the mankind and among the jinn respectively; though the first group would have all excellent blessings at their JANNAAT yet this second group would get some additional blessings as they are at the higher level than the former, the first group, as Surah WA'QIAH has termed this second group as the foremost among these two groups; they would be much nearer to Allah, the true Lord; Al-Hamdu Lillah; so they also would have all blessings at their respective JANNAH which the former would have at theirs yet the women at these JANNAAT for the second group would be HOORS who would be extremely beautiful (Surah WA'QIAH mentions them as the beautiful hidden pearls and this i.e. Surah RAHMAN mentions these fairest of women as much more confined to their beautiful spacious residences); these most spacious residences would have the most beautiful pearls at their built according to Hadith and each of the righteous persons of the second group, would have HOORS as his wives in huge number (even up-to seventy) besides those who were his good wives at the world; note that the best of

women according to Islam are those who relate themselves much to their specific residences and leave their homes only for necessities with most decent of dresses and return as soon as they see to their necessities so these beautiful HOORS would have this beautiful reservation to height in their beautiful nature without asking to leave their specific spacious residences for anything; they all would remain most happy together with their own manner of living there; Al-Hamdu Lillah; note also that Islam does not suppress the natural emotion towards women that occurs in men due to their aesthetic inclination yet it asks them to channelize that firmly in the righteous manner; this mention of the second group contains AAYAT-64 which comprises of one word only that is MUDHHAMMATAAN which means that these two gardens would be such dark green that both of them would be inclining to blackness and this would increase their beauty there; Al-Hamdu Lillah; AAYAT-78, the last AAYAT of this Ruku (and of this Surah), reads, "blessed be the name of your Lord, Who has the majesty and the honor"; this tells that at AKHIRAT, He certainly would provide the due punishment to all wrong-doers and He certainly would provide the due honor to all righteous persons; certainly, Allah only has the true authority; Al-Hamdu Lillah.

### Surah WAQI'AH

(Consists of 3 Ruku; MK-5)

1. When the great event comes to pass,
2. There is no belying its coming to pass--
3. Abasing (one party), exalting (the other),
4. When the earth shall be shaken with a (severe) shaking,

5. And the mountains shall be made to crumble with (an awful) crumbling,
6. So that they shall be as scattered dust.
7. And you shall be three sorts.
8. Then (as to) the companions of the right hand; how happy are the companions of the right hand!
9. And (as to) the companions of the left hand; how wretched are the companions of the left hand!
10. And the foremost are the foremost,
11. These are they who are drawn nigh (to Allah),
12. In the gardens of bliss.
13. A numerous company from among the first,
14. And a few from among the latter.
15. On thrones decorated,
16. Reclining on them, facing one another.
17. Round about them shall go youths never altering in age,
18. With goblets and ewers and a cup of pure drink;
19. They shall not be affected with headache thereby, nor shall they get exhausted,
20. And fruits such as they choose,
21. And the flesh of fowl such as they desire.
22. And pure (HOORS), beautiful ones,
23. As if they are like the hidden pearls:
24. The reward for what they used to do.
25. They shall not hear therein vain or sinful discourse,
26. Except the word peace, peace.
27. And the companions of the right hand; how happy are the companions of the right hand!
28. Amid thorn-less lote-trees,
29. And banana-trees (with fruits), one above another.

30. And extended shade,
31. And water flowing constantly,
32. And abundant fruit,
33. Neither intercepted nor forbidden,
34. And exalted thrones.
35. Surely We have made them to grow into a (new) growth,
36. Then We have made them virgins,
37. Loving, equals in age,
38. For the sake of the companions of the right hand.
39. A numerous company from among the first,
40. And a numerous company from among the last.
41. And those of the left hand, how wretched are those of the left hand!
42. In scorching wind and boiling water,
43. And the shade of black smoke,
44. Neither cool nor honorable.
45. Surely they were before that made to live in ease and plenty.
46. And they persisted in the great violation.
47. And they used to say: What! when we die and have become dust and bones, shall we then indeed be raised?
48. Or our fathers of yore?
49. Say: The first and the last,
50. Shall most surely be gathered together for the appointed hour of a known day.
51. Then shall you, O you who err and call it a lie!
52. Most surely eat of a tree of ZAQQUM,
53. And fill (your) bellies with it;
54. Then drink over it of boiling water;
55. And drink as drinks the thirsty camel.
56. This is their entertainment on the day of requital.

57. We have created you, why do you not then assent?
58. Have you considered the seed?
59. Is it you that create it or are We the creators?
60. We have ordained death among you and We are not to be overcome,
61. In order that We may bring in your place the likes of you and make you grow into what you know not.
62. And certainly you know the first growth, why do you not then mind?
63. Have you considered what you sow?
64. Is it you that cause it to grow, or are We the causers of growth?
65. If We pleased, We should have certainly made it broken down into pieces, then would you begin to lament:
66. Surely we are burdened with debt:
67. Nay! we are deprived.
68. Have you considered the water which you drink?
69. Is it you that send it down from the clouds, or are We the senders?
70. If We pleased, We would have made it bitter; why do you not then give thanks?
71. Have you considered the fire which you strike?
72. Is it you that produce the trees for it, or are We the producers?
73. We have made it a reminder and an advantage for the wayfarers of the desert.
74. Therefore glorify the name of your Lord, the Great.
75. But nay! I swear by the setting of stars;
76. And most surely it is very great oath if you only knew;
77. Most surely it is the honored Quran,

78. In the book that is protected
79. None shall touch it save the purified ones.
80. Revelation by the Lord of the worlds.
81. Do you then hold this announcement in contempt?
82. And to commit to lies you make your means of subsistence.
83. Why is it not then that when it (soul) comes up to the throat,
84. And you at that time look on--
85. And We are nearer to it than you, but you do not see--
86. Then why is it not-- if you are not held under authority--
87. That you send it (not) back-- if you are truthful?
88. Then if he is one of those drawn nigh (to Allah),
89. Then happiness and bounty and the garden of bliss.
90. And if he is one of those that are of the right hand,
91. Then peace to you all that are among those of the right hand.
92. And if he is one of the rejecters, the erring ones,
93. He shall have an entertainment of boiling water,
94. And burning in hell.
95. Most surely this is the certain truth.
96. Therefore glorify the name of your Lord, the Great.

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Like Surah RAHMAN, this Surah also describes the blessed situation of the two groups at JANNAAT and describes the wretched situation of the wrong-doers at the hell-fire; Al-Hamdu Lillah; it has three Ruku that respectively comprise of 38 AAYAAT, 36 AAYAAT and 22 AAYAAT; Al-Hamdu Lillah; the first six AAYAAT of the Surah read, "when the great event comes to pass; there is no belying its coming to pass; abasing (one party), exalting (the other); when the earth shall be shaken with a (severe) shaking; and the mountains shall be made to crumble with

(an awful) crumbling; so that they shall be as scattered dust (as if they are loosened wool)"; this tells about the last day of the world and the third AAYAT here states that this day would lead to the Day of Judgment that would abase the disbelievers and that would lead the two groups of the righteous persons to highest of honor; the Quran takes the matter of the last day of the world (QIYAMAT) and the first day of AKHIRAT (that is the Day of Judgment) at places by such relation that the latter occurs just after QIYAMAT; this is because all of mankind is dead at QIYAMAT whereas all of mankind regain life (and awareness) at the Day of Judgment though there is an extensive period of time between the two; AAYAAT ahead tell about the three groups of the mankind in which two relate to JANNAAT that are companions of the right hand and the foremost of all righteous persons who would be much nearer to Allah, the true Lord; the remaining group would be the wretched group of companions of the left hand who had spent their lives at the world as disbelievers; note that those righteous believers who get their respective documents of deeds at their right hands would be the companions of the right hand and those who get their respective documents of deeds at their left hands would be the companions of the left hand; note also that though the foremost among the righteous persons would also get their respective documents at their right hands yet they would have some additional good features that would denote their most honored status there; Al-Hamdu Lillah; all the persons who receive honor at AKHIRAT, would include the Prophets, the truthful persons, the martyrs for the Islamic cause and the righteous persons that are mentioned at NISAA-69; it reads, "And whoever obeys Allah and the apostle, these are with those upon whom Allah has bestowed favors from among the Prophets

and the truthful and the martyrs and the most good persons; and good company they are"; so all those who had believed in Allah firmly and had obeyed Him and His last Messenger steadfastly, these all persons in this UMMAH would be the companions of the right hand and the foremost among the most righteous persons; Al-Hamdu Lillah; AAYAAT-7 to 11 tell about these three, "and you shall be three sorts; then (as to) the companions of the right hand - how happy are the companions of the right hand; and (as to) the companions of the left hand - how wretched are the companions of the left hand; and the foremost are the foremost; these are they who are drawn nigh (to Allah)"; Al-Hamdu Lillah; AAYAAT ahead mention that these foremost among the most righteous persons would be the dwellers of the blissful gardens; their major number would come from the early times of this UMMAH (the Muslims as whole from the times of the last Prophet Muhammad PBUH) and the rest from persons after them; note that even before Muhammad PBUH, there certainly were the foremost among the virtuous persons yet seemingly, this place refers to his UMMAH explicitly; Al-Hamdu Lillah; AAYAAT-15 to 26 tell about their blessed situation at the blissful gardens; "(they would be) on thrones decorated; reclining on them, facing one another; round about them shall go youths never altering in age; with goblets and ewers and a cup of pure drink (of wine); they shall not be affected with headache thereby (though they would enjoy it immensely), nor shall they get exhausted (by losing sense); and fruits such as they choose; and the flesh of fowl such as they desire; and pure (HOORS), beautiful ones; as if they are like the hidden pearls: the reward for what they used to do; they shall not hear therein vain or sinful discourse; except the word peace, peace"; Al-Hamdu Lillah; AAYAAT-27 to 40 relate the blessed situation of the

companions of the right hand that their garden at paradise would have wonderful thorn-less lote-trees 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; Al-Hamdu Lillah; and there would be most clear water that would flow constantly at fountains and plenty of all fruits, neither intercepted (i.e. they would not be limited to seasons) nor forbidden (i.e. they would never end but grow on instantly according to consumption); and the couches where they would recline, that would be raised high to honor these companions of the right hand; and Allah would provide them beautiful women that would specifically be for them (besides their good wives there) who would be virgins and so much attractive to them that they would find most extreme love towards them and they all would be compatible with their youthful age; note that every man who gets his place at JANNAAT would be as if he is in early thirties (i.e. with good looks that generally are at 33 years or so) with wonderful manly fitness; and all women there, though they are those who enter there due to the virtuous lives that they had spent at the world (transformed to fairest of ladies there living together with their good husbands) or they are those specific women who are especially created at JANNAAT (HOORS and others) who would be provided as wives to the most righteous men who enter there, these all most beautiful women would also be as if they are at at early thirties with highest of attraction for their husbands towards them; there also would be young boys who would be serving the foremost among the most virtuous residents of JANNAAT who would remain young at age at that beautiful place ever as AAYAT-17 of this Surah has stated

(and as Surah TOOR also has mentioned at AAYAT-24) and certainly Allah knows better; Al-Hamdu Lillah; these companions of the right hand would come in huge number from the early times of this UMMAH and also in huge number from those who come after them; Al-Hamdu Lillah; from AAYAAT-41 to AAYAT-56, all AAYAAT tell about those who would receive their document of deeds at their left hands; they would feel the scorching wind and drink the hot boiling water; the shade to them would be of black smoke that would not provide any coolness to them or any refreshment rather it would make their condition even worse; many of these disbelievers used to live in pleasures at the world remaining oblivious to the fact that they have to answer for their lives at the Day of Judgment; this was their extreme wrong and they would see its consequence; whenever they were guided to it, they mocked about it and persisted with obstinacy at their wrong belief that they would not be resurrected as they would have become dust and bones at graves and their forefathers too would not be raised from dead; Allah asks the Prophet PBUH to tell them that they all and all those of old and of later times, would certainly be raised to life from dead and gathered together for the appointed hour of the known day (i.e. the Day of Judgment); then all those who erred about it and all those who denied its upcoming, they would eat of the tree at hell-fire i.e. ZAQQUM as that only would be available to satiate their extreme hunger; and there would be boiling water over it to drink for their extreme thirst which they would drink as thirsty camels afflicted with extreme thirst, drink water; these disbelievers would face such unwelcome at that specific day; may Allah give TOFIQ to all good persons at the world to believe in the fundamental teachings of Islam so that they save themselves from this most extreme

punishment; Al-Hamdu Lillah; from AAYAT-57 to AAYAT-74, the last AAYAT of the second Ruku, Allah guides attention to those blessings that He has provided to the mankind for his physical safety; He mentions about how life occurs at the world as the man only emits the seed inside his wife but Allah shapes it at the womb at the specific period it has to remain there and then He brings it forth as one of the mankind; and Allah has ordained death so the life here is an examination for which all of the mankind would answer at the Day of Judgment; Al-Hamdu Lillah; AAYAT-60 & 61 state that nothing in His creation is able to stop Him to transfigure the man and make him in what he certainly is not aware of; Respectable Dr. ISRAR interprets this in his Tafsiri comments that the physical changes do occur even at the world in all persons yet at AKHIRAT, Allah, the true Lord, would provide another proper physique to each person there whereas every person would be fully aware of himself/herself and with that, he/she would receive his/her specific Judgment due to his/her doings at the world; Al-Hamdu Lillah; AAYAT-62 ahead states that the man does know how the life of the man takes place at the world (and though much was known about this at the ancient times yet in these current times, Physiology provides that clearly in more detail); AAYAAT ahead relate about the seed that the man sows inside the earth which Allah grows to become fruitful to the mankind and to other of His creation; so Allah not only develops the seed of the man inside the womb of his wife but He also develops the seed that he sows inside the grounds to become edible fruits and crops for his sustenance; Al-Hamdu Lillah; if Allah willed, He verily could make it ash-particles, then the workers upon it would have persistently exclaimed that they are burdened with debts besides being deprived of all the benefits

that they were to get by it; so on getting it safely, they need to show their gratitude to Allah, the true Lord; Al-Hamdu Lillah; and Allah sends from the raincloud the pleasant water that is fit to drinking; if He willed, He verily could make it bitter so at this even, they need to show their gratitude to Allah; and Allah has provided such trees to the mankind by which they kindle fire (as they struck elements from them together) which has number of physical benefits for all yet especially for those who are wayfarers at deserts; Al-Hamdu Lillah; this fire does ask them to reflect how it affects the physique when it is near to the physique so they need to avoid the hell-fire by living at the world by commands of Allah; certainly, for all these blessings, these persons, like all righteous persons, need to glorify the name of Allah, the true Lord, Who is the Most Supreme; Al-Hamdu Lillah; the last Ruku starts by answering the disbelievers that the Quran is not something ordinary as they are taking it, but it is the highest of blessings from Allah to the mankind, and it is totally safe at the most protected book (i.e. LAUHE-MAHFUZ); Allah has taken an oath on this statement that the Quran is safe at the most protected book at heavens to which only the angels among His creation, have access and Allah certainly has descended it to the world; AAYAT-75 to AAYAT-82 read, "but nay (the disbelievers have totally wrong assumptions)! I swear by placements of stars; and most surely it is very great oath if you only knew; most surely it is the honored Quran; in the (heavenly) book that is protected; none shall touch it save the purified ones (angels at heavens; and at the world, only those Muslims are liable to touch it, who have made WUDHU i.e. ablution); revelation by the Lord of the worlds; do you then hold this announcement in contempt? (by foolishly assuming that it does not provide the true

guidance because it has not descended from Allah, the true Lord or that it has not descended as Allah sent it to the Prophet PBUH) - and to commit to lies you make your means of subsistence (i.e. you try to justify your disbelief by providing such lies to your psyche)"; note that Allah has taken the oath of placements of NUJUM (stars) and has mentioned it as the most notable oath; so this whole term "MAWAQEN-NUJUM" (i.e. placements of stars) refers to the posts of angels at the sky near to earth and the AAYAT implies that the angels protect the whole pathway of the descent of the Quran at this area as the mischievous Jinn have access to this area to some extent; they would only find flames (from burning meteoroids) following them on their way back to earth to eliminate them at the space before they return to earth if they intrude to cause trouble at this descent; see also the note on the second Ruku of Surah HIJR; Al-Hamdu Lillah; so these AAYAAT tell that all such parts of the Quran that have descended to the world from the heaven, they have descended within the protection of angels to Muhammad PBUH by the command of Allah and its text was never disturbed anywhere as many angels at posts at the sky near to earth too protect its pathway to earth by the command of Allah so it is the true guidance from Allah which every person needs to follow most firmly; Al-Hamdu Lillah; whole of the Quran is totally protected in the manner that it has reached Muhammad PBUH by the will of Allah; see also Surah SHURA-51 and Surah HIJR-9; Al-Hamdu Lillah; AAYAAT ahead tell explicitly that when someone is at the verge of his death, the people around are unable to do anything at that time as death when it does come, it is inevitable and Allah only is near to him at such time as his relation to life at the world ends whereas he finds angels around him; the Judgment is sure to

come and because of it, no one is able to stop his departure from the world so even the end of life indicates that all persons that are here at the world, have their respective time to show their respective colors whereby they would get their respective judgment at the first day of AKHIRAT that is the Day of Judgment; Surah MULK-2 states, "Allah has created death and life, that He may try which of you is the best in deed: and He is the Mighty, Oft-Forgiving"; Al-Hamdu Lillah; Surah WAQI'AH concludes by mentioning the three groups that it has discussed in it, two of them at JANNAAT and one of them that is the companions of the left hand, at the hell-fire; AAYAAT from 88 to 95 read, "then if he is one of those drawn nigh (that are foremost of the righteous persons near to Allah); then (for them is) happiness and bounty and the garden of bliss; and if he is one of those that are of the right hand (the companions of the right hand), then peace to you all that are among those of the right hand; and if he is one of the rejecters, the erring ones (the companions of the left hand), he shall have an entertainment (that is his unwelcome there) by boiling water and burning in hell; most surely this is the certain truth"; the last AAYAT of the Surah asks to glorify the name of Allah, the true Lord, like its AAYAT-74 and due to this, the Muslims recite words at RUKU & SAJDAH at their Salah that fulfill this guidance; Al-Hamdu Lillah.

## Surah HADID

(Consists of 4 Ruku; H-6)

1. Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise.

2. His is the kingdom of the heavens and the earth; He gives life and causes death; and He has power over all things.

3. He is the First and the Last and the Evident and the Immanent; and He is Cognizant of all things.

4. He is Who created the heavens and the earth in six periods, then He mounted firm at ARSH (the Throne of authority); He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the heaven and that which goes up into it, and He is with you wherever you are; and Allah sees what you do.

5. His is the kingdom of the heavens and the earth; and to Allah are (all) affairs returned.

6. He causes the night to enter in upon the day, and causes the day to enter in upon the night, and He is Cognizant of what is at insides.

7. Believe in Allah and His Apostle, and spend out of what He has made you successors of; for those of you who believe and spend shall have a great reward.

8. And what reason have you that you should not believe in Allah? And the Apostle calls on you that you may believe in your Lord, and indeed He has made a covenant with you if you are believers.

9. He it is who sends down clear AAYAAT upon His servant, that He may bring you forth from utter darkness into light; and most surely Allah is Kind, Merciful to you.

10. And what reason have you that you should not spend in Allah's way? And Allah's is the inheritance of the heavens and the earth; not alike among you are those who spent before the victory and fought; they are more exalted in rank than those who spent and fought afterwards; and Allah has promised good to all; and Allah is Aware of what you do.

11. Who is there that will offer to Allah a good gift so He will double it for him, and he shall have an excellent reward.

12. On that day you will see the believing men and the believing women-- their light running before them and on their right hand-- good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement.

13. On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light; it shall be said: Turn back and seek light. Then separation would be brought about between them, with a wall having a door in it; (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, at this side there shall be punishment.

14. They will cry out to them: Were we not with you? They shall say: Yea! but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you till the decision of Allah came, while the deceiver deceived you about Allah.

15. So today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort.

16. Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.

17. Know that Allah gives life to the earth after its death; indeed, We have made the AAYAAT clear to you that you may understand.

18. Surely (as for) the charitable men and the charitable women and (those who) set apart for Allah a goodly portion, it shall be doubled for them and they shall have a noble reward.

19. And (as for) those who believe in Allah and His apostles, these it is that are the truthful and the martyrs (the true witnesses to the word of Allah) in the sight of their Lord: they shall have their reward and their light, and (as for) those who disbelieve and reject Our AAYAAT, these are the inmates of the hell-fire.

20. Know that this world's life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, 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 and forgiveness from Allah and (His) pleasure; and this world's life is naught but means of deception.

21. Hasten to forgiveness from your Lord and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth; it is prepared for those who believe in Allah and His apostles; that is the grace of Allah: He gives it to whom He pleases, and Allah is the Lord of mighty grace.

22. 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:

23. 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:

24. Those who are niggardly and enjoin niggardliness on men; and whoever turns back, then surely Allah is He Who is the Self-sufficient, the Praised.

25. Certainly We sent Our apostles with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His apostles in the secret; surely Allah is Strong, Mighty.

26. And certainly We sent Noah and Ibrahim and We made in their offspring Prophets and gave them the Book; so there are among them those who go aright, and most of them are transgressors.

27. Then We made Our apostles to follow in their footsteps, and We sent Isa son of Maryam afterwards, and We gave him the INJIL, and We put in the hearts of those who followed him kindness and mercy; and (as for) monkhood, they innovated it-- We did not prescribe it to them-- only to seek Allah's pleasure, but they did not observe it with its due observance; so We gave to those of them who believed, their reward, and most of them are transgressors.

28. O you who believe! be careful of (your duty to) Allah and believe in His Apostle: He will give you two portions of His mercy, and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful;

29. So that the followers of the Book may know that they do not control aught of the grace of Allah, and that grace is in Allah's hand, He gives it to whom He pleases; and Allah is the Lord of mighty grace.

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Surah HADID comprises of four Ruku that have 10, 9, 6 & 4 AAYAAT respectively; the first six AAYAAT of the Surah

mention absolute authority of Allah at all the universe whereas the first AAYAT tells that all things that are at the heavens and the earth declare His glory; Al-Hamdu Lillah; Surah HAJJ-18 states, "do you not see that Allah is He Whom obeys whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none who can make him honorable; surely Allah does what He pleases"; so each of His creation at the universe has its own way of declaring the glory of Allah and there are only two of His creation that are the Jinn and the Man, who have freewill to their actions, and they shall declare His glory by that freewill; Al-Hamdu Lillah; this first AAYAT tells that He is AZIZ (the Mighty) and HAKEEM (the Most Wise); note that AZIZ means that He provides for such happenings which 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 to complete FASAD (the position where to live according to Islam becomes extremely difficult); and HAKEEM means that He shapes all things towards the way He intends even by works of the man, and when some nation challenges His authority by working against His commands which displeases Him, then some destruction strikes that nation by His command; its adverse impression ends from the world and that elimination of its adverse impression causes the peoples of the world to get the good space then and there to repent on their wrongs and to become better by accepting the true fundamental teachings of Islam, the right path to Allah; Al-Hamdu Lillah; the next AAYAT tells explicitly that all His creation is under His authority so even though the Jinn and the Man have the freewill

yet Allah, the true Lord, controls them too; and to keep His control, He has given life and death to all of His creation as He only has the true life; Al-Hamdu Lillah; the third AAYAT is explicit that Allah is not bound to time and space, which reads, "He is the First and the Last and the Evident and the Immanent; and He is Cognizant of all things"; note here that Allah has told about Him here in terms for us that we understand His absolute authority; He is not bound to time so He says for us to understand that "He is the First and the Last" which means explicitly that He is not bound to time; and He is not bound to space so He says for us to understand that "He is the Evident (as He has created His creation in such manner that the man would see that Allah only is the Creator as he ponders on its works that go on by principles) and the Immanent (that He is watching all His creation everywhere all the time and He is leading all His creation as He wills) so He is not bound to space; Al-Hamdu Lillah; certainly, He has created everything and He has assigned everything its specific work and for us, it is necessary to believe that Allah is not bound to time and space and due to our limits in understanding, we shall take it by the statement that we certainly do believe this and Allah knows better; Al-Hamdu Lillah; the next AAYAT tells that all His creation is certainly bound to time and space as it reads, "He is Who created the heavens and the earth in six periods, then He mounted firm at ARSH (the Throne of authority); He knows that which goes deep down into the earth (the seed and the rainwater) and that which comes forth out of it (plants, trees and their fruits), and that which comes down from the heaven (the rainwater, the angels, WAHI and the commands that Allah sends down according to His will) and that which goes up into it (the water particles and the angels departing from the

world and the doings of all among the jinn and the mankind), and He is with you wherever you are; and Allah sees what you do"; note for the comment on this AAYAT that Surah AARAAF-54 says, "surely your Lord is Allah Who created the heavens and the earth in six periods of time, and He mounted firm at ARSH; He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds"; Al-Hamdu Lillah; the fifth AAYAT states that "His is the kingdom of the heavens and the earth, and to Allah are (all) affairs returned", which indicates with emphasis that He did mount the Throne of authority but He is not bound to time and space and certainly, He knows better about this glorious Throne of authority; this AAYAT also tells that all which goes up to the heaven, it includes all the doings of all the jinn and all the mankind and He has all record of that which would manifest at AKHIRAT whereas it also tells that whatever issues that need address, Allah decides about them as He wills; 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 sixth AAYAT indicates that the progress in time affects His creation and here it especially denotes its effect on the jinn and the mankind as each of these two gets nearer to death by the progress in time so the term for each of them at the world becomes lesser to make the coming life better; and He certainly knows who believes truly in the fundamental teachings of Islam as He knows even the issues that are at insides; the AAYAT reads, "He causes the night to enter in upon the day, and causes the day to enter in upon the night, and He is Cognizant of what is at insides"; Al-Hamdu Lillah; so these six AAYAAT tell about the

absolute authority of Allah and that He certainly is not bound to time and space; they also tell about His creation that they all declare His glory and they are bound to time and space; and the jinn and the man have to answer for all their doings at the world, at the Day of Judgment as Allah has the complete record of all their doings; Al-Hamdu Lillah; from AAYAT-7 to 10, Allah addresses those Muslims who had accepted Islam yet they were weak at some commands that Allah had given to Muslims; this especially included the command to spend upon the needy in the way of Allah from whatever amounts they had; AAYAT-7 tells that these amounts were not theirs but they received these as successors to some other persons who had them and these would not remain with them as they would pass on to others, if not by their transactions then by their deaths; so they need to spend these amounts in the way of Allah when they have the space for that; Al-Hamdu Lillah; note that this command does not only relate to tangible assets but it also relates to intangible assets so it is most appreciable if some person is able to spread the knowledge of Islam he has, among his fellow beings; Al-Hamdu Lillah; care of the needy in all manner keeps away hypocrisy and all weakness in the righteous belief with time as it mends the inside of the person beautifully by keeping him away from all inclination to assets, financial in nature, of the world; so it tells to keep firm upon Islam with all sincerity and do all deeds accordingly with emphasis upon spending upon the needy and upon such cause that would consolidate the practice of the fundamental teachings of Islam; Al-Hamdu Lillah; AAYAAT ahead ask attention of the Muslims that are weak in their belief, by asking them that what stops them to believe sincerely in Allah and His last Messenger PBUH, and spend out of what He has made them successors of, when He has

provided the Quran to His servant (i.e. His last Messenger Muhammad PBUH) for their Guidance to the right path to which he calls them and Allah had taken the oath from all persons that they would believe in Him as their true Lord (see AARAAF-172); Al-Hamdu Lillah; and Allah asks them what stops them from spending in the way of Allah when the actual ownership of everything in the heavens and the earth is of Allah; AAYAT-10 that is the last AAYAT of the Ruku states, "and what reason have you that you should not spend in Allah's way? And Allah's is the inheritance of the heavens and the earth; not alike among you are those who spent before the victory (i.e. the treaty that Muslims made with the disbelievers of Makkah at HUDAYBIYA) and fought (in the way of Allah then as that was the time when the Muslims needed to fortify their position): they are more exalted in rank than those who spent and fought (the challengers to Islam) afterwards; and Allah has promised good to all (so they also would get good returns for all their good doings); and Allah is Aware of what you do"; Al-Hamdu Lillah; the first AAYAT of the next Ruku tells that Allah would provide better returns to such person at the world who cares about the needy and at AKHIRAT, he shall have an excellent reward; Al-Hamdu Lillah; the four AAYAAT ahead narrate about the Day of HASHR where the sincere Muslims would move on at the bridge (SIRAT) in darkness that is over the hell-fire and leads to JANNAH, by the light that they would receive there and it would run in front of them (due to their true belief) and also cover the right of them (due to their good deeds according to that true belief) so that certainly is the true success; the disbelievers would not have any access to SIRAT as they would become the residents of the hell-fire, except for the hypocrites who had claimed at the world that they also were

Muslims so they would follow the sincere Muslims there and they would try to move on by lights of those sincere Muslims at SIRAT (as they would not have any); they would fall behind, by the will of Allah so they would call the sincere Muslims to wait for them so that they also may cross the SIRAT with them by the lights they have but they would be told (by angels) to return (to the world if possible for them) and search for their own lights there; as that would not be possible, they would be stranded to grope for the way and ultimately fall into the hell-fire; they would plead that they were with the sincere Muslims at the world to which those Muslims would answer that their selfish care to their own selves for worldly benefits at the world has led them to this status here and Satan, the deceiver, deceived them completely at the world; today, nothing would save them from the hell-fire and that would be their ultimate destination; these AAYAAT read, "on that day you will see the believing men and the believing women-- their light running before them and on their right hand-- good news for you today (that are) gardens beneath which rivers flow, to abide therein, that is the grand achievement; on the day when the hypocritical men and the hypocritical women will say to those who believe-- wait for us, that we may have light from your light; it shall be said-- turn back and seek light; then separation would be brought about between them, with a wall having a door in it; (as for) the inside of it (i.e. at the side of Muslims), there shall be mercy in it, and (as for) the outside of it at this side (i.e. at the side of hypocrites), there shall be punishment; they will cry out to them-- were we not with you (at the world)?-- they shall say-- yea! but you caused yourselves to fall into temptation (to get all worldly benefits), and you waited (for troubles to get the sincere Muslims) and doubted (the message of Islam), and vain desires

deceived you till the decision of Allah (about your deaths) came, while the deceiver (the Satan) deceived you about Allah; so today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire (with those disbelievers); it is your friend and evil is the resort"; Al-Hamdu Lillah; AAYAAT-16 asks such Muslims who claim that they believe in Islam yet they live at the world without care to fulfill the demands of Islam, if the time has not yet come after the Quran has stated their situation at SIRAT that their hearts truly become humble for the remembrance of Allah (so that they ask Allah for mercy) and they truly accept the message of Islam as the Quran has given them; note that the Quran addresses all those who claim to believe in Islam as those persons who have believed and this includes even the hypocrites and their true status would manifest at AKHIRAT; they still have the space before their deaths to repent on their wrongs and make their doings better; if they do not care to believe in Islam truly, they would become like the people of the book (especially the Bani-Israel) who took some of the significant commands of Allah and neglected the other of those; and they kept on this without any repentance to Allah until a long period passed on them and their hearts hardened; so now many of them are most sinful persons; the last three AAYAAT of the Ruku give hopes to them that if they do repent sincerely, Allah would not only forgive them but also give them the space to make themselves better as Allah provides life to earth when it seems dead, by the rainfall upon it; so due to their sincerity to Islam, Allah would send the heavenly rain to their hearts (that is the acceptance of the teachings of the Quran which would wash the wrongs at their insides) so they certainly would become the most righteous persons; Al-Hamdu Lillah; they would fulfill the demands

of Islam with extreme fervor and they would spend amounts on the needy persons and also in such tasks by which Islam would spread to all peoples of the world; as they become true Muslims (among SALEHIN) and keep firm on the righteous belief, they would rise to become SHUHADA and even to become SIDDIQIN so they would have all these three ranks for them; note that Surah NISAA-69 tells that Allah has bestowed favors upon the Prophets and the most truthful persons (SIDDIQIN who work their lives sincerely according to the teachings provided by the Messengers even at such times where it seems difficult for them to practice Islam and among these, were those too who helped the Messengers at their respective times with all fervor) and the martyrs (SHUHADA who stand practically as witnesses to the word of Allah and these are good persons who fight the enemy at necessity, physically and verbally, in favor of the practice and the defense of the good teachings of Islam in the way of Allah) and the righteous persons (SALEHIN who remain committed to Islam and these include all Muslims who are sincere in their claim to Islam); Al-Hamdu Lillah; so the last AAYAT of this Ruku at HADID tells for all true Muslims that as they remain firm upon Islam where they would remain as SALEHIN, they would rise to SHUHADA and even to SIDDIQIN and so they would have all these three ranks as they remain most committed to Islam sincerely in belief and all their deeds; Al-Hamdu Lillah; note that Muhammad PBUH was the last of Messengers of Allah and He chose all of them from among the most righteous persons by His will when they were coming to the world and this status is such that no one is able to achieve it by efforts; Al-Hamdu Lillah; note also that SHUHADA is such term that refers to those who testify for Islam physically by QITAL (and die for Allah in that) and

verbally by TABLIGH; it also denotes that they would testify against the disbelievers at the grounds of HASHR if they are called for it, that the disbelievers had received the message of Islam at the world and they did their best there to provide it to them; this last AAYAT of the Ruku read, "and (as for) those who believe in Allah and His apostles (where they are SALEHIN i.e. the sincere Muslims), these it is that are the truthful (this means that with sincerity to Islam even at most difficult times, they would rise to the rank of SIDDIQIN) and (before that to the rank of) the martyrs (the true witnesses to the word of Allah physically by QITAL and verbally by TABLIGH) in the sight of their Lord- they shall have their reward and their light, and (as for) those who disbelieve and reject Our AAYAAT, these are the inmates of the hell-fire"; Al-Hamdu Lillah; the next Ruku starts by the AAYAT that tells the five ages of life for such persons who relate themselves totally to the life at the world; it reads, "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), 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 reaches forty; the example of vegetation divides the ages in two phases that are the first three of growth and the last two of decline; the

AAYAT uses the term KUFFAR for the husbandmen whereas the Quran has used the term in the meaning of disbelievers too (as in MUMTAHINA-10 & 11 and other places) so this tells again that the context where the word is placed in the Quran has high significance to understand it; Al-Hamdu Lillah; the AAYAT starts by mentioning of "the world's life" and ends by its mention to direct towards the fact that those who have an obsession with the world without care to AKHIRAT, their lives represent these attitudes at different ages while the Man needs to care for AKHIRAT only at the world at all times as Allah has provided the space of life to him at the world only to show his true worth for that; Al-Hamdu Lillah; so AAYAT-21 tells that competition for the status at the world or the dominance in wealth and children at the world is not something to rejoice but the righteous Muslim person needs to hasten towards the forgiveness of Allah and the JANNAH that is extensive as the heaven and the earth which is prepared for the persons who believe in Allah and His Messengers; note that the Quran mentions JANNAH as extensive as the heaven and the earth which is prepared for those who believe in Allah and His Messengers and this indicates that it already occurs at the space in the universe though it would duly come forth at the Day of Judgment; note also that Islam does not appreciate competition in matters that relate to the life at the world but it asks to compete in matters of AKHIRAT as that only would lead to stability of their lives at the world too; the AAYAT tells that no person shall have pride on his TAQWA as Allah only provides the space for all to work righteously in His way; certainly, Allah only is the true Lord Who bestows His grace to the righteous persons; Al-Hamdu Lillah; if the Muslim righteous person does not get wealth or status at the world and even loses much of that by living

righteously then what?- everything is written at the book (LAUHE-MAHFUZ) and no trouble would fall on him except for what is written so he shall not feel dejection at whatever he loses and he shall not rejoice at whatever he gains; he shall provide amounts from the resources Allah has given to him so that he has no inclination towards the wealth and the status at the world; AAYAT-22, 23 and 24 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; those who are niggardly and enjoin niggardliness on men; and whoever turns back, then surely Allah is He Who is the Self-sufficient, the Praised"; Al-Hamdu Lillah; the last AAYAT of the third Ruku reads, "certainly We sent Our apostles with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His apostles in the secret; surely Allah is Strong, Mighty"; Al-Hamdu Lillah; at this AAYAT, Allah says that He sent His apostles with BAYYINAAT (the clear arguments) and sent down with them KITAB (the Book) and MIZAN (the Balance); note that BAYYINAAT means the clear reasoning to get to the true belief in Allah, the true Lord, and in the judgment at AKHIRAT especially by the observation of the previous guidance that Allah had provided to the people by all His Messengers that came previously; Al-Hamdu Lillah; and 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; so the MIZAN that Allah has mentioned here is the fixed standard for rightness that needs the best of Islamic practice to fulfill its asking at the given time & place; Al-Hamdu Lillah; so 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 was previously done with Torah), would lead the people to stray away from the right path; Allah sent down not only His commands through His Messengers but also the awareness of manner to apply them with HIKMAT; Al-Hamdu Lillah; Allah tells here that those who do not care to apply MIZAN in their attitudes to remain firm upon the Islamic teachings then Allah has provided HADID (i.e. the iron) as answer to them; though the weapons made from it might cause extreme pain and even injustice to the people yet in right hands, it also has the potential to punish such wrong doers who intend that imbalance occurs in attitudes where "the might" would manifest as the order of the day rather than the righteousness in attitudes; Allah has provided such weapons that have iron at their make so that the practicing Muslims show their worth by their proper usage against the challengers to Islam, so that the world conforms to the morality that Islam appreciates;

Al-Hamdu Lillah; Allah states at the last part of the AAYAT that Allah only is truly Strong and truly Mighty so He would ultimately set the world to righteousness and He has the total authority to lead on the world as He wills without any need of anything; He examines the mankind so to live by His commands would provide for his own safety but the challenge to Him would only cause destruction to such challengers; He is AZIZ and He would ultimately bring the world to His rule by His absolute authority; most certainly, He only is the true Lord; Al-Hamdu Lillah; the first AAYAT of the last Ruku mentions those two Messengers of Allah in whose descendants, Allah sent His Messengers after them and they are Noah-AS and Abraham-AS; note that before Abraham-AS, Allah had eliminated many of peoples that had rejected the Guidance to the right path (which the Messengers of Allah had presented to them); but there was not any such specific group present that comprised of high number of people which Allah had designated as chosen for the task to fulfill the status of KHALIFAH upon the earth; Allah chose the descendants of Israel (who was the grandson of Abraham) for this most respectable task at the time of Moses whom Allah provided Torah; the period between Abraham-AS and Moses-AS is near to 600 years yet as the time passed on, they showed their total incompatibility to the asking of it and so finally, at the times of Muhammad PBUH, the last of Messengers, Allah terminated their status that had stayed for about two thousand years for them; at that time, Allah gave the Muslims this honorable status to call towards the true guidance by the good assistance of the Holy Book Quran so as to gather all peoples at the world onto the fulfillment of the liabilities of the KHALIFAH upon the earth; Al-Hamdu Lillah; this AAYAT mentions that most of the persons who had received the

Book (Torah) ignored its commands in practice by different ways and AAYAT-16 of this Surah had also told this; the words at both places are "and most of them are transgressors" and this relates especially to the Bani-Israel; note that this implies that the Muslims need to care for Islamic teachings in practice as the Quran has presented to them, without any negligence; AAYAT-27 also states the same "and most of them are transgressors" about those who also had received the commands of Allah in Torah but they chose to back away from the practice of those commands leaving the normal life and this relates especially to NASAARA (the Christians); Surah HADID mentions explicitly the respective results that the disbelievers and the true believers would ultimately receive at AKHIRAT; note that the Quran has mentioned at TAGHABUN-2, "it is He Who has created you (all of the mankind); and of you are some that are disbelievers, and some that are believers: and Allah sees well all that you do"; so these are the two nations only that have remained among the mankind; all the believers would get the true success at AKHIRAT by the will of Allah as they had worked at the world for the pleasure of Allah though there would be lower and upper levels in them; these all believers are mentioned at Surah NISAA-69; Al-Hamdu Lillah; as for the disbelievers, the AAYAAT of the Holy Book Quran present them as of four major types besides SABI'EEN (that were such persons of the Babylon i.e. of the ancient Iraq who believed in TAUHID as Abraham-AS has presented there but with the passage of time, some of things that related to total disbelief had made way into their descendants); these four major types include the Jews and the NASAARA (i.e. the Christians); these both were initially on the right path by the guidance of Torah that also was the book of Allah that He had provided to Moses-AS but

with the passage of time, some of things that related to extreme disbelief had made way into their descendants; the other two mentioned among the disbelievers are the pagans (those persons who worship idols and those who make partners to Allah in His authority though all authority truly belongs to Him only) and the hypocrites (those persons who claim to be the believers in Islam but they have their attitudes against the teachings of Islam and they do show adversity to Islam often but they would clearly manifest at AKHIRAT); note that after the times of the last Prophet Muhammad PBUH, it is not allowed for the true Muslims to designate someone as hypocrite due to his evil deeds until he justifies himself on his wrongs and criticizes Islam openly; certainly, Allah would show the hypocrisy of all such persons to all, at the Day of HASHR that is the Day of Judgment; see also the supplementary note on AAYAT-62 of BAQARAH after the note on its eighth Ruku; Al-Hamdu Lillah; here, AAYAT-27 reads, "then We made Our apostles (that came in Bani-Israel) to follow in their footsteps, and We sent Isa son of Maryam afterwards, and We gave him the INJIL (that provided clarity to Torah), and We put in the hearts of those who followed him kindness and mercy; and (as for) monkhood, they innovated it-- We did not prescribe it to them--(but they took it) only to seek Allah's pleasure, but they did not observe it with its due observance; so We gave to those of them who believed their reward, and most of them are transgressors"; Al-Hamdu Lillah; note that it happened after couple of centuries of the ascension of Jesus-AS to heavens that the Christians took up RAHBANIYAT (monkhood) only to seek the pleasure of Allah but they could not fulfill its demands; they took it as protection from the troublesome persecution that they were facing at those times because of their belief in Jesus Christ; as

Jesus-AS had much kindness for his fellow beings and he was most merciful towards them, his followers developed these good qualities in them; however, they felt that they are unable to fulfill the asking of Torah though the teachings of Jesus Christ guided towards that, so they separated their selves from all issues of life and went into isolation to remain attentive to Allah, without care to living normal as they thought that they can avoid responsibility by living away from all issues of life; if it had remained temporary attitude to safety, it might have been bearable yet with time, it became the standard for being pious among the followers of Jesus Christ; the man does have such physical needs that ask for satisfaction and Allah has provided the rightful means to that satisfaction for him so Islam does not suppress such physical needs but channelizes them to remain inside the Islamic morality so that he lives on with utmost decency even though he lives at normal business of life; the problem that came with RAHBANIYAT was that with time, it not only became synonymous to refrain from the satisfaction of normal physical needs of the man but it was taken to have the higher worth when the person who took it up, tormented himself physically too; so this clearly expressed that to become righteous, the person has to avoid all physical pleasures and on the contrary, he must inflict physical pains to himself too so this led the followers of Jesus in general to think that the attention towards Allah comes by living away from normal; as it is not possible to suppress the inclination to satisfy the physical needs all the time by taking that as religious liability, it caused extreme troubles practically and the AAYAT expresses this as it says "but they did not observe it with its due observance" and the last part of it says clearly, "and most of them are transgressors"; note that TAQWA comes to the Muslim

person by the fulfillment of the commands of Allah with all sincerity as he lives on normally in the ordinary business of life; Al-Hamdu Lillah; the last couple of AAYAAT tell the people of the book (Jews and Christians) not to lose hopes as their lives at the world are yet in progress, but they need to believe truly in the last Messenger of Allah; this would provide them the mercy of Allah twofold and they would become entitled to get the light of the true guidance that would help them even at SIRAT; He would forgive their wrongs totally as they accept wholly that Muhammad PBUH, who has come from the descendants of Ishmael-AS, is truly the last Messenger of Allah and then they follow his guidance; it is the will of Allah about where He provides His grace (i.e. it is His will whom He makes His Messenger) and certainly, He only decides for this most honorable grace; certainly, He only has the true authority; Al-Hamdu Lillah.

### Surah MUJADILAH

(Consists of 3 Ruku; H-6)

1. Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing.
2. (As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those who gave them birth; and most surely they utter hateful word and falsehood and most surely Allah is Pardoning, Forgiving.
3. And (as for) those who put away their wives by likening their backs to the backs of their mothers then would recall what they said, they should free a captive before they touch each other; to

that you are admonished (to conform); and Allah is Aware of what you do.

4. But whoever has not the means, let him fast for two months successively before they touch each other; then as for him who is not able, let him feed sixty needy ones; that is in order that you may have true belief in Allah and His Apostle, and these are Allah's limits, and the disbelievers shall have a painful punishment.

5. Surely those who act in opposition to Allah and His Apostle will be abased even as those before them were abased; and indeed We have revealed clear AAYAAT, and the disbelievers shall have an abasing chastisement.

6. On the day when Allah will raise them up all together, then inform them of what they did: Allah has recorded it while they have forgotten it; and Allah is the witness of all things.

7. Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wherever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things.

8. Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Apostle, and when they come to you they greet you with a greeting with which Allah does not greet you, and they say in themselves: Why does not Allah punish us for what we say? The hell-fire is enough for them; they shall enter it, and evil is the resort.

9. O you who believe! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to

the Apostle, and give to each other counsel of decent issue and guarding (against evil); and be careful of (your duty to) Allah, to Whom you shall be gathered together.

10. Secret counsels are only (the work) of the Satan that he may cause to grieve those who truly believe, and he cannot hurt them in the least except with Allah's permission, and on Allah let the true believers rely.

11. O you who believe! when it is said to you to make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.

12. O you who believe! when you consult the Apostle, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful.

13. Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Apostle; and Allah is Aware of what you do.

14. Have you not seen those who befriend a people with whom Allah is wrathful? They are neither of you nor of them, and they swear falsely while they know.

15. Allah has prepared for them a severe punishment; surely what they do is evil.

16. They make their oaths to serve as a cover so they turn away from Allah's way therefore they shall have an abasing chastisement.

17. Neither their wealth nor their children shall avail them aught against Allah; they are the inmates of the hell-fire, therein they shall abide.

18. On the day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something; now surely they are the liars.

19. The Satan has gained mastery over them, so he has made them forget the remembrance of Allah; they are the Satan's party; now surely the Satan's party are the losers.

20. Surely (as for) those who are in opposition to Allah and His Apostle; they shall be among the most abased.

21. Allah has written down that I will most certainly prevail, I and My apostles; surely Allah is Strong, Mighty.

22. You shall not find the people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Apostle, even though they were their fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed the true belief, and whom He has strengthened with an inspiration from Him; and He will cause them to enter gardens beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him; these are Allah's party; surely the party of Allah are only the successful ones.

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Surah MUJADILAH descended the same year as Surah HADID and it also discusses some of such issues that HADID has presented; it consists of three Ruku that comprise of 6, 7 and 9 AAYAAT respectively; Al-Hamdu Lillah; the first Ruku gives the ruling about ZIHAR which was the situation which occurred when

a man mentioned to his wife that some of her physical part (especially her back) is like the part of his mother or sister or daughter (and that he is disallowed to view); in such situation, she became most unrelated to him and there remained no option for reconciliation; note that the words that the man utters about women has extreme significance and the marriage, divorce and revoke of divorce highly depends on this utterance; the ruling came at forth by these AAYAAT as one of SAHABA (the companions of the Prophet PBUH) AUS ibn SAMIT-RA said such words to his wife KHAWLA bint THALIBA-RA; they had children to care about and most worried, she came to the Prophet PBUH to ask about this situation; as the Prophet PBUH had no ruling then at the Quran about this, he told her that and stated that probably she has become unrelated to him according to the order of the day; on hearing this, she protested crying out loud which the Quran has termed as her quarrel to the Prophet PBUH about her husband and complained there to Allah at her plight; so at this occasion, Allah cared for her and gave the ruling about ZIHAR explicitly in the Quran to observe in practice ahead; the three AAYAAT ahead that are the second, third and fourth, state, "(as for) those of you who put away their wives by likening their backs to the backs of their mothers (and commit ZIHAR), they are not their mothers; their mothers are no others than those who gave them birth; and most surely they utter hateful word and falsehood and most surely Allah is Pardoning, Forgiving (though from now on, all would care not to utter such words); and (as for) those who put away their wives by likening their backs to the backs of their mothers then would recall what they said (and need to compensate), they should free a captive (i.e. a slave) before they touch each other (as man and wife); to that you are

admonished (to conform); and Allah is Aware of what you do; but whoever has not the means (due to his poverty or due to unavailability of slaves), let him fast for two months successively before they touch each other; then as for him who is not able (due to physical weakness or genuine burden by keeping these consecutive fasts), let him feed sixty needy ones (two times by good foods in quality and quantity at a day); that is in order that you may have true belief in Allah and His Apostle (that He cares to provide you due space for compensation at your extreme folly in words), and these are Allah's limits (for which the Muslims would care), and the disbelievers shall have a painful punishment (even at the world who do not care to practice Islamic rulings at matters so it leads them more upon disbelief)"; the last couple of AAYAAT at the Ruku tell all such men who think that because they have authority over women (or in general), they are liable to treat their subordinates in any manner that they deem fit; these AAYAAT read, "surely those who act in opposition to Allah and His Apostle will be abased even as those before them were abased; and indeed We have revealed clear AAYAAT (rulings about issues), and the disbelievers (who do not take those rulings into practice) shall have an abasing chastisement (at AKHIRAT); on the day when Allah will raise them up all together, then inform them of what they did; Allah has recorded it while they have forgotten it; and Allah is the witness of all things"; Al-Hamdu Lillah; note that Surah NISAA-34 has indicated that though men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property yet they are disallowed to seek ways to impose their authority over them when they do fulfill their obligations; the AAYAT has mentioned that surely Allah is Most High, Great; so 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); authority asks to serve the weak persons in their troubles and it does not ask to impose it on them as that would show his negativity only; most certainly, Allah only has the true authority; Al-Hamdu Lillah; the first AAYAT of the second Ruku tells about those persons who attend the gatherings of Muslims as if they also are among them though they are not truly Muslims; this whole Ruku relates the ruling about NAJWA (secret talks in low tone; whispering) and asks all true Muslims to keep it free of any of sins that would denote revolt against Allah and disobedience of the Prophet PBUH; the first AAYAT tells explicitly that Allah is Most Aware of all their activities and nothing is out of His knowledge; He certainly knows well about their secret talks against Islam when they speak with each other; the AAYAT reads, "do you not see that Allah knows whatever is in the heavens and whatever is in the earth?- nowhere is there a secret counsel (NAJWA) between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wherever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things"; Al-Hamdu Lillah; AAYAT-8 tells about their disobedience and disrespectful attitude towards the Prophet PBUH which reads, "have you not seen those who are forbidden secret counsels (as Surah NISAA-114 had directed explicitly to avoid it), then they return to what they are forbidden (and make secret counsels), and they hold secret counsels for sin and revolt and disobedience to the Apostle (so even in those secret counsels, they oppose Islam), and when they come to you they greet you

with a greeting with which Allah does not greet you (as they used to greet by such wording that sounded near to Salam yet it had negative meaning by which they intended to disrespect the Prophet PBUH), and they say in themselves- why does not Allah punish us for what we say? (as they foolishly thought that their immediate punishment only, due their disrespect of the Prophet PBUH, would prove that he truly is the Messenger of Allah); the hell-fire is enough for them; they shall enter it (at AKHIRAT), and evil is the resort"; note that Surah NISAA had descended to the Prophet PBUH at the fourth and fifth year of HIJRAH just previous to Surah MUJADILAH, where it states about the insincere persons to Islam that "there is no good in most of their secret counsels except (in his) who enjoins charity (that keeps him away too from hypocrisy) or virtuous issue (that keeps him away too from sins) or reconciliation between people (by remaining committed to obedience to the Prophet PBUH); and whoever does this seeking Allah's pleasure, We will give him a mighty reward" (NISAA-114); Al-Hamdu Lillah; the next couple of AAYAAT guide the sincere Muslims that if they have to confer in private about some issue, they would take utmost care that their counsel never relates to any sin and revolt to Allah and disobedience to the Prophet PBUH as such counsels that have such things are the works of Satan; these AAYAAT read, "O you who believe! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Apostle, and give to each other counsel of decent issue (that is virtuous) and guarding (against evil); and be careful of (your duty to) Allah, to Whom you shall be gathered together (at AKHIRAT); secret counsels (of the insincere persons among the Muslims) are only (the work) of the Satan that he may cause to grieve those who truly believe, and he

cannot hurt them in the least except with Allah's permission, and on Allah let the true believers rely"; AAYAT-11 gives the rule to all Muslims that at their gatherings, they shall sit with reasonable space and not too close; this measure would prevent any occasion for a sizable number of persons to make some mini gathering within the large gathering of the Muslims and so it would prevent any chance to the insincere persons that sit among the Muslims to conspire against the sincere Muslims there by NAJWA; and they all would make space for the incoming persons if they are asked for it without any grudge in the best interest of all true Muslims; so Allah would provide them much respect among all true Muslims due to their sincerity to Islam and due to their awareness of the rulings of Islam; Al-Hamdu Lillah; the last couple of AAYAAT at this Ruku provide the necessary check on private talks with the Prophet PBUH so that the sincere Muslims fully understand the significance of their unity in the best interest of all true Muslims; Al-Hamdu Lillah; note about these two last AAYAAT of the Ruku that AAYAT-13 is taken to abrogate the command of AAYAT-12 but actually "there is no abrogation in the Quran"; see the note at the thirteenth Ruku of Surah BAQARAH for some explanation to this statement; wherever the change of some AAYAT has occurred in the Holy Book Quran by some other AAYAT, there Allah ceased some specific aspect of the command that He gave by the former AAYAT in the Holy Book Quran in coming to practice though the other aspect of it does still come to practice and the recitation of both goes on; so the change only relates to the command to practice at these very few places and that change actually tells of some modification at its practice; so these two AAYAAT rule together that the Muslims would provide some charity if they need to take some of time of the Prophet PBUH in

private for consultation of something as that would be the most praiseworthy gesture; but if the consultation with the Prophet PBUH by some charity is not possible for Muslims, they can consult him without that and ask forgiveness and mercy from Allah; note that the last part of the first AAYAT provides an indication to it whereas the second one presents it explicitly; so it asks to take-up the ease noted in the first where needed and there certainly is no abrogation; note that Allah gave this command to provide SADAQAH (i.e. to give some amounts in charity) if someone needed to take some of time of the Prophet PBUH in private because there were such persons, some of them hypocrites, who were causing trouble to the Prophet PBUH by asking for his time in private; mostly, the matters at discussion were not liable to take-up in private so the AAYAT asked the sincere Muslims to consult him only after providing some of amounts to the needy in charity if they genuinely needed such consultation; that direction related to EHSAAN; Al-Hamdu Lillah; the ruling, though at EHSAAN, did cause the end of many discussions with the Prophet PBUH in private and so it did provide him convenience in this matter just after these AAYAAT of MUJADILAH came to him; Al-Hamdu Lillah; the last Ruku commences by stating about those persons who accompanied Muslims in their gatherings yet they were most insincere to Islam where it came to practice such commands that they found difficult on them; they had their inclination to those persons who were uncaring to commands of Allah and who were most disrespectful to the Prophet PBUH and they asked the sincere Muslims too to follow their lead; so the Ruku tells about the two groups among the Muslims that in them, there is the party of the Satan and the other of them are the sincere Muslims who are the

party of Allah; Al-Hamdu Lillah; at the Ruku, AAYAT-14 to AAYAT-20 read, "have you not seen those who befriend a people with whom Allah is wrathful (i.e. the Jews whom Allah had punished because of their disrespect to the apostles of Allah and because of their taking some of commands from Torah and leaving others in practice)?- they are neither of you nor of them (but they are most selfish with their attention to worldly gains), and they swear falsely while they know (that they are liars); Allah has prepared for them a severe punishment (at AKHIRAT); surely what they do is evil; they make their oaths to serve as a cover so they turn away from Allah's way therefore they shall have an abasing chastisement (even at the world); neither their wealth nor their children shall avail them aught against Allah; they are the inmates of the hell-fire, therein they shall abide; on the day that Allah will raise them up all, then they will swear to Him as they swear to you (that they did believe in Islam), and they think that they have something (substantial as they used to live within sincere Muslims though without care to practice all asking of Islam truly); now surely they are the liars; the Satan has gained mastery over them, so he has made them forget the remembrance of Allah (by directing them to charm of the worldly status and beauty of its possessions and unworthy inclination to glamorous women); they are (in) the Satan's party; now surely the Satan's party are the losers; surely (as for) those who are in opposition to Allah and His Apostle (in which these persons are also included), they shall be among the most abased (even at the world and they would be at the extreme depth of the hell-fire at AKHIRAT as NISAA-145 has stated clearly)"; Al-Hamdu Lillah; AAYAT-21 declares that only the Truth would prevail that are the fundamental teachings of Islam; Allah has written that whatever

the disbelievers do against Islam, ultimately its teachings would prevail as it has come at fore for all persons to see; so now with its clarity, it would ultimately defeat all its challengers so with the presence of these beautiful teachings at fore, the wrong persons at the world have no chance to gain the upper hand or to retain it for much time ahead; Al-Hamdu Lillah; the AAYAT reads, "Allah has written down that I will most certainly prevail, I and My apostles; surely Allah is Strong, Mighty"; note that at HADID-25, Allah says that He sent His apostles with BAYYINAAT (the clear arguments) and sent down with them KITAB (the Book) and MIZAN (the Balance); so BAYYINAAT means the clear reasoning to get to the true belief in Allah, the true Lord, and in the judgment at AKHIRAT especially by the observation of the previous guidance that Allah had provided to the people by all His Messengers; Al-Hamdu Lillah; and KITAB means the commands that Allah gave to the people by His Messengers 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; there also the AAYAT ends by the statement that "surely Allah is QAVI (Strong), AZIZ (Mighty)" which implies that whatever the disbelievers do against Islam, Allah would ultimately set the world to righteousness and He has the total authority to lead on the world as He wills without any need of anything; He examines the mankind at the world with necessary check that nothing truly stops any person by doings of wrong persons, from providing the examination at the space of his life here and He has eliminated many such wrong persons from the

world to eliminate their impression upon it; so to live by His commands would provide for the safety of the mankind but the challenge to Him would only cause destruction to such challengers; He is AZIZ and He would ultimately bring the world to His rule by His absolute authority; most certainly, He only is the true Lord; Al-Hamdu Lillah; the last AAYAT of the Ruku and also of the Surah, tells about the party of Allah that they are most committed to all commands of Allah; it reads, "you shall not find the people who believe in Allah and the latter day (i.e. AKHIRAT) befriending those who act in opposition to Allah and His Apostle (by challenging the fundamental teachings of Islam), even though they (i.e. these challengers to Islam) were their fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed the true belief (as they are most committed to Islam in practice), and whom He has strengthened with an inspiration from Him (that keeps them content at the world as they live with necessities to remain total attentive to Allah); and He will cause them to enter gardens (JANNAAT) beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him - these are Allah's party; now surely the party of Allah are only the successful ones; Al-Hamdu Lillah.

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

Al-Hamdu Lillah

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## Surah HASHR

(Consists of 3 Ruku; H-5)

1. Whatever is in the heavens and whatever is in the earth declares the glory of Allah, and He is the Mighty, the Wise.
2. He it is Who caused those who disbelieved of the followers of the Book to go forth from their homes at the very first gathering; you did not think that they would go forth, while they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; so take a lesson, O you who have eyes!
3. And had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world, and in the hereafter they shall have chastisement of the hell-fire.
4. That is because they acted in opposition to Allah and His Apostle, and whoever acts in opposition to Allah, then surely Allah is severe in retribution (of evil).
5. Whatever palm-tree you cut down or leave standing upon its roots, it is by Allah's command, and that He may abase the transgressors.
6. And whatever Allah restored to His Apostle from them you did not press forward against it any horse or a riding camel but Allah gives authority to His apostles against whom He pleases, and Allah has power over all things.
7. Whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and for the Apostle, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and

whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retribution (of evil):

8. (It is) for the poor who fled their homes and their possessions, seeking grace of Allah and (His) pleasure, and assisting Allah and His Apostle: these it is that are the truthful.

9. And those who made their abode in the city and in the true belief before them love those who have fled to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.

10. And those who come after them say: Our Lord! forgive us and those of our brethren who had precedence of us in true belief, and do not allow any spite to remain in our hearts towards those who truly believe, our Lord! - surely, Thou art Kind, Merciful.

11. Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey any one concerning you, and if you are fought against, we will certainly help you, and Allah bears witness that they are most surely liars.

12. Certainly if these are driven forth, they will not go forth with them, and if they are fought against, they will not help them, and even if they help-them, they will certainly turn (their) backs, then they shall not be helped.

13. You are certainly greater in being feared in their hearts than Allah; that is because they are such people who do not understand

14. They will not fight against you together save in fortified towns or from behind walls; their fighting between them is severe, you

may think them as one body, and their hearts are disunited; that is because they are a people who have no sense.

15. Like those before them shortly; they tasted the evil result of their affair, and they shall have a painful punishment.

16. Like the Satan when he says to man: Disbelieve, but when he disbelieves, he says: I am surely clear of you; surely I fear Allah, the Lord of the worlds.

17. Therefore the end of both of them is that they are both in the fire to abide therein, and that is the reward of the unjust.

18. O you who believe! be careful of (your duty to) Allah, and let every soul consider what it has sent on for the morrow, and be careful of Allah; surely Allah is Aware of what you do.

19. And be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors.

20. Not alike are the inmates of the hell-fire and the dwellers of the garden: the dwellers of the garden are they that are the achievers.

21. Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect.

22. He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful

23. He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness; Glory be to Allah from what they set up (with Him).

24. He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.

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Surah HASHR consists of three Ruku which comprise of 10, 7 and 7 AAYAAT respectively; the first Ruku relates about the expulsion of Bani NADHIR from Madinah that occurred in the 4<sup>th</sup> year of HIJRAH; note that when the Prophet PBUH came to Madinah, the Muslims made a pact with the tribes of Jews that resided near to Madinah, which had the clause that if Madinah is attacked, they all would defend it together; these notable tribes of Jews were Bani QAINUQAH (they were expelled from Madinah in the 3<sup>rd</sup> year of HIJRAH due to their unresponsive attitude to the pact of Madinah as they were not happy by the authority of Muhammad PBUH at Madinah and then it happened that they molested a woman from Madinah who came for some transaction at the jewelry shop in their market and that led Muslims to fight them; their expulsion is mentioned at AAYAT-15 of this Surah HASHR); Bani NADHIR (who made conspiracy against Muslims so that the disbelievers at Makkah attack them and they also tried to kill Muhammad PBUH, the last Messenger of Allah, so they also were expelled from Madinah in the 4<sup>th</sup> year of HIJRAH and Surah HASHR gives the account for that) and Bani QURAYZAH (whose power was totally crushed due to its assistance to the attackers, coming from Makkah and from many other places at AHZAAB who intended to end up the impression of Islam, at the 5<sup>th</sup> year of HIJRAH when SA'AD Ibn MUA'DH-RA as arbitrator to both sides decided to eliminate their adult men capable of fighting which amounted to near 400 of men, and to spare their women and children; Surah AHZAAB states, "and those of the people of the Book who backed the disbelievers, Allah brought them down from their forts and cast terror into their hearts, a group you killed,

and a group you made captives; and He caused you to inherit their lands, and their houses, and their riches, and the land which you had not trodden; and Allah is Able to do all things" (AHZAAB-26 & 27); Al-Hamdu Lillah; Surah HASHR starts in the same manner as Surah HADID that "whatever is in the heavens and whatever is in the earth declares the glory of Allah, and He is the Mighty, the Wise"; at HADID, the first AAYAT did not repeat "whatever is in" for the earth; it reads, "whatever is in the heavens and the earth, declares the glory of Allah, and He is the Mighty, the Wise"; so both these Surah start in the same manner; the next three AAYAAT tell how Allah punished the Bani NADHIR as they state; "Allah it is Who caused those who disbelieved of the followers of the Book (among the tribe of Bani NADHIR) to go forth from their homes at the very first gathering (so He put such fear of Muslims in their hearts as the Muslims surrounded their fortresses that they decided to leave them immediately to avoid death by the hands of the Muslims, when they gathered there at the beginning of siege); you did not think that they would go forth (leaving their places), while they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect, and cast terror (that they would ultimately meet their deaths by the siege of Muslims), into their hearts; they demolished their houses with their own hands and the hands of the believers (so they were filled with such fear that they took whatever possible for them from their places and some of Muslims assisted them in that and then they ran away from them); so take a lesson, O you who have eyes- and had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world (by the punishment of death), and in the hereafter they shall have chastisement of the

hell-fire; that is because they acted in opposition to Allah and His Apostle, and whoever acts in opposition to Allah, then surely Allah is severe in retribution (of evil)"; Al-Hamdu Lillah; note that AAYAT-2 tells about their gathering as AWWALEL-HASHR (the very first gathering) so this term is used in literal meaning here as the Day of HASHR where Allah would gather all persons ever born at any time or any place in the world, is the specific name for the Day of Judgment; Al-Hamdu Lillah; Allah guided the Muslims to surround their fortresses totally fast, which they had never expected though they had shown extreme challenging attitude towards the Muslims while the Muslims did not expect them to surrender at the very beginning of their attack; note that they surrendered within a week whereas these Jews at Bani NADHIR had much of wealth, control of vast land and many of men to fight; the Muslims had shown their fighting skill at the battle of BADR and their determination for Islam at UHUD (and in both, Allah has assisted all Muslims with His mercy and blessing) so the Jews of Bani NADHIR were most fearful of them; also, on the command of the Prophet PBUH, the Muslims had killed one of their chiefs KA'AB bin ASHRAF (who had urged the disbelievers at Makkah to attack the Muslims at Madinah again and he used to say such poetic verses by which he intended to molest the Muslim women) so his killing also had intensified their fear; Allah tells that had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world by death as they had challenged Allah and His last of Messengers; note that ABDULLAH ibn UBAYYE (the chief of hypocrites who used to remain among the Muslims) insisted on to show mercy towards Bani NADHIR (as they had assisted his tribe KHAZRAJ at few occasions of warfare before the advent of the Prophet PBUH) and

ultimately, by the will of Allah, the Prophet PBUH allowed them to leave Madinah with whatever of their possessions they could load upon camels; these AAYAAT tell clearly that those who challenge Allah, then Allah would severely punish such persons at AKHIRAT and He would even punish them severely at the world; Al-Hamdu Lillah; to understand the fifth AAYAT, note that the Muslims had to cut many of the palm-trees that surrounded the fortresses of Bani NADHIR so as to make way to surround them efficiently and so that they come out in open to fight; also, at the fight at that situation, these trees would certainly had caused much hurdle to attack them; as these trees had much fruits on them, the Jews objected that these Muslims had shown brutality as this is against the set standard of current warfare; the AAYAT sanctifies the act of Muslims and rules clearly that such necessity at the warfare fully justifies this act; the AAYAT reads, "whatever palm-tree you cut down or leave standing upon its roots, it is by Allah's command (as it was to fulfill the asking of JEHAD which is the command of Allah), and that He may abase the transgressors (who seek ways to challenge Him)"; Al-Hamdu Lillah; the Ruku gives the ruling for the gains (especially of lands) from the enemy when the Muslims challenge them and they surrender without any fight, from AAYAT-6 to AAYAT-10 (that is its last AAYAT); note that such gains are termed as FA'I that would go into the treasury of the Islamic state and it is not personal possession of any person as it is not distributed as GHANIMAT which are the gains that the Muslim warriors get from the enemy at grounds of the war whom they have defeated in that war and ANFAAL-41 gives its ruling; it reads, "And know that whatever thing you gain, the fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah

and in that which We revealed to Our servant (this means the command that Allah gave at the first AAYAT of ANFAAL which states that "the windfalls are for Allah and the Apostle") on the day of distinction (i.e. the day of BADR), the day on which the two parties met; and Allah has power over all things"; the other four parts of such gains that are in GHANIMAT is distributed among the Muslim warriors; see also the note at the fifth Ruku of Surah ANFAAL; as for FA'I, note about it that when the Prophet PBUH was present at the world, it was wholly at his custody and he distributed it according to the ruling about it after taking the amount for his sustenance from it; so whereas the fifth of GHANIMAT was at his control, FA'I was wholly at his custody and after him, it belongs to the treasury of the Islamic state so that it provides it to its rightful persons; AAYAT-6 and 7 at this RUKU of HASHR state, "and whatever Allah restored to His Apostle from them you did not press forward against it any horse or a riding camel but Allah gives authority to His apostles against whom He pleases, and Allah has power over all things; whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and for the Apostle, and for the near of kin (of the Apostle) and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retribution (of evil)"; note that AAYAT-7 states three most significant things besides others; one is that FA'I is for Allah and this actually ends the statement but the mention of others that would have their shares from it, is in explanation to this statement; so it tells that Allah has decided that the Prophet PBUH would get his share from it and all others that the AAYAT

has mentioned here, under his charge; however, after the departure of the Prophet PBUH from the world, his share is no more in FA'I (and it is no more for near of kin of the Apostle) yet others mentioned would get amounts from it from the treasury under the care of the Islamic state as Allah has made these mentioned persons rightful to it; Al-Hamdu Lillah; the second of these most significant things that this AAYAT denotes, is that the flow of finances would be from the rich to the poor in such manner that as the poor becomes well-off to some degree, his such finances that he has achieved more than his necessities, would in turn flow to the poor; so the basic economic ruling that Islam presents is that the finances would not flow among the rich but its flow would care for the poor Muslims among those who are near of kin (of the person who provides them) and the orphans and the needy and the wayfarer whereas the rich would get their finances by transactions of business that they make at the Islamic environment (and by gifts and by inheritance); note that SADAQAH to the poor is extremely important issue in the Islamic commands; Al-Hamdu Lillah; the third of these is that when the AAYAT says "and whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah" - this direction is not only for tangible things that the Prophet PBUH provides to the needy among the poor but it also relates to his commands that he gives at issues; so this AAYAT is also among those AAYAAT that ask to obey the commands of the Prophet PBUH with total care; Al-Hamdu Lillah; the last three AAYAAT of the Ruku present the merits of MUHAJIRIN (the Muslims who had come to Madinah from Makkah) and of ANSAAR (the Muslims who were the residents of Madinah); these AAYAAT tell about FA'I that besides those

mentioned, "(it is preferably) for the poor who fled their homes and their possessions (i.e. MUHAJIRIN), seeking grace of Allah and (His) pleasure, and assisting Allah and His Apostle: these it is that are the truthful; and (for the poor of) those who made their abode in the city and in the true belief before them (i.e. ANSAAR who were already living at Madinah and had believed in Islam before the MUHAJIRIN came to Madinah), love those (MUHAJIRIN) who have fled to them, and do not find in their hearts a need of what they (MUHAJIRIN) are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones; and (for the poor of) those (true Muslims) who come after them (as they) say- Our Lord! forgive us and those of our brethren who had precedence of us in true belief, and do not allow any spite to remain in our hearts towards those who truly believe; our Lord! Surely, Thou art Kind, Merciful"; Al-Hamdu Lillah; these AAYAAT tell to give preference to the poor of MUHAJIRIN and it is notable that ANSAAR at Madinah not only provided all convenience that they could to MUHAJIRIN but they also accepted their preference over them; there are such narrations that tell that they gave their foods to MUHAJIRIN taking them as their guests at such times even, when they needed that for their own selves; Al-Hamdu Lillah; the last AAYAT of the Ruku tells explicitly that FA'I and its ruling would remain the same ahead even after the departure of Muhammad PBUH from the world as those of poor among the true Muslims are rightful to it who come after MUHAJIRIN and ANSAAR and plead to Allah for His kindness and His mercy for their own selves and for all true Muslims who had departed from the world especially MUHAJIRIN and ANSAAR and not to let any

grudge remain in their own hearts for them who had been the true companions of the Prophet PBUH; Al-Hamdu Lillah; note that the differences between GHANIMAT and FA'I include this notable thing that GHANIMAT is the possessions that the Muslim warriors get from the enemy at the premises of the battleground after they defeat them decisively whereas the ruling of FA'I applies to all such lands that the Muslims receive by conquest of the army of their enemy as its invasion leads to the subjugation of huge lands around; Umar-RA, the second Caliph, wisely decided by IJTEHAD for lands that came into the control of Muslims as FA'I when the Muslim warriors invaded much of vast areas near to Arabia during his term of administration; so the lands remained into the custody of those who already had its possession and they were to pay taxes on that (without its ownership, though with rights to change hands and they would be in the ownership of all Muslims so the treasury would get amounts from its revenues); this IJTEHAD not only prevented the finances to concentrate among few peoples but also paved way for improving the status of the poor among all Muslims so that he gets his material necessities with total convenience to live firmly upon Islam; Al-Hamdu Lillah; note that IJTEHAD is the high intellectual contention of some MUJTAHID (the most learned Muslim person in Islam who is most sincere to Islam) on some issue open to debate by the Islamic teachings, to the utmost level of his capability pondering on the Holy Book Quran & the established SUNNAH of the Prophet PBUH to get its ruling by that wonderful effort for which he has the good notion that 'most probably', the practice of this ruling in this issue relates to getting the pleasure of Allah; he would have extreme love for Allah and for His last Prophet Muhammad PBUH inside his heart; so it is the "Individual Islamic Ruling" on a

debatable issue at consideration; Al-Hamdu Lillah; the next Ruku tells about the hypocrites among the Muslims especially their attitude at the invasion of Bani NADHIR; they had assured Bani NADHIR that they would stand with them and if they are expelled from Madinah, they also would accompany them; they had also assured the tribe that they would even assist them if Muslims fight against them; the Quran explicitly told that they would do nothing of what they say when trouble falls upon Bani NADHIR and that happened so; AAYAAT-11 and 12 read, "have you not seen those who have become hypocrites? - they say to those of their brethren who disbelieve from among the followers of the Book - if you are driven forth, we shall certainly go forth with you, and we will never obey any one concerning you, and if you are fought against, we will certainly help you, and Allah bears witness that they are most surely liars; certainly if these are driven forth, they will not go forth with them, and if they are fought against, they will not help them, and even if they help-them, they will certainly turn (their) backs, then they shall not be helped"; AAYAAT ahead tells about their psychological leaning that they all (hypocrites and the Jews of Bani NADHIR) both fear Muslims more than Allah and these all unjust persons would reside forever at the hell-fire; these AAYAAT read till the last of the Ruku, "you (Muslims) are certainly greater in being feared in their hearts than Allah; that is because they are such people who do not understand (how severely Allah would punish them); they will not fight against you together save in fortified towns or from behind walls (so their intention would only be to somehow save themselves by defense); their fighting between them is severe (so they would only show their skill when they fight among themselves); you may think them as one body, and their hearts are disunited (as by

character, they have to oppose each other); that is because they are such people who have no sense (as they totally relate themselves to gain of worldly possessions and do not care for AKHIRAT); like those before them shortly (that were Bani QAINUQAH who were expelled from Madinah in the 3<sup>rd</sup> year of HIJRAH and they also had sought defense at their fortresses); they tasted the evil result of their affair (at the world), and they shall have a painful punishment (at AKHIRAT); (the matter is) like the Satan when he says to man (to) disbelieve, but when he disbelieves, he says- I am surely clear of you; surely I fear Allah, the Lord of the worlds (as he knows well that Allah only is truly powerful); therefore the end of both of them (which are the hypocrites & Bani NADHIR) is that they both are in the hell-fire to abide therein, and that is the reward of the unjust (at AKHIRAT)"; note that even today, the ill-wishers of Islam trust their weaponry to fight against the true Muslims while they truly trust Allah after whatever resources they are able to gain against the ill-wishers of Islam, without putting their belief into those resources for the ultimate victory against the ill-wishers of Islam; Al-Hamdu Lillah; the last Ruku asks all Muslims to care for AKHIRAT and see what they are sending ahead for their safety; they shall never become like hypocrites or like those tribes of Jews who have totally forgotten to fulfill the commands of Allah; the punishment for this is that Allah has made them forget their true gains that is of AKHIRAT and they are obsessed to getting profits of the life at the world; they would be in the hell-fire at AKHIRAT and the Muslims who care about the commands of Allah would be at JANNAH; certainly, these persons who achieve JANNAH, they would become truly successful; all Muslims shall follow the guidance of the Quran as it is the true guidance that

would keep them on the right path; AAYAAT-18 to 21 read, "O you who believe! be careful of (your duty to) Allah, and let every soul consider what it has sent on for the morrow (i.e. for AKHIRAT), and be careful of Allah (because if anyone challenges Him, He would give all such persons most severe punishment); surely Allah is Aware of what you do; and be not like those who forsook Allah, so He made them forsake their own souls (that they are unable to understand their true benefits); these it is that are the transgressors; not alike are the inmates of the hell-fire and the dwellers of JANNAH (the garden); the dwellers of the garden are they that are the achievers (of the true success at AKHIRAT); had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect"; Al-Hamdu Lillah; note that the last AAYAT says that even a mountain is unable to bear the glory of the Quran and it would split asunder; this is to state that even mountains recognize Allah, the true Lord, and the Quran is His attribute as it is His word so the frightening glory of Allah that even a mountain recognizes inside it, would cause it to split asunder; note that the Quran has stated at BAQARAH-74, "surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do"; so even rocks have the recognition of Allah, the true Lord, yet the disbelievers have become most oblivious to His commands which would lead them to the most severe punishment; note also that when Moses has asked Allah that he wants to see Him, Allah had told him that he is unable to see Him and then He showed only His glimpse to the

mountain which crumbled just by His glimpse; this is AARAAF-143 where Allah tells Moses, "you cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain He made it crumble and Moses fell down in a swoon; then when he recovered, he said- Glory be to Thee, I turn to Thee, and I am the first of the believers"; Al-Hamdu Lillah; the last three AAYAAT of the Surah state 16 names of Allah (in which His name AL-AZIZ i.e. He is the Mighty, is mentioned twice); these all names of Allah relate to His attributes and these names guide towards the most fundamental teachings of Islam that all Messengers of Allah have taught explicitly that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path and after Muhammad PBUH became the Messenger of Allah, the Muslims would necessary believe too that Muhammad PBUH is the last of His Messengers); 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 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); Al-Hamdu Lillah; these last AAYAAT of HASHR state, "He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful; He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme,

the Possessor of every greatness; Glory be to Allah from what they set up (with Him); He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise"; Al-Hamdu Lillah.

## Surah MUMTAHINA

(Consists of 2 Ruku; H-6 & ahead)

1. O you who believe! do not take My enemy and your enemy for friends: would you offer them love while they deny what has come to you of the Truth, driving out the Apostle and yourselves because you believe in Allah, your Lord? If you go forth struggling hard in My path and seeking My pleasure, would you manifest love to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has gone astray from the straight path.

2. If they find you, they will be your enemies, and will stretch forth towards you their hands and their tongues with evil, and they ardently desire that you may disbelieve.

3. Your relationship would not profit you, nor your children on the day of resurrection; He will decide between you; and Allah sees what you do.

4. Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we are clear of you and of what you serve besides Allah; we declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone-- but not in what Ibrahim said to his father: I would certainly ask forgiveness for you, and I do not control for you aught from Allah-- Our Lord! on

Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming:

5. Our Lord! do not make us a trial for those who disbelieve, and forgive us, our Lord! surely Thou art the Mighty, the Wise.

6. Certainly there is for you in them a good example, for him who fears Allah and the last day; and whoever turns back, then surely Allah is the Self-sufficient, the Praised.

7. It may be that Allah will bring about friendship between you and those whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful.

8. Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice.

9. Allah only forbids you respecting those who made war upon you on account of (your) religion, and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them, and whoever makes friends with them, these are the unjust.

10. O you who believe! when believing women come to you flying, then examine them; Allah knows best their belief; then if you find them to be believing women, do not send them back to the disbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent; and no blame attaches to you in marrying them when you give them their dowries; and hold not to the ties of marriage of disbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allah's judgment; He judges between you, and Allah is Knowing, Wise.

11. And if anything (out of the MEHR) of your wives has passed away from you to the disbelievers then your turn comes, give those whose wives have gone away the like of what they have spent, and be careful of (your duty to) Allah in Whom you believe.

12. O Prophet! when believing women come to you giving you the pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged of themselves, and will not disobey you in what is good, so accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

13. O you who believe! do not make friends with the people with whom Allah is wroth; indeed, they despair of the hereafter as the disbelievers do despair that are in tombs.

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Surah MUMTAHINA consists of 2 Ruku that have respectively 6 and 7 Ruku whereas the first Ruku guides the Muslims not to befriend the disbelievers and the second Ruku tells that Allah would make things better for the Muslims as many of the disbelievers would come to Islam; it also asks the true Muslims to examine the belief of those women who come to them from the disbelievers claiming that they have accepted Islam and it especially asks the Prophet PBUH to take oath from them that they would remain firm upon Islam and would not commit any of major sins; Al-Hamdu Lillah; note that MUMTAHINA means that which examines and here it denotes about this Surah that it is MUMTAHINA as it asks to examine the belief of the women who emigrate from Makkah to Madinah; Al-Hamdu Lillah; to understand the first Ruku, note that when the Prophet PBUH decided that

the Muslims would attack the disbelievers at Makkah after they had violated the treaty of HUDAYBIYA, one of his sincere companions HATIB ibn ABI-BALTA'A who had fought at the crucial battle of BADR with him against the disbelievers, wrote a letter to some of persons at Makkah to give them the information about this intention of the Prophet PBUH; he had settled at Makkah migrating from Yemen before HIJRAT to Madinah and his family members were still at Makkah; he thought that his secret message to them would cause them to safeguard the interest of his family at Makkah; at those times, tribal relations mattered a lot and he had no such tribe to see to the interest of his family members there; in those days, a woman who used to give performances as singer for her living, had come from Makkah to Madinah as she could not get any earnings there and she hoped that knowing the charitable nature of the Prophet PBUH, he would provide some amounts for her sustenance; the Prophet PBUH did give her some necessary amounts for her sustenance and as she was returning to Makkah, HATIB-RA gave her the letter getting the pledge of secrecy from her as she agreed to deliver it there; Allah told the Prophet PBUH about this and he sent few of his companions, including Ali-RA, behind her; they caught her at way to Makkah and demanded the letter that she had; at first, she denied having any such letter but they told her in plain terms that the Prophet PBUH had clearly told them that she had it and they would anyhow take that letter from her; hearing that, she took out the letter from her hair and they proceeded back to Madinah with it; HATIB was summoned to face the charge of betrayal to the cause of Muslims and he plainly admitted that he had written it yet with no intention to betray the Muslims at Madinah (as Allah certainly would care about them) but only to safeguard the

interest of his family; as he was among those esteemed companions of the Prophet PBUH who had attended BADR, the Prophet PBUH accepted his excuse and forgave him; the first Ruku relates the ruling about befriending the disbelievers which tells explicitly that the Muslims are at war with them due to the negativity they had shown to them and with that negativity, they would not befriend them; however, note that there are levels of relations to disbelievers for Muslims which they would care for as we have studied at the note on the third Ruku of AALE-IMRAN; Al-Hamdu Lillah; the Muslim would see to the few manners so as to deal with those rightly who are not among the Muslims; the first manner is MUWALAAT (the hearty friendship that he would not keep but with the Muslims only), MUWASAAT (the care with sympathy to those non-Muslims who do not challenge the Muslims and who also need help which the Muslim is able to provide), MUDARAAT (the customary relationship where he might act towards them as friendly in limits with the intention that they get the true looks about Islam) and MUAMLAAT (his business transactions with them that do not challenge other Muslims in any way without any hearty friendship to them); he has to furnish all persons that are not Muslims with the teachings of Islam as best as possible for him; Al-Hamdu Lillah; so except for the first that is MUWALAAT, the Muslim person would remain positive towards the non-Muslims though if they challenge Islam becoming enemy to Muslims after they have provided them the Islamic teachings (and they do not accept making any peace-treaty too with the Muslims) so as they become threat to Muslims then he would leave all positive attitude towards them and would even take-up QITAL (that is JEHAD by weaponry) against them if he is called for it; when a Muslim is fearful of them in some genuine manner if he

does not show such friendship towards them that seems as MUWALAAT then he is allowed temporarily to act as if he has such high friendship to them on condition that it remains superficial only and not from his heart, so it actually would remain to MUDARAAT; it does seem strange that the Muslim persons find much attraction to earn their livings at the countries inhabited mostly by the non-Muslims and once they get there, they live-on sometimes at those places to make them their own countries without care to return home; there even are such Muslim persons at authority in the Muslim countries who feel dignified to have status among the unworthy disbelievers that have no care to the name of Allah, the true Lord; all Muslims need to remain at notable distance from the disbelievers with utmost care without showing MUWALAAT towards them as this attitude of MUWALAAT to them is one of the most important reasons that has caused extreme disrespect to the Muslims all over the world; stranger even is that the ULAMA are not indicating the wrongs of this attitude, and slack in this issue on their part has caused much adverse attitude even among some of the Muslims against the making of the Islamic environment; may Allah give such good sense to all Muslims that relates highly to HIKMAT (wisdom to put Islam into practice) so that they do strictly keep away from MUWALAAT towards the disbelievers; Al-Hamdu Lillah; the first three AAYAAT of the first Ruku address the believers to take care of their attitudes about the disbelievers; they state, "O you who believe! do not take My enemy and your enemy for friends; would you offer them love while they deny what has come to you of the Truth (i.e. the Quran), driving out the Apostle and yourselves (from Makkah) because you believe in Allah, your Lord?- if you go forth struggling hard in My path and seeking My

pleasure, would you manifest love to them?- (so when you are at war with them, you shall not show any such soft feelings for them)- and I know what you conceal and what you manifest (as no person is able to hide from Allah whatever is inside him); and whoever of you does this (i.e. whoever befriends the disbelievers), he indeed has gone astray from the straight path; if they find you, they will be your enemies, and will stretch forth towards you their hands (to fight you all) and their tongues with evil (to slander you all), and they ardently desire that you may disbelieve; your relationship would not profit you, nor your children on the day of resurrection; He will decide between you; and Allah sees what you do"; Al-Hamdu Lillah; the last three AAYAAT of the first Ruku guide that the Muslims would take-up the same attitude as Abraham-AS and those who were with him, had taken-up against their people who were the disbelievers to the fundamental teachings of Islam; though Abraham had asked for mercy from Allah for his father yet it was only as he had given his word to his father that he would ask Allah for it when he did not know whether he would come to Islam or not; when he saw that Allah has written disbelief for him, he did not ever ask Allah for mercy to him; see Surah TAUBAH-114; these AAYAAT of the first Ruku state, "indeed, there is for you a good example in Ibrahim and those with him when they said to their people (and in them, were their near relatives too)- surely we are clear of you and of what you serve besides Allah-; we declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone (i.e. they declared explicitly that we certainly would never befriend any of those who are the enemies of Allah) -- but not in what Ibrahim said to his father- (as that the Muslims would not follow as he had said that)- I would

certainly ask forgiveness for you, and I do not control for you aught from Allah (as He only would decide to accept or reject that plea to Him) -- Our Lord! on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming- Our Lord! do not make us a trial for those who disbelieve (that they get such access over us that they torment us extremely), and forgive us, our Lord! surely Thou art the Mighty, the Wise; certainly there is for you in them a good example, for him who fears Allah and the last day; and whoever turns back, then surely Allah is the Self-sufficient, the Praised"; Al-Hamdu Lillah; the three initial AAYAAT of the second Ruku start by telling the Muslims that Allah would bring many of disbelievers to Islam very soon (and that happened in Ramadan of eighth year of HIJRAH at the day of the conquest of Makkah when the Prophet PBUH forgave all his enemy at Makkah and then the people there embraced Islam en-masse); Allah certainly is Most Powerful Who has the complete authority to make it happen; Al-Hamdu Lillah; they tell clearly that Allah has not stopped the Muslims to treat such disbelievers fairly who had neither fought them nor took any part in making them leave Makkah so the Muslims would deal them in just manner and even take-up EHSAAN for them where necessary; the Muslims would only remain severe to those disbelievers who have made war against them because of the true belief of those Muslims, and have been responsible to drive them forth from their homes and have assisted their enemies against them; Al-Hamdu Lillah; the next three AAYAAT of the second Ruku tell about how to treat women who had come to Madinah from Makkah after the treaty of HUDAYBIYA; note that this treaty had the clause that any such person who defects from the QURAYSH of Makkah to Muhammad PBUH without the consent of his chief, he will have to be

returned; but the Quran told clearly that the women who come to Madinah from Makkah would remain exception as when they fulfill the examination of their belief that proves them true Muslims, they would remain at Madinah; they would solemnly affirm that their arrival to Madinah is only for the cause of Islam; Al-Hamdu Lillah; the disbelievers at Makkah consented to this exception as the Quran asked the Muslim person who takes any of them into his marriage to pay back the amount of MEHR (the necessary amount given to a woman to take her into marriage) to her former husband among the disbelievers, as she had now accepted Islam; she would not return to him as their marriage had dissolved by her acceptance of Islam (and her Muslim husband would pay her another amount as MEHR too to take her into his marriage); however, the disbelievers did not comply to return the amounts of MEHR of those women who had stayed at Makkah without acceptance of Islam, to their respective former husbands who had become Muslims when they, the disbelievers, married them though that also the Quran ruled for them; the marriage of such women to their former husbands dissolved too as their former husbands had become Muslims and the Muslims are disallowed to take wives from those who disbelieve in the absolute authority of Allah; by the ruling of the Quran, each of such Muslim men was entitled to get his amounts of MEHR from the respective disbeliever who took his former wife into his marriage; but as the disbelievers did not comply to this part of the ruling of the Quran, Allah commanded that they would be paid their lost amounts of MEHR from the amounts of GHANIMAT that comes by war against them to Muslims; besides the fulfillment of the examination of their belief, the women who had come to Madinah from Makkah, had to make the pledge that they would remain firm upon the

fundamental Islamic teachings and they would refrain from committing any of the major sins; the Prophet PBUH took this pledge by reciting the AAYAT-12 and the women showed their acceptance to it whereas the Prophet PBUH never touched the hands of any woman to take this pledge that was the normal practice in those days; Al-Hamdu Lillah; these AAYAAT-10, 11 & 12 read, "O you who believe! when believing women come to you flying (i.e. migrating to Madinah from Makkah) then examine them; Allah knows best their belief; then if you find them to be (truly) believing women, do not send them back to the disbelievers (at Makkah), neither are these (Muslim women) lawful for them, nor are those (disbelieving men) lawful for them, and give them (i.e. to the disbelievers the MEHR) what they have spent; and no blame attaches to you in marrying them when you give them their dowries (i.e. their current MEHR in addition); and hold not to the ties of marriage of disbelieving women (who have stayed back at Makkah), and ask for what you have spent (i.e. the Muslims would ask the amounts from the disbelievers what those Muslims had given to their former wives as MEHR), and let them ask for what they have spent (i.e. the MEHR that those disbelievers had given to their former wives as that the Muslims have the liability to pay to them); that is Allah's judgment; He judges between you, and Allah is Knowing, Wise; and if anything (out of the MEHR) of your wives has passed away from you to the disbelievers (as they refuse to pay that) then your turn comes (i.e. the Muslims receive GHANIMAT from the disbelievers in wars against them), give those whose wives have gone away (to disbelievers) the like of (the amounts of MEHR of their former wives) what they have spent, and be careful of (your duty to) Allah in Whom you believe; O Prophet (PBUH)! when believing women come to you giving you

the pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children (as at those times, there were such parents who killed their daughters by burying them), and will not bring a calumny which they have forged of themselves (as at those times, a woman there, used to adopt a child and then she introduced him in the society as her own child whom she said that she had conceived from her husband), and will not disobey you in what is good (i.e. fully acceptable in Islam), so accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful"; note that to accept the SUNNAH of the Prophet PBUH is most necessary in Islam as that presents the practical application of the commands of Allah yet the AAYAT especially mentioned this in the wording of the pledge here to clarify for all at authority among the Muslims that they need to see ardently that they rule by Islam; most certainly, Allah only has the true authority; Al-Hamdu Lillah; the last AAYAT of the Surah reminds the Muslims that they shall never take hearty friendship to the disbelievers who challenge the word of Allah as that is one of the most unjust things; note that this AAYAT explicitly asks the Muslims to keep away from any close relationship towards the Jews on whom is the wrath of Allah; this is because they took such manner of life for themselves where they completely ignored the commands of Allah in practice and as such, they are like those of disbelievers who have died; as their term to show their worth to get the pleasure of Allah has passed away due to which they are unable now to practice any of good deeds, these Jews have also taken up such manner where they have become unable to make their belief in Allah better and do any of such good deeds that might benefit them at the Day of Judgment; their manner of living

is similar to disbelievers so their result would also be similar to those; Al-Hamdu Lillah; this last AAYAT reads, "O you who believe! do not make friends with the people with whom Allah is wroth; indeed, they despair of the hereafter as the disbelievers do despair that are in tombs"; most certainly, Allah only has the true authority; Al-Hamdu Lillah.

## Surah SAFF

(Consists of 2 Ruku; H-7)

1. Whatever is in the heavens and whatever is in the earth declares the glory of Allah; and He is the Mighty, the Wise.
2. O you who believe! why do you say that which you do not do?
3. It is most hateful to Allah that you should say that which you do not do.
4. Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall.
5. And when Musa said to his people: O my people! why do you give me trouble? And you know indeed that I am Allah's apostle to you; but when they turned aside, Allah made their hearts turn aside, and Allah does not guide the transgressing people.
6. And when Isa son of Mariam said: O children of Israell! surely I am the apostle of Allah to you, verifying that which is before me of Torah and giving the good news of an Apostle who will come after me, his name being Ahmad, but when he came to them with clear arguments they said: This is clear magic.
7. And who is more unjust than he who forges a lie against Allah and he is invited to Islam, and Allah does not guide the unjust people.

8. They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the disbelievers may be averse.
9. 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, though the polytheists may be averse.
10. O you who believe! shall I lead you to a merchandise which may deliver you from a painful chastisement?
11. You shall believe in Allah and His Apostle, and struggle hard in Allah's way with your property and your lives; that is better for you, did you but know!
12. He will forgive you your faults and cause you to enter into gardens, beneath which rivers flow, and goodly dwellings in gardens of perpetuity; that is the mighty achievement;
13. And yet another (blessing) that you love; help from Allah and the victory near at hand; and give good news to the true believers.
14. O you who believe! be helpers (in the cause) of Allah, as Isa son of Mariam said to (his) disciples: Who are my helpers in the cause of Allah? The disciples said: We are helpers (in the cause) of Allah. So a party of the children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became uppermost.

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Surah SAFF has two Ruku which comprise of 9 and 5 AAYAAT respectively and it starts in the same way as Surah HASHR; note that AZIZ means that He provides for such happenings which 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 to complete FASAD (the position where to live according to Islam becomes extremely difficult); and HAKEEM means that He shapes

all things towards the way He intends even by works of the man; when some nation challenges His authority by working against His commands which displeases Him, then some destruction strikes that nation by His command; by that destruction, its adverse impression ends from the world and that elimination of its adverse impression causes all peoples of the world to get the good space to repent on their wrongs and to become better by accepting the Truth that is the fundamental teachings of Islam, the right path to Allah; Al-Hamdu Lillah; to the times of Moses-AS, it happened mostly that Allah put His wrath on such nations directly who rejected the fundamental teachings of Islam (whereas He saved His Messengers and those who believed in them) yet after He chose a nation to spread His message, He gave them the opportunity to show their worth; when the Bani-Israel failed miserably to carry on this task as they took what they found easy to practice and left other of significant commands of Allah in practice (and they also disrespected many of the Prophets of Allah who came to them) then Allah disposed them of their status; He gave this very task of providing the fundamental teachings of Islam as better as they can with their own firm adherence to its practice, to the Muslims so that all peoples of the world get the awareness of Islam; they would see that the Truth is evident to all peoples of the world and as the force of Allah, they would see that none of peoples challenges the commands of Allah in such manner where the sincere believers in Islam find extreme hardship in their fulfillment; though the Muslims are liable to eliminate the adverse impression of disbelievers in Islam, by forceful measures when they bitterly challenge it, yet the Muslims are not liable to see that the disbelievers do accept the fundamental teachings of Islam; if they are unable to do this task

due to their genuine weakness in weaponry against the disbelievers, to which they do show true repentance to Allah, then they would ask Allah, the true Lord, most humbly to take His revenge from such disbelievers directly; most certainly, He only has the true authority; Al-Hamdu Lillah; for Surah SAFF, note here that some Muslims had discussed between them about the deed that is most virtuous to Allah and if they get it, they would certainly take that in practice; so AAYAAT ahead state that there are such persons in them who do talk high yet they are unable to do them practically; these AAYAAT imply that the most necessary thing for the sincere Muslims is to avoid such things that bring the displeasure of Allah towards them before they vow to practice the most good deeds; Allah tells all Muslims that He particularly takes those persons most righteous among them who fight in His way as if they all are alike most compact wall, against all such people who intend for them that they come to their manner of living that challenges Islam; this tells that to establish the word of Allah in practice at the world by all feasible efforts (especially among the sincere Muslims) is most virtuous; these all efforts relate to JEHAD which has three aspects that are MUJAHIDA, TABLIGH and QITAL; in all of its three aspects, it relates to striving hard of Muslims by the Quran in the best manner possible against all wrongs, to gain the pleasure of Allah; Al-Hamdu Lillah; JEHAD actually starts at the individual level where JEHAD has the aspect of MUJAHIDA which means to fight such desires inside at the individual level that ask 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 adverse situations) and as such, it relates most highly to MUJAHIDA that is obligatory for every Muslim to practice; Al-Hamdu Lillah; the second aspect of JEHAD is TABLIGH which means to provide the teachings of Islam to all peoples of the world by taking start of this task from the persons around; TABLIGH asks to spread the message of Allah as much as possible to all persons with care to their inclinations, with good understanding of Islam without any intention to gain any of benefits at the world and so it relates to SHUKR (i.e. keeping to Islam by gratitude to Allah on TOFIQ of getting the true guidance); see also AAYAT-125 at Surah NAHL; Al-Hamdu Lillah; the third aspect of JEHAD is QITAL and that is the armed combat that the good Muslims fight against the enemy of Islam who intends foolishly to finish off the impression of Islam from the world by brutal force; it might be as defense from the enemy that attacks them to bring them to their ways but as the last resort, it might be to fight it forcefully by attack over it (where the conditions for attack are present) if the sincere Muslims do find it the best manner to stop them to create mischief (FITNAH) at the Islamic manner of living for all Muslims; though all these three aspects of JEHAD are the most virtuous of deeds to Allah, the last aspect i.e. QITAL, is the highest among these in the times of FITNAH where the enemy of Islam does not make the pact for peace with Muslims after it has received the awareness to the Truth, and tries hard to finish off the impression of Islam; this preference to QITAL is because AAYAT-4 uses the word that relates to QITAL; Al-Hamdu Lillah; see also the supplementary note after the note at the sixth Ruku of Surah HAJJ; AAYAAT-5 & 6 relate about Moses-AS and about Jesus Christ-AS respectively that they were sent to the Bani-

Israel but even though the Bani-Israel believed in Moses as the Messenger of Allah, they did not go for JEHAD when he demanded that from them according to the command of Allah; they had also passed most negative remarks about Moses-AS but Allah certainly kept him into His protection from all evil; see also the note at the fourth Ruku of Surah MA'EDAH; and they did not believe in Jesus Christ as the Messenger of Allah even though he presented them BAYYINAAT which they completely rejected as spells of magic; note that "BAYYINAAT" means 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; Al-Hamdu Lillah; as one of the most esteemed Messengers of Allah, Jesus Christ also told them about the arrival of the last Messenger of Allah whose name would be Ahmed (that is one of the most prominent names of Muhammad PBUH) and his prophecy came into manifestation when Allah sent Muhammad PBUH, the last of His Messengers, at Arabia for the true guidance of all peoples of the world; there is no other Messenger of Allah between Jesus Christ-AS and Muhammad PBUH though the period between them is about six hundred years which is named as the period of FUTRUT (both of "U" pronounced as in but); see also AARAAF-157; Al-Hamdu Lillah; note that one of Ahadith at Tirmidhi (that is one of the most esteemed books of Ahadith of the Prophet PBUH) narrates that Allah's Messenger PBUH said, "Indeed, I have many (prominent) names; (among them is that) I am Muhammad (i.e. the person who has the most admirable qualities); I am Ahmed (i.e. the foremost among the good persons who are truly worthy of admiration); I am MAHI through whom Allah erases disbelief; and I am HASHIR behind whom people will gather at HASHR (when

Allah resurrects all); and I am AAQIB after whom there is no Prophet"; Al-Hamdu Lillah; Jesus Christ was one of the most lenient men and one of the most esteemed Messengers of Allah who lived by the manner of EHSAAN all his life at the world and never asked for QITAL against the disbelievers; but that led the Bani-Israel to become so unjust that they wanted to kill him; Allah certainly kept him into His protection from all evil and took him alive to heavens; see also the note at the twenty-second Ruku of Surah NISAA; Al-Hamdu Lillah; AAYAT-7 states that those who have forged a lie against Allah as they rejected the Messengers of Allah by their total disobedience to them or by their extreme disbelief to them, they are the most unjust persons; when such persons reach the height of unjust attitudes, Allah deprives them of accepting the true guidance; the last couple of AAYAAT of the Ruku mention that whatever the disbelievers say against the fundamental teachings of Islam or do practically, they would remain totally unable to stop its development to its most beautiful manifestation; these AAYAAT read, "they desire to put out the light of Allah (the true guidance of the Quran) with their mouths (by their negative speech and writings against that true guidance) but Allah will perfect His light, though the disbelievers (i.e. the people of the Book) may be averse; He it is Who sent His Apostle with the guidance (of the Quran) and the true path of life (i.e. Islam which is the complete code of life to practice), that He may make it overcome the paths of life, all of them (as it would manifest in practice beautifully), though the polytheists may be averse"; Al-Hamdu Lillah; I, MSD, take the pronoun "He" at AAYAT-9 where it states, "that He may make it overcome the paths of life, all of them," to indicate Allah but it also has been taken to denote the Prophet PBUH by some commentators on the

Holy Book Quran and this affects the meaning; if "He" indicates Allah then Allah might make the world better by TABLIGH that the Muslims provide to all peoples of the world that is impressive to all, which relates to EHSAAN by His will; but if the pronoun indicates the Prophet PBUH then the good change by the will of Allah, might come in this second JAHILLIYAT the same way as before; this means that the good change at the world might occur by QITAL (the war of Muslims against all disbelievers) which relates to ADL by His will as the following of the Prophet PBUH is necessary for all of us Muslims, where QITAL led the known world to betterment as at those times, the disbelievers challenged Islam all over the known world; it is the will of Allah that reigns over all His creation and He knows better; Al-Hamdu Lillah; note that JAHILLIYAT denotes the period of total ignorance of the fundamental teachings of Islam so we Muslims have to go on spreading the clear teachings of Islam according to the Holy Book Quran and the SUNNAH to get only the pleasure of Allah, and the result would come as Allah wills; Al-Hamdu Lillah; all Muslims are the UMMAH of the last Prophet Muhammad PBUH, who have this obligation of providing TABLIGH of Islam to all peoples of the world collectively after him as that is necessary, no matter how the AAYAT is interpreted for the specific pronoun; those among Muslims who take initiation of QITAL as the better option to do the job, they are not blamable if they take utmost care not to cause trouble to the innocent people, as that also is possibility due to the difference in TAFSIR of the AAYAT of AS-SAFF quoted; 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 Al-FATH-28 and Surah

TAUBAH-33; 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); the Quran does not use plural of DEEN anywhere in it and this is significant; the Satan had blended many wrongs he had professed with some touch of rightness in them as he is unable to impress the man by something totally wrong and he has taken the oath to misguide the people; note for instance about the concept that men and women are being punished because of the disobedience of Adam & Eve to Allah (as they ate the prohibited fruit) and only because of the sacrifice of Jesus Christ (Salam on that great man who also was one of the most respectable Messengers of Allah), have been saved; though it is true that Adam, Salam on him, and Eve, Salam on her, did eat the prohibited fruit yet they asked for mercy which Allah granted to them and the world then became a place of examination for men and women and not a place of punishment; note also that we Muslims believe that Jesus Christ was never crucified; mark the difference between the angles of view for this specific event; and note also for instance that there is another view about the man's placement that did take some grounds among the ignorant persons of the world; it is totally satanic as it argues that man has achieved his present form through evolution coming into one form from another and takes this as necessary process for survival; this view is extreme distortion of rightness as the survival of the fittest is not valid in the physical sense but it relates to the moral sense as Islam takes it; it happened that Allah destroyed many of nations when they challenged the Truth, the fundamental teachings of

Islam; Al-Hamdu Lillah; the human-beings by their creation have an affinity with each other at inside as all persons have the recognition of the Truth indeed; also, the plants resemble each other in manner and animals do have resemblance with each other but trying to prove the changing of physical form by evolution is idiocy that is not in accordance with the fundamental law of life by the Islamic viewpoint; it needs wisdom to detect the thin line of difference so that two things that differ in nature, are not taken as similar; mark that the moral fitness is changed to physical sense and affinity in one kind of creation is replaced by resemblance in all kinds just to put an argument for a foolish idea; the humankind actually is another kingdom in its own right and certainly not included in animals as is wrongly assumed in the study of taxonomy today; Al-Hamdu Lillah; may Allah guide all peoples of the world towards Islam; Al-Hamdu Lillah; note that the task of the Holy Prophet PBUH was totally related to the Holy Book Quran that was to recite it (TILAWAT), to teach it well (TA'LEEM AL-KITAB), to provide all the necessary detail related to it well for practice (TA'LEEM AL-HIKMAH), to clean the hearts from any attachment towards the world by asking to remain committed to it in all attitudes (TAZKIYAH) whereas he had to present it to all peoples of the world; see BAQARAH-129 & 151 and AAL-IMRAN-164 and the first four AAYAAT of the next Surah JUMU'AH; Al-Hamdu Lillah; the world needs TABLIGH (the guidance to Islamic fundamental 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; Al-Hamdu Lillah; the life of mankind does ask for

adjustments time and again for which we Muslims need to present Islam by ADL or/and by EHSAAN, but at this moment of time, we surely have piled them up; note that ADL relates mostly to the man while EHSAAN as an attitude, relates mostly to the woman; Al-Hamdu Lillah; this current JAHILLIYAT is more dangerous than the previous as it has Satanic concepts in different walks of life that has caused extreme FITNAH for all Muslims; it presents these concepts in organized manner with statements that the man is but an animal only and that he needs to live by secularism without any care to practice the commands of Allah, the true Lord, at collective level; note that FITNAH means the prevalence of such Satanic impression in the environment that there remains little if any, chance to live according to the Islamic teachings in the collective manner; however, the continuous effort in TABLIGH (that actually is an aspect of JEHAD) would end this JAHILLIYAT insha-Allah (especially when the woman realizes the reservation that she has to adhere to, by Islam), as QITAL (that also actually is an aspect of JEHAD) ended that JAHILLIYAT that was prevalent in the known world of yore; Al-Hamdu Lillah; the second Ruku starts by the guidance to Muslims (especially those who show weakness in practice of Islam) towards another of the most high virtues that Allah appreciates and that is to make the goodly transaction with Allah that is the best of trade which saves the person from the most painful chastisement in AKHIRAT; this beautiful trade finalizes when the Muslim person believes truly in Allah and His Apostle, and struggles hard in the way of Allah so he uses his assets and does his good efforts to make things better for his good Muslim companions and with this, he keeps away from giving-in to Satanic temptations (i.e. he lives-on by MUJAHIDA); note that even the good Muslim person needs

to keep his attention towards Allah that He only would save him from all satanic temptations as he pursues even the pious person to give thoughts to the basic matters of belief even, so the Muslim person needs to ask Allah all the time to protect him all the time, with care to repeat-on that he has taken up Islam with all commitment by the blessing of Allah; Al-Hamdu Lillah; note also that though MUJAHIDA is obligatory for the Muslim person to which he would see individually for his safety from satanic temptations by the blessing of Allah, yet the other two aspects of JEHAD that are QITAL and TABLIGH are fulfilled when one group among Muslims takes any one of them and the other group of them takes the other task as Allah has asked them explicitly; Al-Hamdu Lillah; Surah TAUBAH-111 & 112 read, "surely Allah has bought of the believers their persons and their property for this, that they shall have the garden (JANNAH); they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in Torah and INJIL and the Quran; and who is more faithful to his covenant than Allah? - rejoice therefore in the pledge which you have made; and that is the mighty achievement; they who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who care for the limits of Allah (that He has told them not to cross in their practice); and give good news to the believers"; so this is the trade that truly benefits the believer when he keeps check on his unworthy leanings inside, by MUJAHIDA; Surah TAUBAH also states at AAYAT-122, "and it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people (the

other of them) when they come back to them (after QITAL at battlefields) that they may be cautious?"; Al-Hamdu Lillah; AAYAAT here at SAFF tell all those who become true Muslims and put commands of Allah sincerely in practice (especially the command of JEHAD in all its aspects), without considering how hard those commands would be for them, they would surely receive JANNAAT; Allah would forgive their sins and He would give them goodly dwellings in gardens of perpetuity at AKHIRAT, which certainly is the true success; Al-Hamdu Lillah; AAYAT-13 of the Surah states, "and yet another (blessing) that you love (would come to you even at the world); help from Allah and the victory (of MAKKAH) near at hand (which the Muslims invaded in Ramadan in the eighth year of HIJRAH); and give good news to the true believers"; though this statement was foretold for all Muslims yet this especially was provided to soothe those Muslims who were weak in practice and feared to take part in QITAL against the disbelievers; this was clear note to them specially, that they need to become staunch upon Islam; Al-Hamdu Lillah; the last AAYAT asks all Muslims to remain staunch upon Islam and leads the attention to the disciples of Jesus Christ-AS who were very weak among the Bani-Israel especially after the ascension of Jesus to heavens, yet they managed to survive in those conditions by TABLIGH of the Truth winning many of persons from among the Bani-Israel to their side, and so they ultimately saved their belief; with the arrival of Muhammad PBUH to the world as the last Messenger of Allah, the fundamental teachings of Islam manifested most beautifully everywhere; so in spite of all opposition of disbelievers, the Truth held its grounds and rose to height as AAYAT-8 had foretold explicitly; Al-Hamdu Lillah; insha-Allah this would happen again that the Truth would eliminate

this current JAHILLIYAT when Muslims remain most committed to Islam in practice and spread the fundamental teachings of Islam in all peoples of the world; all good persons who live upon the right path, certainly they only would remain uppermost even at the world; Al-Hamdu Lillah; the AAYAT reads, "O you who believe! be helpers (in the cause) of Allah, as Isa son of Mariam said to (his) disciples - who are my helpers in the cause of Allah? - the disciples said- we are helpers (in the cause) of Allah; so a party of the children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became uppermost"; most certainly, Allah only has the true authority; Al-Hamdu Lillah.

### Surah JUMU'AH

(Consists of 2 Ruku; H-7)

1. Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise.
2. He it is Who raised among the unlearned people an Apostle from among themselves, who recites to them His AAYAAT and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error,
3. And others from among them who have not yet joined them; and He is the Mighty, the Wise.
4. That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace.
5. The likeness of those who were charged with Torah, then they did not observe it, is as the likeness of the ass bearing books, evil

is the likeness of the people who reject the AAYAAT of Allah; and Allah does not guide the unjust people.

6. Say: O you who are Jews, if you think that you are the favorites of Allah to the exclusion of other people, then invoke death if you are truthful.

7. And they will never invoke it because of what their hands have sent before; and Allah is Cognizant of the unjust.

8. Say: (As for) the death from which you flee, that will surely overtake you, then you shall be sent back to the Knower of the unseen and the seen, and He will inform you of that which you did.

9. O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know.

10. But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.

11. And when they see merchandise or sport they break up for it, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers.

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Surah JUMU'AH has two Ruku which comprise of 8 and 3 AAYAAT respectively and it starts by the mention of Allah's names that denote His attributes; note that the most important oath is the promise that the Man has made to Allah at the world of spirits that he would believe in Him only, as the Creator of all Who always has all His attributes as QADEEM, ASL and LA-MEHDUD (see the note on Surah FATIHA) and he would take Him as the only true Lord to obey because the obedience of any other among His

creation is subject to the condition that he does not command anything against His commands; this is the message of the first AAYAT of the Holy Book Quran that reads "Al-Hamdu Lillah RABBEL-AALAMIN" (this is the belief in TAUHID); His obedience leads to the belief that everyone is answerable to Him at the particular day ahead (this is the belief in AKHIRAT); His obedience also leads to the belief that Muhammad PBUH is the last Messenger of Allah who provided His message to all the known world at his time (this is the belief in RISALAT); now, this the Muslims have to tell most clearly to all, that the Muslims do obey Allah only, the only Creator of all the creation and He always has all His attributes and He only is the true Lord Whom all must obey; Al-Hamdu Lillah; the first AAYAT of this Surah states that all the creation of Allah declares the glory of Allah; but as the Jinn and the Man need guidance so the next AAYAAT tell that Allah has provided the Guidance to the right path to Muhammad PBUH so that he gives it to the jinn and the man, all of those that are at his time and after him, so that they take it and save themselves from the hell-fire; they also tell that the Quran is the true guidance for all peoples of the world, at all times and places; Al-Hamdu Lillah; in this manner, these AAYAAT also elucidate the mentioned attributes of Allah; as Allah is MALIK (the King) and QUDDUS (the Holy) so He cares for the jinn and the man because they also are among His creation, and so He has provided them with the true guidance to accept and save themselves from the torments at AKHIRAT and He chose the most worthy person in the people having the most high worth for the task of providing that guidance to all; Al-Hamdu Lillah; as He is AZIZ (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 causes FASAD (high difficulties to work upon the Islamic teachings) for high length of period; Al-Hamdu Lillah; Surah ANKABUT says, "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" (Surah ANKABUT-40); Al-Hamdu Lillah; and Allah is HAKEEM (Truly Wise) too so He is shaping all things towards the way He intends (even by works of the man) and it takes many years sometimes for us to see how things have turned favorably for Islam practically; Allah particularly keeps the jinn and the man under His view as they have the freewill; He let them intend only for what He intends them to intend and keeps the impression of whatever they do upon the world at such limits that everything goes on according to His will; Surah TAKWIR reports that "And you do not will even, unless (it be) that Allah wills, the Lord of all the worlds" (Surah TAKWIR-29); Al-Hamdu Lillah; so the next three AAYAAT of this first Ruku, that are 2-3-4, read, "He it is Who raised among the unlearned people an Apostle from among themselves, who recites to them His AAYAAT and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error; and others from among them who have not yet joined them (the coming generations of all peoples as Muhammad PBUH is the last Messenger of Allah); and He is the Mighty, the Wise; that is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace"; see also the note at the fifteenth Ruku of Surah BAQARAH; Al-Hamdu Lillah; this is the honorable task of Muhammad PBUH (to recite the AAYAAT of the Quran that is the

Book of Allah, and to teach it to all peoples of the world and to teach the manner of its application by wisdom and to purify them of all base worldly desires by its beautiful teachings); after his departure from the world, we all Muslims are liable to do this in the best possible manner for us all; Al-Hamdu Lillah; AAYAT-5 ahead tell about the Bani-Israel that they did not give Torah the respect that they needed to have given it because it had provided the message of Allah explicitly in its five books to them; they put it into different sheets so as to decide what they present at fore and what they hide (that is much of it); the part in the AAYAT "then they (i.e. the Bani-Israel) did not observe it (i.e. Torah)" means that they decided by their own what they would take from it and what they would ignore due to the hardship which it caused to their status and due to the manifest losses which it caused to their wealth; taking some of its significant teachings and ignoring others of it, amounts to the rejection of Torah; without the practice of all its basic commands, it is as if an ass has taken the load of many of good books so without the practice of their good teachings, it would not receive any benefit of them; so the rejection of Torah led, and would lead, these ignorant people to highly troublesome situation; those who have wholly chosen the wrong path for themselves, Allah certainly would not guide such unjust people to the right path; Al-Hamdu Lillah; note that the unlearned people cared for the basic teachings of the Quran as they had the worth to practice it due to the development of care to AKHIRAT, yet the ignorant people did not comply to the teachings of Torah in practice because of their base desires relating to the life at the world; the next couple of AAYAAT ask Muhammad PBUH to ask the Bani-Israel to long for death if they really are near to Allah, having the concept that He would not give

them any punishment on their wrong-doings; with that, these AAYAAT also tell the result of such query; they read, "say- O you who are Jews, if you think that you are the favorites of Allah to the exclusion of other people, then invoke death if you are truthful- and they will never invoke it because of what their hands have sent before; and Allah is Cognizant of the unjust"; Al-Hamdu Lillah; the last AAYAT of the Ruku states that their death would certainly get them wherever they are when the time comes, even if they live for quite a period, and they would be returned unto the Knower of all unseen and the seen, and He will certainly tell them about all wrongs which they used to do at the world; certainly, Allah only has the true authority; Al-Hamdu Lillah; the next Ruku comprises of AAYAAT that descended due to specific event (though its ruling is surely general); it happened once on Friday that the Prophet PBUH was delivering the sermon (which is the part of SALAH on Friday) that he used to give after SALAH (but after this event, he used to give it before it); note that the Muslims read SALAH on Friday at the time for ZUHR and it has special significance so the Muslims attend it in huge number at different vast mosques; Al-Hamdu Lillah; as the Prophet PBUH was delivering the KHUTBAH (the sermon), a caravan reached Madinah that had brought much of foodstuffs and other items to trade and as was the custom, persons at Madinah welcomed it by DAFF (the small beautiful drum handled by one hand and beaten by other); this raised commotion at the gathering around the Prophet PBUH and many among the gathering there abandoned the KHUTBAH and went away to attend to the trade-caravan; AAYAAT at this Ruku express the ruling most clearly that when there is task for AKHIRAT at hand, the Muslims would not take-up any work for the benefit of the world though even in that

benefit, it is necessary to care for the commands of Allah; He has provided Muhammad PBUH the Holy Book Quran because Arabs, as they accept Islam, had the beautiful potential to respect it and to put it into practice well; they shall commit themselves to it and shall not ignore it in any manner; at this ruling, the Muslims who had left the KHUTBAH of the Prophet PBUH at that time, checked their attitude and at the occasion of the conquest of Makkah (and even at the expedition for TABUK where the danger to their life was extreme), all stood with him in the most praiseworthy manner; Al-Hamdu Lillah; the three AAYAAT at the Ruku read, "O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know; but when the prayer is ended (with its KHUTBAH), then disperse abroad in the land and seek of Allah's grace (by business, trade and services), and remember Allah much (even in that), that you may be successful; and when they see merchandise (for trading) or sport (screaming with unworthy din by playing DAFF), they break up for it, and leave you standing; say- what is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers"; Al-Hamdu Lillah; note about music that there is no issue in tolerating the soft music at the Islamic environment when it is presented by a male or a female person singly at the Radio or by a male person at the Television when all persons that relate to the music, care for its necessary conditions that especially include that the wording of songs shall not challenge the Islamic morality, the singers and the performers therein and the players of instruments shall not be professionals, the songs shall be soft in nature (and not a din of some manner) and only two instruments at maximum shall be used therein to give its beautiful rhythm to it

though addition in its music by clapping or whistling even is fine;  
Al-Hamdu Lillah.

## Surah MUNAFIQUN

(Consists of 2 Ruku; H-6)

1. When the hypocrites come to you, they say: We bear witness that you are most surely Allah's Apostle; and Allah knows that you are most surely His Apostle, and Allah bears witness that the hypocrites are surely liars.
2. They make their oaths a shelter, and thus turn away from Allah's way; surely evil is that which they do.
3. That is because they believe, then disbelieve, so a seal is set upon their hearts so that they do not understand.
4. And when you see them, their persons will please you, and if they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with garments; they think every cry to be against them. They are the enemy, therefore beware of them; may Allah destroy them, whence are they turned back?
5. And when it is said to them: Come, the Apostle of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride.
6. It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people.
7. They it is who say: Do not spend upon those who are with the Apostle of Allah until they break up. And Allah's are the treasures of the heavens and the earth, but the hypocrites do not understand.

8. They say: If we return to Madinah, the mighty will surely drive out the meaner therefrom; and to Allah belongs the might and to His Apostle and to the believers, but the hypocrites do not know.

9. O you who believe! let not your wealth, or your children, divert you from the remembrance of Allah; and whoever does that, these are the losers.

10. And spend out of what We have given you before death comes to one of you, so that he should say: My Lord! why didst Thou not respite me to a near term, so that I should have given alms and been of the doers of good deeds?

11. And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do.

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Surah MUNAFIQUN has two Ruku which like Surah JUMU'AH, comprise of 8 and 3 AAYAAT respectively; it tells about the hypocrites who resided among the true Muslims and always were looking for a chance to cause some break in the integrity of the true Muslims; note that MUNAFIQIN (hypocrites) have two kinds; one of them gets the teachings of Islam and disbelieves it from the beginning knowingly but remains within the true Muslims and acts as if he is one of them by fibs to get worldly benefits therefrom, but this kind of MUNAFIQIN were only at the era of the Prophet PBUH; the other kind of them are those who are antagonists to the virtuous deeds that Islam teaches because they are much trying to them and they not only avoid them but also justify their adverse attitude even by taking oaths so they too are fibbers; note that those Muslims who do not fulfill the demands of some significant Islamic teachings due to their weakness yet accept their fault with remorse, they actually are

not hypocrites but are among the weak Muslims; however, these second kind of hypocrites manifest at this current era too; at this Surah, the first kind of hypocrites are mentioned whose chief was ABDULLAH ibn UBAYYE whereas the first AAYAT tells that when they come to the Prophet PBUH, they take oath that he certainly is the Messenger of Allah but as they are not true in their statement due to disbelief at their inside, Allah refutes their statement beautifully; He tells that though their statement is right in essence yet Allah bears witness that they are liars due to their disbelief inside; the AAYAT reads, "when the hypocrites come to you, they say- we bear witness that you are most surely Allah's Apostle; and Allah knows that you are most surely His Apostle, and Allah bears witness that the hypocrites are surely liars"; note that Allah says for their statement that "He knows" to express that their statement is true in essence and says for their selves that "He bears witness (against them)" to express that they do not truly believe what they state; Al-Hamdu Lillah; this AAYAT points out explicitly that the manifest trait of hypocrites is that they are liars and this also implies that when they are trusted upon something, they prove unworthy for that trust and when they take oath on something, they prove unworthy to that even; this is reported about them in one of authentic Ahadith; AAYAAT ahead further provide those of their attitudes which also manifest due to their inclination to fibs that they stop people to come to Islam by trying to give it a bad name so this is one of their most evil acts; this happened because they accepted Islam manifestly yet disbelieved it at inside so their hearts were sealed to get any acceptance for Islam now; these AAYAAT tell that though their built at physique is surprising and it affects even the Prophet PBUH as he will listen to their speech yet they remain

totally dependent on someone for their standing at the world without any efforts of their own to provide for their sustenance; and they take whatever trying command that Allah provides to all Muslims, as addressed especially to them; so whatever they may say manifestly, they actually are enemies to all true Muslims as they intend by their mannerism to put weakness inside the Muslims to affect negatively their commitment upon Islam; may Allah put His curse upon them; when they are asked to come to the Prophet PBUH so that he asks Allah for His mercy to them, they show arrogance and persuade even the Muslims to leave some of its commands; they undoubtedly consider themselves most high among all persons though they actually have no worth; Al-Hamdu Lillah; so even if the Prophet PBUH asks Allah to have mercy on them, Allah would not accept that plea for them; He never gives TOFIQ to accept the true guidance to such extremely sinful persons; see also the note at the tenth Ruku of Surah TAUBAH; now, for the last couple of AAYAAT of the Ruku, note that at return from the battle of Bani-MUSTALLAQ, there occurred an unpleasant incident whereas at one side, a faction of ANSAAR and at other side, a faction of MUHAJIR came in front of each other due to quarrel among two persons from the respective sides; this challenge may have intensified but the Prophet PBUH came timely at the spot and settled the matter with the assistance of prominent persons of both sides, both sides forgiving each other; however, as ABDULLAH ibn UBAYYE, the chief of hypocrites, heard of it, he took the opportunity to make mischief by telling ANSAAR that they had done goodness to MUHAJIREEN and now they are getting the upper hand at Madinah; he spoke out to the old citizens of Madinah (ANSAAR) not to spend anything on any of Muslims who has arrived from Makkah (MUHAJIR) so that they

all lose their sustenance and disperse away from Madinah; as this he said due to his arrogance by which the hypocrites considered that it is the wealth of ANSAAR that gives the MUHAJIREEN their standing so AAYAT-7 expresses clearly that it is Allah Who provides for sustenance to all persons and He has all treasures of the heavens and the earth; He would give all of them (ANSAAR and MUHAJIREEN) their sustenance too and huge wealth too by any source, if He wills; certainly, Allah only has the true authority but the hypocrites do not understand this as their minds do not get beyond what they see and they are totally unable to understand any of the spiritual issues; Al-Hamdu Lillah; he also arrogantly said that when we reach Madinah, the reputable side would expel the disreputable side; Allah answers to this that "and to Allah belongs the might (the true respect) and to His Apostle and to the believers, but the hypocrites do not know"; when the hypocrite had said it, ZAID ibn ARQAM-RA, who was a young man at that time, had heard this statement and he had informed the Prophet PBUH; when the Prophet PBUH summoned him to clarify, he took an oath that ZAID has lied and he has not said any such thing; however, when the Quran confirmed that he did say it, that soothed the grief of ZAID and extremely humiliated the hypocrite in all persons; he was told to ask pardon at the court of Muhammad PBUH but his arrogance prevented him from that; moreover, his son, who also was named Abdullah and was a staunch Muslim, stopped him at the entrance to Madinah when the procession reached there, and asked him exclusively to say that he actually is disreputable otherwise he shall not enter Madinah as he would kill him then & there; it was only when he said so, that his son Abdullah-RA left him alone; certainly, Allah only has the true authority and His will not only reigns at all heavens but it also

reigns at all the earth; Al-Hamdu Lillah; the last Ruku of the Surah starts by guidance to the Muslims that expenditure on worldly issues without care for the true life at AKHIRAT is most erroneous attitude; it is the unplaced love for gathering more of amounts at the world and unplaced love to provide unnecessary security to children that ask for this expenditure; note that we studied at Surah NAHL-90 that INFAAQ (expenditure) upon the needy is the best remedy to NIFAAQ (hypocrisy) and the Quran gives the same message here; the true Muslims need to spend their amounts in the way of Allah from what He has provided them and also provide the message of Allah to all peoples of the world as better as they can; that would show their indifference for accumulation of wealth at the world and also their indifference to taking themselves more than ordinary; that certainly would keep them away from hypocrisy; if they care to accumulate wealth and keep guidance about righteousness to their own selves, they would get the touch of hypocrisy and would certainly face extreme trouble at AKHIRAT; Al-Hamdu Lillah; when death approaches, it happens that a person feels the guilt of not providing benefits to the needy at life by the resources that he had at hand, but then it is too late; note that the words at AAYAT-10 imply that without providing benefits to the needy by wealth or by knowledge, the person would not truly be among the doers of good deeds; note also that the Quran includes hypocrites too at its address to the Muslims, where the context permits, when it says "O you who believe"; the remorse at that time is useless as when the appointed time for the end of life does come finally, Allah does not delay it; these three AAYAAT read, "O you who believe! let not your wealth, or your children, divert you from the remembrance of Allah (that you forget to fulfill His commands in

the unplaced love of these both); and whoever does that, these are the losers (at AKHIRAT); and spend out of what We have given you (tangible or intangible) before death comes to one of you, so that he should say- my Lord! why didst Thou not respite me to a near term, so that I should have given alms (and should have provided the message of the Quran to all peoples) and been of the doers of good deeds?; and Allah does not respite a soul when its appointed term has come (so avail the opportunity and do good deeds now), and Allah is Aware of what you do"; Al-Hamdu Lillah.

### Surah TAGHABUN

(Consists of 2 Ruku; H-7)

1. Whatever is in the heavens and whatever is in the earth declares the glory of Allah; to Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things.
2. He it is Who created you, but one of you is a disbeliever and another of you is a believer; and Allah sees what you do.
3. He created the heavens and the earth with truth, and He formed you, then made goodly your forms, and to Him is the ultimate resort.
4. He knows what is in the heavens and the earth, and He knows what you hide and what you manifest; and Allah is Cognizant of what is in the hearts.
5. Has there not come to you the story of those who disbelieved before, then tasted the evil result of their conduct, and they had a painful punishment?
6. That is because there came to them their apostles with clear arguments, but they said: Shall mortals guide us? So they

disbelieved and turned back, and Allah does not stand in need (of anything), and Allah is Self-sufficient, Praised.

7. Those who disbelieve think that they shall never be raised. Say: Aye! by my Lord! you shall most certainly be raised, then you shall most certainly be informed of what you did; and that is easy to Allah.

8. Therefore, believe in Allah and His Apostle and the Light which We have revealed; and Allah is Aware of what you do.

9. On the day that He will gather you for the day of gathering, that is the day of loss and gain; and whoever believes in Allah and does good, He will remove from him his evil and cause him to enter gardens beneath which rivers flow, to abide therein forever; that is the great achievement.

10. And (as for) those who disbelieve and reject Our AAYAAT, they are the inmates of the hell-fire, to abide therein and evil is the resort.

11. No affliction comes about but by Allah's permission; and whoever believes in Allah, He guides aright his heart; and Allah is Cognizant of all things.

12. And obey Allah and obey the Apostle, but if you turn back, then upon Our Apostle devolves only the clear delivery (of the message).

13. Allah, there is no god but He; and upon Allah, then, let the believers rely.

14. O you who believe! surely from among your wives and your children there is an enemy to you; therefore, beware of them; and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful.

15. Your possessions and your children are only a trial, and Allah it is with Whom is a great reward.

16. Therefore, be careful of (your duty to) Allah as much as you can, and hear and obey and spend, it is better for your souls; and whoever is saved from the greediness of his soul, these it is that are the successful.

17. If you set apart for Allah a goodly portion, He will double it for you and forgive you; and Allah is the Multiplier (of rewards), Forbearing,

18. The Knower of the unseen and the seen, the Mighty, the Wise.

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Surah TAGHABUN has two Ruku that comprise of 10 AAYAAT and 8 AAYAAT respectively; the first Ruku guides attention to the fundamental teachings of Islam that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); Al-Hamdu Lillah; like Surah JUMU'AH, the first AAYAT of this Surah starts with "YUSABBEHU" that states that all creation of Allah at the heavens and at the earth, declares the glory of Allah; He has created them all and they recognize Him as the true Lord; but He has given the freewill only to the jinn and the man, and has asked all of them, especially the mankind, to believe in Him and obey Him totally by their freewill as He only is their Creator and He only has all true authority; He has beautified the heavens above and provided all things necessary to the mankind at the earth and made it such that it provides edibles for the mankind by the command of Allah; He has formed the man into beautiful shape as animals are unable to compete with his physique

because he is most proportionally built; Al-Hamdu Lillah; He has made his physique complementary to get benefits from the surroundings by his placement and He has provided all sustenance to him because He intends to examine all of the mankind how better they live their lives with total attention towards Allah, the true Lord; He is well aware of their doings and He certainly would present them their respective documents of deeds at AKHIRAT; it is the Day when the true failure and the true success would manifest so it is YAUMUT-TAGHABUN (the day of loss & gain); losses and gains at the world have no worth but those who do achieve gains at that day, they truly are successful; Al-Hamdu Lillah; the Surah presents the fact that Allah has all awareness of everything He has created and He has total authority over everything He has created; certainly, He only is the Creator of everything and He only has all the true authority; Al-Hamdu Lillah; the first four AAYAAT of the Surah read, "whatever is in the heavens and whatever is in the earth declares the glory of Allah; to Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things (He certainly is the true Lord); He it is Who created you, but one of you is a disbeliever and another of you is a believer; and Allah sees what you do (so He does not let the world go out of the framework inside which He always keeps matters); He created the heavens and the earth with truth (i.e. by principles so that they remain beneficial to the mankind), and He formed you, then made goodly your forms (with such beauty that animals are unable to match), and to Him is the ultimate resort (and He would see then all doings of all persons); He knows what is in the heavens and the earth, and He knows what you hide and what you manifest; and Allah is Cognizant of what is in the hearts"; note that the fourth AAYAT expresses the knowledge of

Allah in three manners; one is that He knows all what is in the heavens and the earth which means all creation at the universe; then it focuses on the man that he is unable to hide any of his deeds from Him; then it focuses on intentions of the man that he is unable to hide those even from Allah as He is fully Aware of them; Al-Hamdu Lillah; AAYAAT-5, 6 & 7 tell how the disbelievers had rejected the Messengers of Allah at ancient times with argument that how would a man guide them righteously as some angel should have guided them; with that foolish argument, they also thought that they are not answerable to anything that they do; they had thought that they never would be raised from the dead so AAYAT asks the Prophet PBUH to tell the disbelievers who live at his times that they sure would be raised from the dead and they sure would be told about their doings, as they also have this same thought; and this raising up of all the dead and this disclosing of all deeds of all, is most easy for Allah; certainly He only is the true Lord; Al-Hamdu Lillah; AAYAT-8 clearly states that the disbelievers must avail the opportunity to accept the Truth (the fundamental teachings of Islam) while they are alive; when Allah ends the times of their lives at the world, they would have no way to escape the day that would decide for loss to many persons and for gain to many; certainly, Allah only has the true authority; this AAYAT and AAYAAT-9 & 10 of the Surah read, "therefore, believe in Allah and His Apostle and the Light (the Holy Book Quran) which We have revealed; and Allah is Aware of what you do (and He would tell all your doings at the Day of Judgment); on the day that He will gather you for the day of gathering, that is the day of loss and gain (TAGHABUN); and whoever believes in Allah and does good (at the world), He will remove from him his evil (of disbelief that he had previously) and

cause him to enter gardens beneath which rivers flow, to abide therein forever; that is the great achievement; and (as for) those who disbelieve and reject Our AAYAAT (and do not come towards the Truth at their lives at the world), they are the inmates of the hell-fire, to abide therein and evil is the resort"; Al-Hamdu Lillah; the second Ruku starts by guiding the attention towards the fact that everything is bound to the will of Allah; whoever truly believes in Allah, his heart remains content that all matters would ultimately result in betterment as Allah truly guides them; certainly, Allah is fully aware of all matters; the only thing the believers have to do is that they have to obey the commands of Allah and the guidance that the Prophet PBUH provides according to those commands; the Prophet PBUH has to provide all the true guidance to all peoples but he is not bound to bring them to Islam necessarily; Allah certainly is the only Creator of all and He only has the true authority so the true believers in Him must trust Him totally that all matters, individual or collective, would ultimately result in all betterment as they keep to Islam totally; Al-Hamdu Lillah; the last five AAYAAT of the Surah that are from 14 to 18, tell the Muslims from where Allah examines them mostly; it is from their wives, from their children and from the wealth they have; they also tell about the best manner to deal with these and also about the attributes of Allah to which the Surah specially asks attention; these AAYAAT read, "O you who believe! surely from among your wives and your children there is an enemy to you; therefore, beware of them (that their love do not lead you to ignore the Islamic teachings in issues of life); and if you pardon (their wrongs) and forbear (by attitude of ignorance on their wrongs at times) and forgive (after guidance that clarifies their wrongs), then surely Allah is Forgiving, Merciful (to you all and He

would provide space to make things better); your possessions and your children are only a trial (as the life at the world is an examination to all), and Allah it is with Whom is great reward (so you have to keep alert that whatever you invest for your wealth and for your children with intentions for gains at the world, has no true worth but care to AKHIRAT only leads to the true gains); therefore, be careful of (your duty to) Allah as much as you can, and hear and obey (His commands so your children also follow this way of Allah) and spend (from your wealth so that this saves you from any inclination to love for it), it is better for your souls (which includes the betterment of your near ones too; the term used is ANFUSEKUM which denotes the self and those also who are near to self) and whoever is saved from the greediness of his soul (and keeps away from accumulation of wealth at the world and keeps to his necessities here and spends from his wealth whatever is possible for him), these it is that are the successful (at AKHIRAT, the success of which is the true success); if you set apart for Allah a goodly portion, He will double it for you (so you would get your sustenance conveniently at the world and your reward at AKHIRAT would be most wonderful) and forgive you (so that you do achieve the true success); and Allah is the Multiplier (of rewards), Forbearing; the Knower of the unseen and the seen, the Mighty, the Wise"; note about the attributes of Allah that the last AAYAAT of the Surah present that Allah is "SHAKOOR" (Multiplier of all good deeds -and better translation is that He is Appreciative of all good deeds) so He provides rewards for that, both at the world and at AKHIRAT; He is "Forbearing" so He gives ample space to all at the world to make themselves better; the "Knower of the unseen and the seen" so no one is able to hide anything from Him; the "Mighty" so He keeps the world to the

path He has settled for it by His direct command as He wills, the "Wise" so He keeps the world to the path He has settled for it even by the doings of mankind as He wills; the most notable thing is that the Surah presents the fact that Allah has all awareness of everything He has created and He has total authority over everything He has created; so it ends by the mention of His attributes that guide attention to this; certainly, Allah only is the Creator of everything and certainly, He only has the true authority over all His creation; Al-Hamdu Lillah.

### Surah TALAQ

(Consists of 2 Ruku; H-6)

1. O Prophet! when you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed, and be careful of (your duty to) Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency; and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not know that Allah may after that bring about reunion.

2. So when they have reached their prescribed time, then retain them with kindness or separate them with kindness, and call to witness two men of justice from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the latter day; and whoever is careful of (his duty to) Allah, He will make for him an outlet,

3. And give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him; surely Allah

attains His purpose; Allah indeed has appointed a measure for everything.

4. And (as for) those of your women who have despaired of menstruation, if you have doubt, their prescribed time shall be three months, and of those too who have not had their courses; and (as for) the pregnant women, their prescribed time is that they lay down their burden; and whoever is careful of (his duty to) Allah He will make easy for him his affair.

5. That is the command of Allah which He has revealed to you, and whoever is careful of (his duty to) Allah, He will remove from him his evil and give him a big reward.

6. Lodge them where you lodge according to your means, and do not injure them in order that you may straiten them; and if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense and enjoin one another among you to do good; and if you disagree, another (woman) shall suckle for him.

7. Let him who has abundance spend out of his abundance and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him; Allah does not lay on any soul a burden except to the extent to which He has granted it; Allah brings about ease after difficulty.

8. And how many a town which rebelled against the commandment of its Lord and His apostles, so We called it to account severely and We chastised it (with) a stern chastisement.

9. So it tasted the evil result of its conduct, and the end of its affair was perdition.

10. Allah has prepared for them severe chastisement, therefore be careful of (your duty to) Allah, O men of understanding who believe! Allah has indeed revealed to you a reminder,

11. The Apostle who recites to you the clear AAYAAT of Allah so that He may bring forth those who believe and do good deeds, from darkness into light; and whoever believes in Allah and does good deeds, He will cause him to enter gardens beneath which rivers flow, to abide therein forever; Allah has indeed given him goodly sustenance.

12. 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.

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Surah TALAQ consists of 2 Ruku whereas the first has 7 AAYAAT and the second has 5 AAYAAT; the first AAYAT implies that if matters come to TALAQ (divorce) between the man and wife, he has to care to give it in the better way; note that to give TALAQ to wife is the exclusive verbal right of the husband and though he may pronounce it for three times yet in such case, the divorce would release her from the bond of marriage totally without any chance for reversal; though it is detestable yet when it becomes necessary due to incompatibility to each other, AHSAN (the better way for it) is to pronounce it only once when she is in state of cleanliness in which he has not made sex-relation with her; that state of cleanliness is between her two menses and it is mentioned as TUHR for her; after getting the verdict of TALAQ, the woman has to spend three periods which is termed as her IDDAT before she accepts any proposal; she will not marry again before end of IDDAT though her husband may reverse it inside that term; he may reverse his verdict of divorce by his verbal note or by sex-relation with her if he has given her up-to

two pronouncements of TALAQ, inside her IDDAT; even after its end, he may remarry her if both agree so he may reverse his verdict if he has pronounced the divorce lesser than three; however, at the third pronouncement, he loses the right to its reversal; He has to pay sustenance (food, clothing; shelter) to his divorced wife in IDDAT in which he may reverse the verdict; the most notable thing for marriage is that it actually is relation of love more than contract so if that is lacking, it turns unsuccessful; Al-Hamdu Lillah; the first AAYAT addresses the Prophet PBUH but it actually is direction to all Muslims through him how they would deal with the issue of TALAQ when it becomes unavoidable, so the AAYAT directs by using plural terms; it reads, "O Prophet (PBUH; tell the Muslims)! when you divorce women, divorce them for their prescribed time (i.e. see that they complete their IDDAT where the husband has the option to reverse his verdict) and calculate the number of the days prescribed (which means that the women need to count carefully the term of their IDDAT) and be careful of (your duty to) Allah, your Lord; do not drive them out of their houses (in IDDAT), nor should they themselves go forth, unless they commit an open indecency (by doing anything most shameful or by using most abusive language towards the husband); and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul; you do not know that Allah may after that bring about reunion (so things get better among you both)"; Al-Hamdu Lillah; the next couple of AAYAAT state that as the divorced wife completes her IDDAT, the husband either has to retain her as his wife by remarrying her according to the good norms of the day which conform to the Islamic values or leave her according to them so that she marries another man; he shall make two Muslim,

adult, sane, just men upon whatever decision he takes for her; all such persons shall provide their witness to his decision clearly when and where necessary; this direction is for all true Muslims who believe in Allah and the Day of Judgment; Al-Hamdu Lillah; these AAYAT also tell that when the couple (and the witnesses) tackle the issue with care to the commands of Allah, He would not only end troubles to both of them but also provide respective compatible spouses to both and He would provide for good sustenance to both; note that Surah NOOR-32 states that to avoid marriage because of lack of finances is not feasible; we saw there that it asks all such persons to seek an early marriage for those who are financially dependent on them; this would save their good chastity and if the responsible persons fear that they would get some additional financial burden as their liability, they need not worry about it as Allah would make their financial situation better to provide for those persons that are dependent upon them or/and make those dependent persons capable in such manner that they would be able to provide for themselves in much better way; certainly, Allah is Ample-giving, Knowing; Al-Hamdu Lillah; these AAYAAT here at Surah TALAQ, generally express this too that when the true Muslims do remain committed to Islam then Allah provides all convenience to them for their good living; Al-Hamdu Lillah; they read, "so when they have reached their prescribed time (i.e. the end of IDDAT), then retain them with kindness or separate them with kindness (without putting them into any trouble), and call to witness two men of justice from among you (upon TALAQ or upon its reversal), and give upright testimony for Allah; with that is admonished he who believes in Allah and the latter day (the Day of Judgment); and whoever is careful of (his duty to) Allah, He will make for him an outlet (so that he gets all

of his necessities, tangible or intangible, with convenience); and give him sustenance from whence he thinks not; and whoever trusts in Allah (that He certainly would provide for all necessities), He is sufficient for him (as He gives him satisfaction inside that everything would ultimately turn out right); surely Allah attains His purpose; Allah indeed has appointed a measure for everything (so the person who does trust Him, would get his necessities in due time though he may face some trying times without any anxiety whatsoever)"; Al-Hamdu Lillah; the next AAYAT states the term of IDDAT for those women who have come to menopause and for those who have not yet come to having menses; it also tells about IDDAT of those women who are pregnant at divorce whereas the AAYAT tells that all those who care to obey the commands of Allah, they would find convenience in all their matters; caring for His commands, ends the wrongs done in affairs, especially the matrimonial affairs, and brings much high rewards; Al-Hamdu Lillah; AAYAAT-4 & 5 state -"and (as for) those of your women who have despaired of menstruation, if you have doubt, their prescribed time shall be three (lunar) months, and of those too who have not had their courses (due to young age); and (as for) the pregnant women, their prescribed time is that they lay down their burden (so the child-birth would mark the end of their IDDAT even if that occurs in a day or two of divorce or much later); and whoever is careful of (his duty to) Allah He will make easy for him his affair; that is the command of Allah which He has revealed to you, and whoever is careful of (his duty to) Allah, He will remove from him his evil (of treating the spouse badly) and give him a big reward"; note that there is favorable mention of those persons in this Ruku three times (at AAYAT-2 & 4 & 5), who care to fulfill the liability that Allah has

put upon them in dealing with issues; there is high emphasis on caring for the commands of Allah at all times, especially in the household issues; Al-Hamdu Lillah; AAYAAT 6 and 7 ask the husband to provide shelter at their home to the divorced wife until her IDDAT ends; he must not trouble her by not providing enough for her necessities; he has to take distinct care for her by spending on her needs when she is pregnant; she is liable to get remuneration if both of them agree that she would feed the child as she is most worthy for it being its mother; however, if there is some dispute among them on this which they are unable to resolve then some other woman may take up this task; the father of the child has to see to its expenses according to his status; Allah does not put such burden upon him that he is unable to take but asks as much as he is easily able to spare for the child; if he fulfills his liability caringly, Allah would give him space to make his affairs much better with time; Al-Hamdu Lillah; the next Ruku states about such towns that were destroyed by deadly punishments as the persons there did not comply to the commands of Allah and did not care to obey the Messengers of Allah so they got the extreme punishment at the world; it also tells that Allah has prepared most agonizing punishment for them at AKHIRAT too; this is interesting to note that the first Ruku of Surah TALAQ discusses about the issues between the man and wife and here at the second Ruku, the discussion shifts to the destruction of such towns that were most disobedient to Allah; note that this shift has subtle indication that tells that the UMMAH of the last Prophet Muhammad PBUH have come to such height of excellence where the Quran guides them even to their household issues whereas many of the previous nations did not achieve this height of excellence due to their disbelief in fundamental teachings of

Islam; Al-Hamdu Lillah; note that AAYAT-10 and 11 state, "be careful of (your duty to) Allah, O men of understanding who believe! Allah has indeed revealed to you a reminder (i.e. the Holy Book Quran); (and sent to you) the Apostle who recites to you the clear AAYAAT of Allah so that He may bring forth those who believe and do good deeds, from darkness (of disbelief) into light (of the true belief); and whoever believes in Allah and does good deeds (so he achieves TAQWA), He will cause him to enter gardens beneath which rivers flow, to abide therein forever; Allah has indeed given him goodly sustenance (not only at life at the world but also at AKHIRAT)"; Al-Hamdu Lillah; the last AAYAT of the Surah tells explicitly that Allah has made seven of heavens and He has made the earth likewise by seven of layers; note that the crust of earth changes at depth getting hotter inside and these changes mark its layers beautifully; between these heavens and earth, Allah sends His command to keep all matters in His control totally, and certainly, He is most aware of all His creation; Al-Hamdu Lillah.

### Surah TAHREEM

(Consists of 2 Ruku; H-7)

1. O Prophet (PBUH)! why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is Forgiving, Merciful.
2. Allah indeed has sanctioned for you the expiation of your oaths and Allah is your Protector, and He is the Knowing, the Wise.
3. And when the Prophet (PBUH) secretly communicated a piece of information to one of his wives-- but when she informed (others) of it, and Allah made him to know it, he made known part of it and

avoided part; so when he informed her of it, she said: Who informed you of this? He said: The Knowing, the Aware, informed me.

4. If you both turn to Allah, then indeed your hearts are already inclined (to ask for mercy); and if you back up each other against him, then surely Allah it is Who is his Guardian, and JIBREEL and the believers that do good, and the angels after that are the aiders;

5. Maybe, his Lord, if he divorces you, will give him in your place wives better than you; to Allah (they would be) submissive, faithful, obedient, penitent, worshippers, fasters; (from) widows and virgins.

6. O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.

7. O you who disbelieve! do not urge excuses today; you shall be rewarded only according to what you did.

8. O you who believe! turn to Allah a sincere turning; maybe your Lord will remove from you your deficiency and cause you to enter gardens beneath which rivers flow, on the day on which Allah will not abase the Prophet (PBUH) and those who believe with him; their light shall run on before them and on their right hands; they shall say: Our Lord! make perfect for us our light, and grant us protection, surely Thou hast power over all things.

9. O Prophet (PBUH)! strive hard against the disbelievers and the hypocrites, and be hard against them; and their abode is hell-fire; and evil is the resort.

10. Allah sets forth an example to those who disbelieve, of the wife of Noah and the wife of Lot: they were both under two of

Our righteous servants, but they acted treacherously towards them so they availed them naught against Allah, and it was said: Enter both, the hell-fire with those who enter.

11. And Allah sets forth an example to those who believe, of the wife of Pharaoh when she said: My Lord! build for me a house with Thee in the garden and deliver me from Pharaoh and his doing, and deliver me from the unjust people:

12. And Mariam, the daughter of Imran, who guarded her chastity, so We breathed into her of Our inspiration and she accepted truly the words of her Lord and His books, and she was of the obedient ones.

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Like Surah TALAQ, Surah TAHREEM also relates to issues between man & wife; whereas Surah TALAQ had told about the situation where incompatibility of man and wife may lead to divorce, Surah TAHREEM (to prohibit something) tells about such situation where the husband might care about his wife so much that he prohibits something upon himself that in general is allowed so his care for wives may affect him negatively; the message is clear that the matrimonial relation asks for balanced attitude; note that it also has 12 Ruku and like TALAQ, the first Ruku has 7 AAYAAT and the second has 5 AAYAAT; the first five AAYAAT relate to an incident that once the Prophet PBUH took some honey at the place of one of his wives (ZAINAB-BINT-JAHSH-RA) when he visited her after ASR; it happened that two other of his wives Ayesha-RA and HAFASA-RA, being aware of it, decided that now if he comes to any of them, she would tell him that he has drunk MAGHAFIR (gum from a tree that stinks); the Prophet PBUH avoided such things that had some smell and as he came to

one of them, she told him that it seems he has taken MAGHAFIR; he said that he had only taken some honey but with that statement, he took an oath that he would not take honey ever (he gave the expiation for it afterwards); he asked the wife who told him that he seems to have taken MAGHAFIR, not to speak about his oath to any other of his wives (especially to ZAINAB) but she could not keep this to herself and told the other one that was within the plan, about it; the beginning of TAHREEM tells him not to take such oath that prohibits the consumption of something which is totally valid to use, just to please his wives and with that, AAYAT explicitly tells that Allah is Forgiving & Merciful to give him relief that Allah has forgiven him without any blame upon him due to this oath; these AAYAAT admonish both of his wives sternly upon their conspiracy yet give them the margin to repent on their doing; these five AAYAAT read, "O Prophet (PBUH)! why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is Forgiving, Merciful; Allah indeed has sanctioned for you the expiation of your oaths (so leave your oath and pay its expiation) and Allah is your Protector, and He is the Knowing, the Wise; and when the Prophet (PBUH) secretly communicated a piece of information to one of his wives (not to tell anyone about his oath)-- but when she informed of it, and Allah made him to know it (that she has not kept the secret), he made known part of it (to her) and avoided part; so when he informed her of it, she said: Who informed you of this? He said: the Knowing, the one Aware, informed me; if you both (women) turn to Allah, then indeed your hearts are already inclined (to ask for mercy); and if you back up each other against him, then surely Allah it is Who is his Guardian, and JIBREEL and the believers that do good, and the angels after that are the

aiders; maybe, his Lord, if he divorces you, will give him in your place wives better than you; to Allah (they would be) submissive, faithful, obedient, penitent, worshippers, fasters; (from) widows (as sometimes widows are better to marry) and virgins"; note that both Ayesha-RA and HAFASA-RA did repent on their doing and the issue was settled in the best of manners; Al-Hamdu Lillah; the next AAYAT asks all Muslims to care not only for their own safety at AKHIRAT but also care to provide the true guidance to their near ones, all of them, so that they also take it and remain safe from the hell-fire which gets more heat by the persons and stones put in it; note that the man has the liability to provide the true guidance to his family too besides caring for their physical necessities; note also that the angels appointed on the hell-fire are most committed to their task and are most stern; they do not disobey Allah and they do whatever He asks of them, without any sympathy to wrong-doers; the next AAYAT that is AAYAT-7 of the Surah, is the only AAYAT in the Quran which addresses the disbelievers directly; however, it is most notable that this address is at AKHIRAT and not at 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)"; the next Ruku provides emphasis on the guidance in the first as it asks all true Muslims to repent on whatever wrongs they may have committed in providing the true guidance to their respective families and whatever unplaced inclination they may have shown for their requests to get from the wealth of the world and the status at the world among people; their utmost attention would remain only towards Allah, the true Lord, so that they achieve the true success at AKHIRAT; Al-Hamdu Lillah; this Ruku also asks the Prophet PBUH to show most stern attitude towards disbelievers and hypocrites similar to

what they would face at AKHIRAT; AAYAAT-8 & 9 of the Ruku state, "O you who believe! turn to Allah a sincere turning (so repent truly on your lack in good deeds); maybe your Lord will remove from you your deficiency (in providing the true guidance to your near ones and in showing less sternness than needed to the challengers to Islam), and cause you to enter gardens beneath which rivers flow, on the day (of Judgment) on which Allah will not abase the Prophet (PBUH) and those who believe (in the fundamentals of Islam) with him; their light (of their true belief) shall run on before them (at the bridge of SIRAT) and on their right hands (of their good deeds); they shall say: Our Lord! make perfect for us our light (that it remains with us till the last), and grant us protection (of Thy Mercy & Blessing), surely Thou hast power over all things; O Prophet (PBUH)! strive hard against the disbelievers and the hypocrites, and be hard against them (without any sympathy); and their abode is hell-fire; and evil is the resort"; the Ruku gives example of such women at the last AAYAAT who were the wives of two of Messengers of Allah, yet they chose to live with their disbelief of the Truth and became rightful to enter the hell-fire; it also provides the example of two such women who even at much trying times, kept firm upon the Truth and remain most attentive to Allah, the true Lord; these AAYAAT tell that each person, man or woman, has to face the Judgment alone and so every person needs to take care of his/her belief and deeds; relations to righteous person would not provide safety to them unless they themselves are righteous; these AAYAAT read, "Allah sets forth an example to those who disbelieve, the wife of Noah and the wife of Lot: they were both under two of Our righteous servants (who were Messengers of Allah), but they acted treacherously towards them (by

disbelieving them and confirming to all wrongs of the people these women belonged to), so they (though they were the esteemed Messengers of Allah), availed them naught against Allah, and it was said- 'enter both- the fire with those who enter'; and Allah sets forth an example to those who believe, the wife of Pharaoh (her name is mentioned as AASIYAH) when she said- 'my Lord! build for me a house with Thee in the garden (JANNAH) and deliver me from Pharaoh (so that he does not put me to any trial) and his doing (that he disbelieves the Truth without any consideration to believe in it), and deliver me from the unjust people (who show extreme injustice to all whom they take as against their manner of living)'; and Mariam, the daughter of Imran, who guarded her chastity (and never committed anything shameful), so We breathed into her of Our inspiration (i.e. Jesus Christ-AS) and she accepted truly the words of her Lord (especially the word of her Lord by which she got Jesus Christ-AS in her womb) and His books (the guidance of which she took at her deeds), and she was of the obedient ones"; Al-Hamdu Lillah.

### Surah MULK

(Consists of 2 Ruku; MK-10)

1. Blessed is He in Whose hand is the kingdom, and He has power over all things,
2. Who created death and life that He may try you--- which of you is best in deeds; and He is the Mighty, the Forgiving,
3. Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent Allah; then look again, can you see any disorder?

4. Then turn back the eye again and again; your look shall come back to you docile while it is fatigued.
5. And certainly We have adorned this lower heaven with lamps and We have made these missiles for the SHAYATIN, and We have prepared for them the chastisement of burning.
6. And for those who disbelieve in their Lord is the punishment of the hell-fire, and evil is the resort.
7. When they shall be cast therein, they shall hear a loud moaning of it as it heaves,
8. Almost bursting for fury. Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner?
9. They shall say: Yea! indeed there came to us a warner, but we rejected (him) and said: Allah has not revealed anything, you are only in a great error.
10. And they shall say: Had we but listened or pondered, we should not have been among the inmates of the burning fire.
11. So they shall acknowledge their sins, but far will be (forgiveness) from the inmates of the burning fire.
12. (As for) those who fear their Lord in secret, they shall surely have forgiveness and a great reward.
13. And conceal your word or manifest it; surely He is Cognizant of what is in the hearts.
14. Does He not know (about everything) Who has created (everything)? And He is the Knower of the subtleties, the Aware.
15. He it is Who made the earth subservient for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death.
16. Are you secure of Him Who is in the heaven that He should not make the earth to swallow you up? Then lo! it shall be in a state of commotion.

17. Or are you secure of Him Who is in the heaven that He should not send down upon you a punishment? Then shall you know how was My warning.

18. And certainly those before them rejected (the Truth), then how was My disapproval.

19. Have they not seen the birds above them expanding (their wings) and contracting (them)? What is it that withholds them save the Beneficent Allah? Surely He sees everything.

20. Or who is it that will be host for you to assist you besides the Beneficent Allah? The disbelievers are only in deception.

21. Or who is it that will give you sustenance if He should withhold His sustenance? Nay! they persist in disdain and aversion.

22. What! is he who goes prone upon his face better guided or he who walks upright upon a straight path?

23. Say: He it is Who brought you into being and made for you the ears and the eyes and the hearts: little is it that you give thanks.

24. Say: He it is Who multiplied you in the earth and to Him you shall be gathered.

25. And they say: When shall this threat be (executed) if you are truthful?

26. Say: The knowledge thereof is only with Allah and I am only a plain warner.

27. But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to call for.

28. Say: Have you considered if Allah should destroy me and those with me-- rather He will have mercy on us; yet who will protect the disbelievers from a painful punishment?

29. Say: He is the Beneficent Allah, we believe in Him and on Him do we rely, so you shall come to know who it is that is in clear error.

30. Say: Have you considered if your water should go down, who is it then that will bring you flowing water?

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Surah MULK consists of 2 Ruku whereas the first has 14 AAYAAT and the second has 16 of them; it descended at Makkah and asks to observe for what purpose Allah has provided life to the man and how He has provided the guidance to him and how does He care for the continuation of life till the time of end of the world; He has provided them the parts of their bodies to benefit from them in their examination, and many of things around; certainly, nobody is able to challenge Him because He has got the complete control over all things to punish them from any of them according to His will; Al-Hamdu Lillah; so it guides that every person should believe in the fundamental teachings of Islam as that only would save him from all troubles at the world and from the most severe punishment at the coming true life of AKHIRAT; Al-Hamdu Lillah; note that from here till the last of the Holy Book Quran, all Surah except for Surah BAYYINAH and Surah ZILZAAL descended at Makkah and all MAKKI Surah ask attention emphatically towards the fundamental teachings of Islam; 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), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); the Quran relates the last of these i.e. the Day of

Judgment, most emphatically at these Surah that are at the last of the Holy Book Quran and this also has significance that Surah BAYYINAH and Surah ZILAAAL too have emphasis on these teachings that have their placement between all these Surah; Surah MULK starts by the statement that Allah only has the authority and He has the control of all of His creation; He has provided life to every person among the mankind and given him space to examine him till death at the world so that he shows his true self; by the life he leads at the world, he would receive his returns at AKHIRAT; if wrongs of the mankind lead to situation that threatens the set-up where the examination becomes most hard, He sets the world to such manner by His authority that such threat ends because He certainly is AZIZ (Mighty); and He forgives much of wrongs of the mankind as He is GHAFOOR (Most Forgiving) so He does not punish them instantly but gives them space to make things better; AAYAAT here state that He has made everything in perfect order for which the man needs to see the skies above how beautifully they are set; Allah has created them with principles that they obey (including the gravitational force) and do not exceed their limit; Al-Hamdu Lillah; the initial AAYAAT of the Surah state, "Blessed is He in Whose hand is the kingdom (of all creation), and He has power over all things (so He not only has created all creation but also has cared that everything works in perfect order according to the task He has assigned to it); Who created death and life that He may try you--- (to ascertain) which of you is best in deeds (so every person is going through an examination to prove that he certainly is near to Allah); and He is the Mighty, the Forgiving; Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent Allah; then look again, can you see any

disorder? - (there is none in this amazingly vast universe) - then turn back the eye again and again (but even by all efforts, you would not find any disorder); your look shall come back to you docile while it is fatigued"; Al-Hamdu Lillah; AAYAT-5 tells that Allah has adorned the sky near to earth with luminous bodies and they are missiles for SHAYATIN (plural of Satan); for this, the note at the second Ruku of Surah HIJR would suffice so please refer to that; AAYAAT there at the beginning of second Ruku state--- "and certainly We have made BURUJ (mansions of heavenly bodies) in the heaven (the sky above as seen from earth) and We have made it beautiful to the onlookers; and We guard it against every accursed Satan (by the angels at posts at the sky near to earth so that the evil Jinn i.e. the Satan are unable to hear any significant event relating to future); but he who steals a hearing (from the conversation of angels at posts), so there follows him a visible flame (of meteoroids as he runs back to earth because the meteoroids are always falling towards the earth and they have increased much from the ancient times that mostly eliminate him at space)"; AAYAT tells that Allah has prepared for all of SHAYATIN, the chastisement of burning at the hell-fire; AAYAT-6 clarifies that for all such persons who disbelieve in the authority of Allah, there is chastisement of the hell-fire at AKHIRAT and it is the worst place to reside; from AAYAT-7 to AAYAT-11, the Surah depicts the situation of those who would enter the hell-fire; these AAYAAT state that the hell-fire would moan and would show its extreme anger as they enter it and the guard (one of angels) there would ask them if they had not been warned at the world by any Messenger of Allah; to this, they would answer that they certainly were warned and put all blame onto their own attitude of not taking their guidance; they would

acknowledge their sins, but at that time, this acknowledgment will not help them and they would remain the inmates of the hell-fire; the next three AAYAAT of the Ruku tell about those persons who used to care for Allah's commands at the world at all situations; they would receive forgiveness at the world on their deficiency in good deeds and great reward at AKHIRAT; Allah is aware of all statements of men even if they are stated silently at heart or spoken loudly; He is aware of intentions (and words) that are at inside of men; the Ruku ends with the praise of Allah, "does He not know (about everything) Who has created (everything)? And He is the Knower of the subtleties, the Aware"; Al-Hamdu Lillah; the second Ruku states that Allah has set the world in such manner that the mankind gets his foods and his water to drink easily by that set-up; He has the authority to punish them even at the world if He wills for their disbelief by the calamities through earth that provides foods to them by His will and extreme disasters from the sky that provide beneficial rains to them by His will; AAYAAT from 15 to 18, state that "He it is Who made the earth subservient for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death (as He would see what each person has brought from his life at the world); are you secure of Him Who is in the heaven that He should not make the earth to swallow you up (on your disbelief)? Then lo! it shall be in a state of commotion; or are you secure of Him Who is in the heaven that He should not send down upon you a punishment? Then shall you know how was My warning (as Allah certainly has the authority to punish all disbelievers even at the world); and certainly those before them rejected (the Truth), then how was My disapproval (as Allah punished them by different manners according to His will)"; Al-Hamdu Lillah;

AAYAAT-19 to 22 tell about the shortcomings of the mankind that though the man has developed himself yet he is unable to fly like birds (without any gadgets in his natural form); these birds that they see, do fly with ease with their wings by the will of Allah; He certainly has all authority; Al-Hamdu Lillah; those whom the disbelievers believe in, are unable to defend them from any calamity or any disaster so the disbelievers are in extreme delusion; if Allah stops their sustenance, they have no power to get it against the will of Allah but still they care for worldly measures to make ease for them so the disbelievers are in extreme delusion due to their dislike for the Truth; their example is like that person who falls time & again by his unworthy decisions in issues contrary to the righteous person who follows steadily the right path; the Ruku till the last of it, asks the Prophet PBUH to address the disbelievers and tell them of their wrongs and warn them that they would see the account of their doings at the Day of Judgment that is sure to come; Allah has complete authority to punish them even at the world if they challenge Him though He has provided them ample space to accept the Truth and live according to it; Al-Hamdu Lillah; the last eight AAYAAT of the Surah read, "say- He it is Who brought you into being and made for you the ears and the eyes and the hearts (so that you accept the Truth): little is it that you give thanks (as you use your qualities for many things but not to get the Truth; were you born for that which you are doing); say- He it is Who multiplied you in the earth and to Him you shall be gathered (at the grounds of HASHR); and they say: when shall this threat be (executed) if you are truthful?; say- the knowledge thereof is only with Allah and I am only a plain warner; but when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said, this is

that which you used to call for; say- have you considered if Allah should destroy me and those with me--- rather He will have mercy on us; yet who will protect the disbelievers from a painful punishment?- (so worry about your own selves as every person has to face his doings alone); say- He is the Beneficent Allah, we believe in Him and on Him do we rely, so you shall come to know who it is that is in clear error; say- have you considered if your water should go down (out of your reach), who is it then that will bring you flowing water? (you are totally unable to bring it back in plenty to drink and that only is enough to end life at the world yet Allah gives you space to make things better so you need to avail this opportunity and accept the Truth)"; certainly Allah only has the true authority; Al-Hamdu Lillah.

### Surah NOON (AL-QALAM)

(Consists of 2 Ruku; MK-2)

1. NOON. I swear by the pen and what the angels write,
2. By the grace of your Lord you are not mad.
3. And most surely you shall have a reward never to be cut off.
4. And most surely you conform (yourself) to sublime morality.
5. So you shall see, and they (too) shall see,
6. Which of you is afflicted with madness.
7. Surely your Lord best knows him who errs from His way, and He best knows the followers of the right course.
8. So do not yield to the rejecters.
9. They wish that you should be pliant so they (too) would be pliant.
10. And yield not to any mean swearer
11. Defamer, going about with slander

12. Forbidding of good, outstepping the limits, sinful,
13. Ignoble; besides all that, base-born;
14. Because he possesses wealth and sons.
15. When Our AAYAAT are recited to him, he says: Stories of those of yore.
16. We will brand him on the nose.
17. Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning,
18. And were not willing to set aside a portion (for the poor).
19. Then there encompassed it a visitation from your Lord while they were sleeping.
20. So it became as black, barren land.
21. And they called out to each other in the morning,
22. Saying: Go early to your crops-field if you would cut (the produce).
23. So they went, while they consulted together secretly,
24. Saying: No poor man shall enter it today upon you.
25. And in the morning they went, having the power to prevent.
26. But when they saw it, they said: Most surely we have gone astray
27. Nay! we are made to suffer privation.
28. The best of them said: Did I not say to you why you do not glorify (Allah)?
29. They said: Glory be to our Lord, surely we were unjust.
30. Then some of them advanced against others, blaming each other.
31. Said they: O woe to us! surely we were inordinate:
32. Maybe, our Lord will give us instead one better than it; surely to our Lord do we make our humble petition.

33. Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know!
34. Surely those who guard (against evil) shall have with their Lord gardens of bliss.
35. What! shall We then make (i.e. treat) those who submit as the guilty?
36. What has happened to you? How do you judge?
37. Or have you a book wherein you read,
38. That you have surely therein what you choose?
39. Or have you received from Us an agreement confirmed by an oath extending to the day of resurrection that you shall surely have what you demand?
40. Ask them which of them will vouch for that,
41. Or have they associates if they are truthful.
42. The Day that the shin shall be laid bare, and they shall be called upon to make obeisance, but they shall not be able,
43. Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed while yet they were safe.
44. So leave Me and him who rejects this announcement; We will overtake them by degrees, from whence they perceive not:
45. And I do bear with them, surely My plan is firm.
46. Or do you ask from them a reward, so that they are burdened with debt?
47. Or have they (the knowledge of) the unseen, so that they write down?
48. So wait patiently for the judgment of your Lord, and be not like the companion of the fish, when he cried while he was in distress.

49. Had not Grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace.

50. Then his Lord chose him, and He made him of the good.

51. And those who disbelieve would almost smite you with their eyes when they hear the reminder, and they say: Most surely he is mad.

52. And it is naught but a reminder to the nations.

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Surah NOON (also named as Surah AL-QALAM) starts by the letter of NOON that is among MUQATTA'AAT and has 2 Ruku that comprise of 33 & 19 AAYAAT respectively; Allah takes the oath of the honorable Pen (i.e. QALAM, which He created to write all the destiny) and of the writing by that Pen that the Prophet PBUH is not affected by madness; in fact, he would receive the best of rewards at AKHIRAT that would never end as he certainly is at the best of morality; note that the disbelievers at Makkah taunted when they first heard the teachings of the Quran that Muhammad (PBUH) has been affected by madness; note also that these beginning AAYAAT imply that the Prophet PBUH was destined to receive the honor of becoming the last Messenger of Allah to all of mankind at his time and all those too who would come after him; this in itself denotes that he is the best among all of mankind and proves that he has wonderful intellect certainly; Surah NOON is one of the earliest Surah that descended on the Prophet PBUH and the AAYAT tells that soon his life would prove that he certainly is at the right path; as for them, they would see at AKHIRAT that they actually were affected by lunacy as they had rejected the Truth when the Prophet PBUH had clearly presented it to them; certainly Allah, the true Lord, knows best

who errs to follow the right path and who follows that path truly; Al-Hamdu Lillah; AAYAT-8 & 9 ask the Prophet PBUH, and with him all Muslims, not to show any leniency to their disbelief as this leniency shall never take place; note that the disbelievers intended that the Prophet PBUH strike such agreement with them that makes his teachings unchallenging to their erroneous belief but that certainly was not possible; AAYAAT 10 to 14 provide the situation of one of their chiefs WALEED ibn MUGHAIRA yet much of this applies to all such persons who challenge Islam; these AAYAAT state, "and yield not to any mean swearer; defamer, going about with slander; forbidder of good, outstepping the limits, sinful, ignoble; besides all that, base-born; because he possesses wealth and sons; when Our AAYAAT are recited to him, he says- stories of those of yore; We will brand him on the nose (which means that Allah will put some defaming mark on his nose at AKHIRAT)"; note that the term used for "base-born" is ZANIM which also has the meaning of such person who is born out of wedlock and WALEED became known as such among the people of Makkah after these AAYAT told this clearly about him; this place is unique in the Quran as it abuses one of disbelievers in such defaming words and that was because he used to talk about the Prophet PBUH most disrespectfully; this tells that if someone talks disrespectfully about the Prophet PBUH, it is most proper to tell him about his own adversities in most clear terms; note that one of his sons who accepted Islam by the blessing of Allah, was named the sword of Allah by the Prophet PBUH and history knows him by the name of Khalid-RA, who was one of the most amazing commanders at all of battlefields; he broke the power of Persians who were one of the formidable military powers of the time by his bold attacks and eliminated another one from the eastern lands

that were the Romans by his amazing warring skills; Al-Hamdu Lillah; AAYAAT ahead narrate the event of brothers who were owners of a beautiful garden that had abundance of fruits; when it was time to pluck them, they decided that they would do it silently so that no needy person comes at the place; with this decision, they rose early the next morning and went on to their garden; now it had happened at the night that some calamity fell upon it that destroyed the fruits totally; as they reached there, they were confused to see it and thought that they have come to some other place; as they realized that they have reached their very garden whereas its produce is wholly lost, they were most sorry on their selfish attitude; one of them had told them that they need to praise Allah and not stop anything from the needy; however, he also had accompanied them to the garden; they all repented on the wrong that they had committed and with remorse, they hoped that Allah would care for them and give them better produce next time which they would share with the needy; so here their statement for repentance shows that Allah did forgive them and certainly, He knows better; Al-Hamdu Lillah; Allah tells this event so that all persons who have received wealth at the world, understand that it is not in itself a blessing unless the person who has it gives it in the way of Allah to the needy with total belief in Him and that He would raise all persons from dead to account for their deeds; this was the answer to those disbelievers who claimed that if they are raised from dead, they would still have much of wealth and status as Allah is pleased with them because He has given them so much at the world; after narrating the event of these persons that owned the garden, the last AAYAT of the Ruku tells that "such is the chastisement (at the world that the wealthy persons lose all such possessions instantly on which they show pride) and certainly

the chastisement of the hereafter is greater, did they but know"; Al-Hamdu Lillah; the next Ruku tells about the Judgment at AKHIRAT and asks why the disbelievers have become so oblivious to that; it starts by the statement that the true Muslims would get JANNAAT with all bliss for them and certainly Allah would not treat them like the treatment He would give to the disbelievers; if the disbelievers think that they would get all convenience at AKHIRAT, they are extremely mistaken; from AAAT-37 to AAYAT-41, the Ruku states, "or have you a book wherein you read that you have surely therein what you choose (i.e. their security at AKHIRAT)? Or have you received from Us an agreement confirmed by an oath extending to the day of resurrection that you shall surely have what you demand? ask them which of them will vouch for that, or have they associates (who would save them) if they are truthful"; so these AAYAAT ask them what makes them live in such ignorance to AKHIRAT whereas they have nothing to make them secure there; the couple of AAYAAT ahead tell them how it would be there as they state, "the Day that the shin shall be laid bare, and they shall be called upon to make obeisance (there), but they shall not be able; their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed (at the world but they did not comply) while yet they were safe"; note that "the shin shall be laid bare" refers to an attribute of Allah about which no comment is possible; this is just as the Quran has told about the hand of Allah (see MA'EDAH-64) and this is called MUTASHABIH (the meaning of which are not evident to anyone and it is not necessary for him to know that in the understanding of the Quran); no one shall give any final interpretation to such AAYAAT whereas the only right thing for him to say on this is that Allah knows better;

Al-Hamdu Lillah; note that those who did not care to remember Allah in their issues at the world, they would be unable to make obeisance there at AKHIRAT; Allah tells the Prophet PBUH that he does not need to worry about those who have no care for AKHIRAT; Allah is leading them to hell-fire gradually and if they are safe at the world for the time-being, it is because Allah has given them the space to arrive to the place that they do deserve; AAYAAT-46 & 47 ask, "or do you ask from them a reward, so that they are burdened with debt?- (this is not the case so why they are not listening to the Prophet PBUH); or have they (the knowledge of) the unseen, so that they write down?- (which tells that they would remain safe at the world and achieve security at AKHIRAT so they have no need to listen to the Prophet PBUH, but that also is not the case so why they are so ignorant of the true coming life)"; the last AAYAAT of the Surah tell the Prophet PBUH to have patience till Allah decides his dignity and debasement of his enemy; he shall not become like Jonah-AS, the companion of the big fish, who lost his patience and left his people before they faced their chastisement for which he had not taken the permission from Allah; but Jonah-AS called Allah with total repentance and He put His blessing upon him and made him free of all physical defects too; Al-Hamdu Lillah; note that Allah has told about his prayer at Surah ANBIYA-87 and its wording shows that YOUNUS-AS (i.e. Jonah) asked for mercy by acceptance of his own self as unjust due to his untimely haste; Allah released him from that utmost anxiety and that extremely huge fish threw him out at the shore; afterwards, Allah provided him again the task as His Messenger and this denotes that Allah pardoned him totally; Al-Hamdu Lillah; AAYAT-51 states, "And those who disbelieve would almost smite you with their eyes when they hear the

reminder (the Quran)"; sometimes it happens that the eyes of a person having extreme jealousy to someone put spell on him and here the mention is to that phenomenon but Allah had assured the safety of the Prophet PBUH so all of their conspiracies against him were useless; the disbelievers used to call the Prophet PBUH as affected by madness because of the Quran; so the AAYAT states that it actually is the reminder of the oath inside the man to remain firm upon Islam (see AARAAF-172); this most important oath is the promise that all persons have made to Allah at the world of spirits; each one of them has given the word that he/she would believe in Him only as the Creator of all Who always has all His attributes as QADEEM, ASL and LA-MEHDUD (see the note on Surah FATIHA) and he/she would take Him as the only true Lord to obey because the obedience of any of His creation is subject to the condition that he does not command against His commands in any manner; Al-Hamdu Lillah; so the Surah refutes the statement of the disbelievers about the Prophet PBUH not only at its beginning but also at the end of it; Al-Hamdu Lillah.

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

Al-Hamdu Lillah

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Surah HAAQQAH  
(Consists of 2 Ruku; MK-10)

1. The sure calamity!

2. What is the sure calamity!
3. And what would make you realize what the sure calamity is!
4. THAMUD and AAD called the striking calamity a lie.
5. Then as to THAMUD, they were destroyed by an excessively severe punishment.
6. And as to AAD, they were destroyed by a roaring, violent blast.
7. Which He made to prevail against them for seven nights and eight days unremittingly, so that you might have seen the people therein prostrate as if they were the trunks of hollow palms.
8. Do you then see of them one remaining?
9. And Pharaoh and those before him and the overthrown cities that continuously committed sins.
10. And they disobeyed the Apostle of their Lord, so He punished them with a vehement punishment.
11. Surely We bore you up in the ship when the water rose high,
12. So that We may make it a reminder to you, and that the retaining ear might retain it.
13. And when the trumpet is blown with a single blast,
14. And the earth and the mountains are borne away and crushed with a single crushing.
15. On that day shall the great event come to pass,
16. And the heaven shall cleave asunder, so that on that day it shall be frail,
17. And the angels shall be on the sides thereof; and above them eight shall bear on that day your Lord's power.
18. On that day you shall be exposed to view-- no secret of yours shall remain hidden.
19. Then as for him who is given his book in his right hand, he will say: Lo! read my book:
20. Surely I knew that I shall meet my account.

21. So he shall be in life of pleasure,
22. In lofty garden,
23. The fruits of which are near at hand:
24. Eat and drink pleasantly for what you did beforehand in the days gone by.
25. And as for him who is given his book in his left hand he shall say: O would that my book had never been given me:
26. And I had not known what my account was:
27. O would that it had made an end (of me):
28. My wealth has availed me nothing:
29. My authority is gone away from me.
30. Lay hold on him, then put a chain on him,
31. Then cast him into the burning fire,
32. Then thrust him into a chain the length of which is seventy cubits.
33. Surely he did not believe in Allah, the Great,
34. Nor did he urge the feeding of the poor.
35. Therefore he has not here today a true friend,
36. Nor any food except filth,
37. Which none but the wrongdoers eat.
38. But nay! I swear by that which you see,
39. And that which you do not see.
40. Most surely, it is the Word brought by an honored Apostle,
41. And it is not the word of a poet; little is it that you believe;
42. Nor the word of a soothsayer; little is it that you mind.
43. It is revelation from the Lord of the worlds.
44. And if he had fabricated against Us some of the sayings,
45. We would certainly have seized him by the right hand,
46. Then We would certainly have cut off his aorta.
47. And not one of you could have withheld Us from him.

48. And most surely it is reminder for those who guard (against evil).
49. And most surely We know that some of you are rejecters.
50. And most surely it is great grief to the disbelievers.
51. And most surely it is the true certainty
52. Therefore, glorify the name of your Lord, the Greatest.

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Surah HAAQQAH came to the Prophet PBUH at Makkah and it has two Ruku that comprise of 37 and 15 AAYAAT respectively; note that AAYAAT at the beginning tell about the last day of the world but ahead in this Ruku, there is mention of 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 (YAUMUL-QIYAMAT i.e. the day of HASHR); Surah NAZI'AAT tells about both of these at its AAYAAT-7 & 8 that read, "the day on which the quaking one shall quake (that would be the first blow at the trumpet); what must happen afterwards shall follow it (that would be the second blow at the trumpet)"; the Judgment would take place (for all of mankind and for all of jinn) after that second blow; Al-Hamdu Lillah; as QIYAMAT leads to YAUMUL-QAYAMAT, the Holy Book Quran mentions them together and leaves the matter at the good intellect of the receiver of the message to get the difference by the events mentioned; the Day of Judgment (YAUMUL-QIYAMAT) occurs just after the last day of the world (QIYAMAT) to mankind because all of mankind is dead at the last day by the will of Allah whereas all of mankind regain life (and awareness) at the Day of Judgment by the will of

Allah, though there is most extensive period of time between the two; Al-Hamdu Lillah; so HAAQQAH tells about the last day of the world at its beginning but ahead, its AAYAAT tell about the Day of Judgment when the true placement of every person would become most obvious; Al-Hamdu Lillah; however, note that the fourth AAYAT here states, "THAMUD and AAD called the striking calamity a lie" and here striking calamity is in the meaning of the Day of Judgment that these nations disbelieved; note that Allah had sent HOOD-AS to AAD as His Messenger and SALEH-AS to THAMUD as His Messenger; due to the disbelief of these nations, both of these were destroyed completely; THAMUD by extremely severe scream and AAD by extremely violent wind that stayed upon them for seven nights and eight days which made them fall as trunks of hollow palms; AAYAT-9 states, "And Pharaoh and those before him and the overthrown cities (of Sodom & Gomorrah) that continuously committed sins"; AAYAAT-11 & 12 tell about the extensive flood at the times of Noah-AS from which Allah saved him and his followers; it was his descendants that inhabited the earth afterwards; AAYAAT-11 & 12 read, "surely We bore you up in the ship when the water rose high so that We may make it a reminder to you, and that the retaining ear might retain it"; as Allah saved the mankind from that flood, the address is directly to all and AAYAT implies that this is something to remember for all of mankind and be grateful to Allah; Al-Hamdu Lillah; the next AAYAAT tell about the events that would pass as the trumpet for QAYAMAT is blown; all persons living then would be dead and the earth would change its position and the mountains would leave their places; even the sky near to earth would be most frail and this all would happen to that day when angels would come on its sides as the inner of it would be

most frail; on that day, eight angels would uphold the ARSH of Allah, the true Lord; note about this ARSH (i.e. the Throne of Allah) that no-one knows what that is so we all would say to it that "we Muslims believe in it and Allah knows better"; Al-Hamdu Lillah; on that day i.e. the Day of Judgment, every person would be most exposed and none of his/her secrets would remain hidden; so the good person who gets his document of deeds at his right hand, he would be most happy as that means he has achieved the true success i.e. of AKHIRAT; he would be pleased to show it to all with the remark that he did care at the world for AKHIRAT as he knew he has to face it for sure; he would be in the blissful state as he would receive place in the lofty garden; there he would have easy access to cluster of fruits and he would be told that he is rightful to eat of them as he pleases due to the true belief and the righteous deeds that he did at life at the world; Al-Hamdu Lillah; as for the person who would get his/her document of deeds at his/her left hand, he/she would wish that it never would have been given to him/her and he/she never knew about it but death would have totally ended him/her; he would see then that his wealth at the world has not brought any benefits to him (as he did not believe in Allah truly and did not spend his wealth according to the commands of Allah) and his status at the world has totally vanished (as he faces his judgment alone); Allah would rule against such person to grab him and put him into the hell-fire; he would be chained by a chain that is seventy cubits in length and that would have many other disbelievers too, fastened to it; it is because he did not believe in Allah truly and neither fed any poor nor urged anyone to feed them; so he would not have any friend at the Day of Judgment and he would only have filth to take-in that would be soaked with GHISLIN (the water that washes wounds); such would

be his foods at the place in the hell-fire where he would be severely punished; the next Ruku states that the Quran is the Word of Allah which has been brought by the honored Messenger of Allah (i.e. angel Gabriel) to the Prophet Muhammad PBUH who is neither a poet nor a soothsayer; AAYAAT-38 to 43 state, "but nay! I swear by that which you see (i.e. Muhammad PBUH); and that which you do not see (i.e. Gabriel); most surely, it is the Word brought by an honored Messenger (i.e. the angel Gabriel); and it is not the word of a poet; little is it that you believe; nor the word of a soothsayer; little is it that you mind; it is revelation from the Lord of the worlds"; the next four AAYAAT strictly tell that if the Prophet PBUH had made any fabrication in this Word of Allah, He would have punished him even most severely; so this vouches that the Prophet PBUH has never said anything as of Quran by his own self; this also tells that all persons must remain extremely careful not to state anything by name of the Quran that is not in it; these AAYAAT read, "and if he had fabricated against Us some of the sayings, We would certainly have seized him by the right hand; then We would certainly have cut off his aorta; and not one of you could have withheld Us from him"; the last AAYAAT of the Surah guide attention to the fact that the Day of Judgment which the Quran has mentioned explicitly, is totally certain to happen; it would prove most grievous to the disbelievers so it is most necessary for all who truly believe in it, to live their lives according to the commands of Allah so that they save themselves from agony of that Day; this only would truly glorify the name of Allah, the true Lord, Who is the Greatest; Al-Hamdu Lillah.

### Surah MA'ARIJ

(Consists of 2 Ruku; MK-10)

1. One demanding, demanded the chastisement which must befall
2. The disbelievers --- there is none to avert it ---
3. From Allah, the Lord of the ways of ascent.
4. To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.
5. Therefore, endure with a goodly patience.
6. Surely they think it to be far off,
7. And We see it nigh.
8. On the day when the heaven shall be as molten copper
9. And the mountains shall be as tufts of wool
10. And friend shall not ask of friend
11. (Though) they shall be made to see each other. The guilty one would fain redeem himself from the chastisement of that day by (sacrificing) his children,
12. And his wife and his brother
13. And the nearest of his kinsfolk who gave him shelter,
14. And all those that are in the earth, (wishing) then (that) this might deliver him.
15. By no means! Surely it is a flaming fire
16. Dragging by the head,
17. It shall claim him who turned and fled (from truth),
18. And amasses (wealth) then shuts it up.
19. Surely man is created of a hasty temperament
20. Becomes greatly grieved when evil afflicts him
21. And niggardly when good befalls him
22. Except those who pray,
23. Those who are constant at their prayer
24. And those in whose wealth there is fixed portion.
25. For him who begs and for him who is destitute

26. And those who accept the truth of the Judgment day
27. And those who are fearful of the chastisement of their Lord--
28. Surely the chastisement of their Lord is (a thing) not to be felt secure of ---
29. And those who guard their private parts,
30. Except in the case of their wives or those whom their right hands possess --- for these surely are not to be blamed,
31. But he who seeks to go beyond this, these it is that go beyond the limits ---
32. And those who are faithful to their trusts and their covenant
33. And those who are upright in their testimonies,
34. And those who keep guard on their prayer,
35. Those shall be in gardens, honored.
36. But what is the matter with those who disbelieve that they hasten on around you,
37. On the right hand and on the left, in sundry parties?
38. Does every man of them desire that he should be made to enter the garden of bliss?
39. By no means! Surely We have created them of what they know.
40. But nay! I swear by the Lord of the Easts and the Wests that We are certainly able
41. To bring instead (others) better than them, and We shall not be overcome.
42. Therefore leave them alone to go on with the false discourses and to sport until they come face to face with that day of theirs with which they are threatened;
43. The day on which they shall come forth from their graves in haste, as if they were hastening on to (specific) target,
44. Their eyes cast down; disgrace shall overtake them; that is the day which they were threatened with.

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Surah MA'ARIJ came to the Prophet PBUH at the tenth year of the MAKKI period and has two Ruku that comprise of 35 and 9 AAYAAT respectively; it tells about the good traits of true Muslims like Surah MOMINOON (which also descended the same year); at start, it mentions that the Prophet PBUH asks Allah for the calamity to fall upon the disbelievers as had fallen upon those peoples who were destroyed by calamities before, because they have troubled extremely, the Prophet PBUH and all true Muslims with him; Allah tells him to remain patient as Allah would punish all disbelievers most severely; these AAYAAT read, "one demanding, demanded the chastisement which must befall the disbelievers --- there is none to avert it --- from Allah, the Lord of the ways of ascent (the ways that are in the heaven near to earth); to Him ascend the angels and the Spirit (i.e. the most respectable angel Gabriel) in a day the measure of which is fifty thousand years; therefore, endure with a goodly patience"; note about the ways of ascent mentioned here that we have read about these ways at Surah ZAARIYAAT-7 too where Allah has taken oath of them by words, "I swear by the heaven full of ways"; the object of the oath is that as persons have shown different views about occurrence of the Judgment so Allah turns away only that person from believing in it who chooses himself to disbelieve in it without any care to observe the different aspects of life; Al-Hamdu Lillah; here we find the mention of a day the measure of which is fifty thousand years; this certainly is difficult to comment upon as we know by the Quran that the Day of Judgment would measure 1000 years by our count (see Surah HAJJ-47; Surah SAJDAH-5); however, the mention of 1000 years comes with the phrase that it

is by our count at the world but here the mention of fifty thousand years does not have this phrase and the mention of "day" certainly is in the meaning of "period"; note also that it is termed as such day in which ascend the angels and the Spirit, so the most appropriate remark for this certainly is that Allah knows better; Al-Hamdu Lillah; the next couple of AAYAAT tell that the disbelievers think that the day for destruction of earth is much far-away if ever to occur, yet Allah sees it very near as by His count one day at the world equals 1000 years of it and it would be His willful decision when He makes it happen; Al-Hamdu Lillah; AAYAAT ahead tell about the Day of Judgment to AAYAAT-18 when the heaven near to earth would become like molten copper in color and mountains would be as flakes of wool; Surah QARI'AH-4 & 5 also state, "the day on which men shall be as scattered moths and the mountains shall be as loosened wool"; and who used to be a bosom friend to some person would not care about him though he would be shown that friend; in fact, he would wish that he could ransom himself from punishment at the price of his children, and his wife, and his brother and his kin & tribe that gave him shelter; in fact, at the price of all those that are in the earth so that this might deliver him; but this would not happen and the hell-fire is so hot that it would even heat up his skull; it would claim such persons who had turned away from the Truth and were so much inclined towards the world that they amassed wealth and hoarded it without care for any needy person; the three AAYAAT ahead tell about such person who does not fulfill the commands of Allah and lives on without any patience; these AAYAAT read, "surely man is created of a hasty temperament (so he) becomes greatly grieved when evil (any adversity) afflicts him and niggardly when (anything) good befalls him"; AAYAAT ahead till the last of Ruku

tell that this temperament is not of those who are true Muslims; they tell, "except those who read Salah; those who are constant at their Salah (reading them without fail); and those in whose wealth there is fixed portion, for him who begs and for him who is destitute (as they understand that whatever excess amounts they have with them, the needy does have his right in that); and those who accept the truth of the Judgment day (so they care to spend their time remaining totally attentive to Allah); and those who are fearful of the chastisement of their Lord (even with all good deeds for which they ask Allah to accept) --- surely the chastisement of their Lord is (a thing) not to be felt secure of ---; and those who guard their private parts (keeping away from adultery and from any illicit relation); except in the case of their wives or those whom their right hands possess (i.e. their slave-women which were present at those times yet in these current times, Islam strictly disallows to put any woman to slavery and it validates taking from the women wives only - up-to four at one time - if the man is able to provide them all physical security, economic stability and utmost care as their husband so that is the only manner for him to care for the sexual need) --- for these surely are not to be blamed; but he who seeks to go beyond this, these it is that go beyond the limits (of virtuous living) --- and those who are faithful to their trusts (especially in national affairs, in business transactions and in matrimonial relations with care to the commands of Allah) and their covenant (with Allah that they would accept Him only as their true Lord; see AARAAF-172), and those who are upright in their testimonies (that they testify rightly where needed); and those who keep guard on their Salah (reading all of Salah on time with clean physique & apparels, at a clean place); those shall be in gardens, honored"; Al-Hamdu

Lillah; note that the mention of the true believers starts with their care to Salah and ends with the same; this denotes the high esteem that Salah holds in the Islamic teachings as it prevents the true Muslim from all wrongs; Surah ANKABUT-45 states, "surely Salah keeps away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do"; we have seen at places that the Quran guides the true believer to SABR (patience; and its highest manifestation is to hold oneself away from the attraction of the world according to the commands of Allah) and it guides to SALAH which brings him very near to Allah; the beautiful traits of the true believers in Allah that the Quran has presented here and at the beginning of Surah MOMINOON, denote the beauty of SABR and SALAH explicitly; Al-Hamdu Lillah; the second Ruku states about the disbelievers at the world and at the Day of Judgment; it tells that the disbelievers flock around the Prophet PBUH from all sides (when he recites the Quran so that if it impresses someone to accept Islam, they misguide that person); with their attitude of contradiction to the Quran, they want to enter the pleasant JANNAH; the mankind is born from sperm and they know it, so if they live with care of physique only with their hasty temperament without any attention to the spiritual improvement by accepting the Truth, they would remain rightful to enter the hell-fire only; the last five AAYAAT of the Surah read, "but nay! I swear by the Lord of the Easts and the Wests --- (Allah swears by His Name and the notable thing here is that the sun rises from different places at East at times and sets at different places at West at times, so as He brings days & nights, He would bring other peoples in their place, instead of them, if He wills) --- that We are certainly able to bring instead (of them, others) better than them

(so if Allah intended, He would have made all to worship Him but He has given the freewill to the mankind to see how they live at the world), and We shall not be overcome (by any of their tactics); therefore, leave them alone to go on with the false discourses and to sport until they come face to face with that day of theirs with which they are threatened (i.e. the Day of Judgment); the day on which they shall come forth from their graves in haste, as if they were hastening on to (specific) target (i.e. the grounds of HASHR); their eyes cast down; disgrace shall overtake them (as they see clearly that whatever the Prophet PBUH has told them, is taking place); that is the day which they were threatened with"; Al-Hamdu Lillah.

### Surah NOOH (Noah) (Consists of 2 Ruku; MK-9)

1. Surely We sent Noah to his people, saying: Warn your people before there comes upon them a painful chastisement.
2. He said: O my people! Surely I am a plain warner to you:
3. That you should serve Allah and be careful of (your duty to) Him and obey me:
4. He will forgive you some of your faults and grant you a delay to an appointed term; surely the term of Allah when it comes is not postponed; did you but know!
5. He said: O my Lord! surely I have called my people by night and by day!
6. But my call has only made them flee the more:
7. And whenever I have called them that Thou may forgive them, they put their fingers in their ears, cover themselves with their garments, and persist and are puffed up with pride:

8. Then surely I called to them aloud:
9. Then surely I spoke to them in public and I spoke to them in secret:
10. Then I said - Ask forgiveness of your Lord, surely He is the most Forgiving:
11. He will send down upon you the cloud, pouring down abundance of rain:
12. And help you with wealth and sons, and make for you gardens, and make for you, rivers.
13. What is the matter with you that you fear not the greatness of Allah?
14. And indeed He has created you through various grades:
15. Do you not see how Allah has created the seven heavens, one above another,
16. And made the moon therein a light, and made the sun a lamp?
17. And Allah has made you grow out of the earth as a growth:
18. Then He returns you to it, then will He bring you forth a (new) bringing forth:
19. And Allah has made for you the earth a wide expanse,
20. That you may go along therein in wide paths.
21. Noah said: My Lord! surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss.
22. And they have planned a very great plan.
23. And they say: By no means leave your gods, nor leave WADD, nor SUWA; nor YAGHUTH, and YAUQ and NASR.
24. And indeed they have led astray many, and do not increase the unjust in aught but error.
25. Because of their wrongs they were drowned, then made to enter fire, so they did not find any helpers besides Allah.

26. And Noah said: My Lord! leave not upon the land any dweller from among the disbelievers:

27. For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)

28. My Lord! forgive me and my parents and him who enters my house believing, and the believing men and the believing women; and do not increase the unjust in aught but destruction!

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Surah NOOH narrates the event how the Prophet NOOH-AS tried to make his people live upon the fundamental teachings of Islam and how they rejected that message; it has two Ruku that comprise of twenty and eight AAYAAT respectively; we have seen at the previous Surah that the Prophet Muhammad PBUH asked Allah to punish the disbelievers who were persistent upon their disbelief without listening to any righteous teaching; note that Moses-AS had also asked Allah to punish Pharaoh and his people as Surah YOUNUS-88 tells us, "and Musa said: Our Lord! surely Thou hast given to Pharaoh and his chiefs finery and riches in this world's life, to this end, our Lord, that they lead (people) astray from Thy way - our Lord! destroy their riches and harden their hearts so that they believe not until they see the painful punishment (when to accept the true belief does not benefit)"; here, the Quran presents the call of Noah-AS to Allah against the disbelievers; we all have studied at Surah AARAAF in its second Ruku about Adam & Eve and 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 narratives that the Holy Book Quran presents in sequence at places 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; in Surah AARAAF and Surah SHUA'RAA, the Quran presents the narratives of these Messengers in this very sequence; these narratives tell clearly that the message that all of these Messengers of Allah gave, has this repeatedly 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 and so Allah destroyed them completely at the world and they certainly would be among the severely punished peoples at AKHIRAT; Al-Hamdu Lillah; Surah AARAAF-64 reads, "But they called him (i.e. Noah) a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our AAYAAT; surely they were blind people (because they did not see that Noah was plainly speaking the truth)"; Surah HOODH-44 tells that the ark of Noah stopped at the mount JUDI (that faces Ibn-UMAR island at the junction of Syrian and Turkish borders, on the eastern bank of Tigris River); from thence, human beings spread all over the world; certainly, Allah only has the true authority; Al-Hamdu Lillah; the first four AAYAAT of this Surah tell about him that "surely We sent Noah to his people, saying - warn your people before there comes upon them a painful chastisement (in the world); He said: O my people -

surely I am a plain warner to you; that you should serve Allah and be careful of (your duty to) Him and obey me; He will forgive you some of your faults and grant you a delay to an appointed term; surely the term of Allah when it comes is not postponed; did you but know"; there were not even hundred persons in his people who accepted his guidance after his TABLIGH of nine hundred & fifty years to them; Surah HOODH-40 says, "and there believed not with him (i.e. Noah) but a few"; at last, when he saw that they would not believe in TAUHID, AKHIRAT and RISALAT, he called Allah that he has done his best but these people are not ready to accept the Truth; AAYAAT from 5 to 12 read, "he said: O my Lord! surely I have called my people by night and by day (towards the Truth); but my call has only made them flee the more (from it); and whenever I have called them that Thou may forgive them, they put their fingers in their ears (such is their avoidance of the true guidance), cover themselves with their garments (that if fingers turn lose, their garments prevent the word of guidance to come to their ears), and persist (upon disbelief) and are puffed up with pride (that they are at the best manner to live); then surely I called to them aloud; then surely I spoke to them in public and I spoke to them in secret (so I did whatever was possible to guide them righteously); then I said - ask forgiveness of your Lord, surely He is the most Forgiving; He will send down upon you the cloud, pouring down abundance of rain (as for the good rainfall to pour, it is most necessary that all persons even if they are Muslims, ask for forgiveness of their sins); and (He will) help you with wealth and sons, and make for you gardens, and make for you, rivers (so He will provide all ease to you to live at the world even, just by your virtuous attitude)"; Al-Hamdu Lillah; but they did not pay attention and persisted on disbelief; Allah tells them about

His blessings till the last of Ruku, that are to the mankind, "what is the matter with you that you fear not the greatness of Allah? and indeed He has created you through various grades (in different phases from the new-born infant to the old age so the world has persons of all ages at any given time); do you not see how Allah has created the seven heavens, one above another; and made the moon therein a light (NOOR as it shines by reflection to the light of the sun), and made the sun a lamp (SIRAJ as it burns itself to shine brightly)? and Allah has made you grow out of the earth as a growth (as He created Adam from the earth); then He returns you to it (when you die), then will He bring you forth a (new) bringing forth (at the Day of Judgment); and Allah has made for you the earth a wide expanse (with such pathways to tread on) that you may go along therein in wide paths"; Al-Hamdu Lillah; the second Ruku tells that Noah-AS was so disheartened by their persistence on disbelief that he called Allah to punish them in such manner that not a single disbeliever remains alive; his words tell that the disbelievers not only rejected his teachings but followed such persons among them who had riches and number of such children who only led them more upon disbelief; these rich persons had support of their chiefs who devised ways to keep his impression away from the common people; these chiefs asked the people not to leave the worship of their idols particularly those which they had named WADD, SUWA, YAGHUTH, YAUQ, NASR; it is mentioned by some commentators that these were good persons in their ancestors for whom they made statues and then with passage of time, they turned them into idols to worship; these chiefs who were wrong themselves, misguided all people so Noah asked Allah to increase them in their wrongs so that they become most rightful of the chastisement at the world and at

AKHIRAT; so due to their disbelief and disrespect to Noah-AS, all disbelievers were drowned and at AKHIRAT, they are sure to enter the hell-fire; AAYAAT-26 & 27 imply that environment and heredity has its effect on the children born to persons; these AAYAAT state, "And Noah said: My Lord! leave not upon the land any dweller from among the disbelievers - for surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)"; note about environment & heredity that even if adversity at any of them affects a person, he still may come to accept the Truth as every person has consciousness inside for it, though adversity at both of these needs high reflection at inside in silence to get to the Truth; certainly Allah has provided all men with defense inside to defeat all advances of the Satan; Al-Hamdu Lillah; Noah-AS did have the awareness that there still would remain disbelievers to the Truth at coming times as some survivors of the flood may not be most righteous believers and as the world is the place of examination; his DUA at the last AAYAT expresses this awareness as the last AAYAT tells that Noah made DUA (prayer) to Allah for forgiveness of all of true Muslim persons, though they live at any time and place at the world, and asked Him to increase the wrongs of most unjust among the disbelievers, though they live at any time and place at the world, so that they become most rightful of the chastisement at the world and at AKHIRAT; he prayed to Allah, "My Lord! forgive me and my parents (who believed in the Truth) and him who enters my house believing (in the Truth), and the believing men and the believing women (who do believe in the Truth anytime anywhere); and do not increase the unjust in aught but destruction (at the world and at AKHIRAT)"; Al-Hamdu Lillah.

## Surah JINN

(Consists of 2 Ruku; MK-4)

1. Say: It has been revealed to me that a party of the jinn listened, and they said: Surely we have heard a wonderful Quran,
2. Guiding to the right path, so we believe in it, and we will not set up any one with our Lord:
3. And that He- exalted be the majesty of our Lord- has not taken a consort, nor a son:
4. And that the foolish amongst us used to forge extravagant things against Allah:
5. And that we thought that men and jinn will not utter a lie against Allah:
6. And that persons from among men used to seek refuge with persons from among jinn, so they increased them in wrongdoing:
7. And that they thought as you think, that Allah would not raise anyone:
8. And that we sought to reach heaven, but we found it filled with strong guards and flaming bodies.
9. And that we used to sit in some of the sitting-places thereof to steal a hearing, but he who would (try to) listen now would find a flame lying in wait for him:
10. And that we know not whether evil is meant for those who are on earth or whether their Lord means to bring them good:
11. And that some of us are good and others of us are below that: we are sects following different ways:
12. And that we know that we cannot escape Allah in the earth, nor can we escape Him by flight:

13. And that when we heard the guidance, we believed in it; so whoever believes in his Lord, he should neither fear loss nor being overtaken (by disgrace):

14. And that some of us are those who submit, and some of us are the deviators; so whoever submits, these aim at the right way:

15. And as to the deviators, they are fuel of hell:

16. And that if they should keep to the (right) way, We would certainly give them to drink of abundant water,

17. So that We might try them with respect to it; and whoever turns aside from the reminder of his Lord, He will make him enter into an afflicting chastisement:

18. And that the mosques are Allah's, therefore call not upon any one with Allah:

19. And that when the servant of Allah stood up calling upon Him, they well-nigh crowded him (to death).

20. Say: I only call upon my Lord, and I do not associate any one with Him.

21. Say: I do not control for you evil or good.

22. Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge:

23. (It is) only a delivering (of the Message) from Allah and His messages; and whoever disobeys Allah and His Apostle surely he shall have the fire of hell to abide therein forever.

24. Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number.

25. Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term:

26. The Knower of the unseen! so He does not reveal His secrets to any;

27. Except to him whom He chooses as an apostle; for surely He makes a guard to march before him and after him,

28. So that He may record that they have truly delivered the messages of their Lord, and He encompasses what is with them and He records the number of all things.

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Surah Jinn is one of the earliest Surah to descend on the Prophet PBUH and it narrates the event when some of Jinn, the creation whom Allah has created by the flame of fire, heard the Holy Book Quran from the Prophet PBUH; Al-Hamdu Lillah; it has two Ruku that has 19 and 9 AAYAAT respectively; note that with men, they also are MUKALLAF i.e. they also have to account for their belief and deeds at AKHIRAT due to the freewill that Allah has provided to them; I, MSD, would take their description from the note that I wrote at the fourth Ruku of BAQARAH; ----- note that Allah created the JINN from the fire mainly as He created the Man from the mud mainly; they are among the three of creation that possess the awareness of the self; these three are Angels, Jinn and the Man and Allah has given the last two among them the free-will to apply in practice to gain the pleasure of Allah by that; Al-Hamdu Lillah; there are good and bad in them just like human beings and they possess the physical strength much more than human beings; they have the power to keep hidden from people even when they are among them and they can see the people being hidden and the Holy Prophet Muhammad PBUH, the last Messenger of Allah, used to ask Allah to guard him from all evil whenever he went to the toilet; Jinn do not attack men even when they are much stronger as angels are guarding the people by the command of Allah who are more powerful even in the physical

strength than Jinn and moreover, men are given much more spiritual power than Jinn indeed; sometimes, the guard is put away for someone and at such occasions if the spiritual power of the person concerned fails to meet the challenge, some Satan i.e. troublesome Jinn does get some chance to make mischief for him and sometimes even to get hold of him; any person from the mankind, when he tries to attack Jinn, puts to use the spiritual power and apply special words and specific terms known to cause effect on them repetitively so that they may come under their control though the attack from the mankind to them and even the attack from their side on the mankind, both are totally against Islam; Solomon, Salam on him, was allowed as an exception to enslave Jinn and make them work for him; this must not be cited for attacking them as the Hadith clarifies that to control them is not allowed; like the event of creation of the Man, Surah NAML states clearly too that the spiritual power is much more a blessing than the physical power indeed (see its AAYAAT 39 & 40); Al-Hamdu Lillah; ----- the term JINN comes from combination of letters in Arabic that are used basically for something hidden; note that the Jinn used to visit places at heaven where angels conversed with each other (and those angels even gained awareness of the Quran from each other while they did present some information there about future events too); Jinn used to make additions to it by their own and told that to some of men to whom they were in contact with; but when the Prophet PBUH came at Arabia as the last Messenger of Allah and the Quran started descending on him, their access to their sitting places were denied to them even more, for which they already had difficulty to reach, as Allah tightened the security at the heaven and the flaming bodies (named generally as shooting stars) increased much more in

quantity at the heaven (see also the note at the second Ruku of Surah HIJR); at that time, they guessed correctly that something of high significance has happened that intervenes between them and the info that they used to get from 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 one 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 while he was at NAKHLAH praying the Salah of FAJR; when they heard the Qur'an, they paid attention to it and said to each other that this is what came up between us and the news from heaven; they accepted the fundamental teachings of Islam and then returned to their people; Surah AHQAAF-29, 30 & 31 also tell about this event and afterwards Jinn used to come to the Prophet PBUH to attain the knowledge of the fundamental teachings of Islam better; Allah asks the Prophet PBUH to narrate this event and the Quran reports the whole of it here at Surah Jinn from AAYAT-1 to 14 (except the last part of that AAYAT) and then from the last of AAYAT-14 to 19, it reports the words of Allah; this shift in speech is the manner of the Quran and though it asks to keep alert at its recitation to understand it, it provides beauty to it; keeping to this detail, it is not difficult to get meanings to these AAYAAT that comprise the first Ruku of the Surah; Al-Hamdu Lillah; the first 14 AAYAAT of the Ruku narrate, "say (O Prophet PBUH)- it has been revealed to me that a party of the jinn listened, and they said- surely we have heard a wonderful Quran- guiding to the right path, so we believe in it, and we will not set up any one with our Lord- and that He- exalted be the majesty of our Lord- has not taken a consort, nor a son- and that the foolish

amongst us (due to misguidance of Iblis, the major Satan) used to forge extravagant things against Allah- and that we thought that men and jinn will not utter a lie against Allah (and now with the advent of the last Prophet PBUH, they would believe that He has all authority and the Day of Judgment is sure to come)- and that persons from among men used to seek refuge with persons from among jinn (as when the disbelievers rested at jungles and deserts, they used to take refuge of Jinn for safety), so they increased them (i.e. the Jinn) in wrongdoing (due to the unplaced pride of Jinn)- and that they (the disbelievers among the mankind) thought as you think, that Allah would not raise anyone (after death)- and that we sought to reach heaven, but we found it filled with strong guards and flaming bodies- and that we used to sit in some of the sitting-places thereof to steal a hearing, but he who would (try to) listen now would find a flame lying in wait for him; and that we know not whether evil is meant for those who are on earth or whether their Lord means to bring them good (because when He has sent His Messenger now to all peoples of the world after nearly six hundred years of Jesus Christ-AS, His Messenger before him, He would end all the world now if they disbelieve him or He would guide the most high number of peoples at the world to the right path through him; note that nearly the same period lies between the death of Adam-AS to the birth of Noah-AS; note also that nearly the same period lies between Abraham-AS to Moses-AS)- and that some of us are good and others of us are below that- we are sects following different ways- and that we know that we cannot escape Allah in the earth, nor can we escape Him by flight- and that when we heard the guidance, we believed in it; so whoever believes in his Lord, he should neither fear loss (at the world) nor being overtaken (by disgrace at AKHIRAT)- and

that some of us are those who submit, and some of us are the deviators; (note that from here ahead, is the speech of Allah)- 'so whoever submits, these aim at the right way'-"; Al-Hamdu Lillah; note that AAYAT-18 & 19 tells that whoever worships Allah, the true Lord, he needs to see that his attention remains totally towards Him at all times and at all places; and that the Prophet PBUH cared to remain attentive to Allah only even when the disbelievers tried to divert his attention by flocking towards him; Al-Hamdu Lillah; at the last Ruku, Allah asks the Prophet PBUH to express his true belief and it guides to all three fundamental teachings of Islam so Allah has told about His absolute authority at this Ruku; Al-Hamdu Lillah; from AAYAT-20 to the first part of AAYAT-23, the Ruku states the expression of the Prophet PBUH which Allah has asked him; they read, "say- I only call upon my Lord, and I do not associate any one with Him; say- I do not control for you evil or good (that Allah would decide by the position of your belief and deeds); say- surely no one can protect me against Allah, nor can I find besides Him any place of refuge (if I do not fulfill His command to deliver His Message that is my obligation); (it is) only a delivering (of the significant Message in the Quran that asks to call towards the Truth) from Allah and (all of) His messages (in the Quran)"; Al-Hamdu Lillah; from the last part of AAYAT-23 to the last of Ruku, Allah tells about His authority whereas at AAYAT-25, He has commanded the Prophet PBUH to answer all persons who ask about AKHIRAT i.e. the Day of Judgment, that he does not have any awareness about the time of its occurrence; these AAYAAT read, "and whoever disobeys Allah and His Apostle surely he shall have the fire of hell to abide therein forever; until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in

number (as they think that the disbelievers among their chiefs have more persons as followers than Muslims); say- I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a (distant) term (Who is) the Knower of the unseen! so He does not reveal His secrets to any except to him whom He chooses as an apostle (as to him, He provides the awareness of the right path by His will through His angels); for surely He makes (an angel) a guard to march before him and (an angel) a guard after him (to see that His Message remains safe from any intervention of any satanic person from among the Jinn and from among the mankind) so that He may record that they (i.e. apostles) have truly delivered the messages of their Lord, and He encompasses what is with them (i.e. with His angels so actually He safeguards all His messages to the mankind) and He records the number of all things (so whatever teachings in the Quran that Allah has sent to the mankind, they have received it in total in actual manner so the Day of Judgment is certain to take place)"; note that the term used at the last AAYAT to express "so that He may record that they (i.e. apostles) have truly delivered the messages of their Lord" is LEYA'LAMA which means "so that He may know" but when Allah uses such term for Him that denotes acquired knowledge, it is to record some evidence on issues of the mankind as He is ALEEM (Who only has all the true knowledge of all things for certain); certainly, He only has the true authority; Al-Hamdu Lillah.

### Surah MUZZAMMIL

(Consists of 2 Ruku; MK-2)

1. O you who have wrapped up in your garments!

2. Arise to pray in the night except a little,
3. Half of it, or lessen it a little,
4. Or add to it, and recite the Quran as it ought to be recited.
5. Surely We will descend upon you a weighty Word.
6. Surely the rising by night is the firmest manner to take and (it is) most suitable for speech.
7. Surely you have in the day time a long occupation.
8. And remember the name of your Lord and devote yourself to Him with (exclusive) devotion.
9. The Lord of the East and the West-- there is no god but He-- therefore take Him Protector.
10. And bear patiently what they say and avoid them with a becoming avoidance.
11. And leave Me and the rejecters, those that have plenty, and respite them a little.
12. Surely with Us are heavy fetters and a flaming fire,
13. And food that chokes and a painful punishment,
14. On the day when the earth and the mountains shall quake and the mountains shall become (as) heaps of sand let loose.
15. Surely We have sent to you an Apostle, a witness against you, as We sent an apostle to Pharaoh.
16. But Pharaoh disobeyed the apostle, so We laid on him a violent hold.
17. How, then, will you guard yourselves if you disbelieve, on the day which shall make children grey-headed?
18. The heaven shall rend asunder thereby; His promise certainly comes to fulfillment.
19. Surely this is a reminder then let him who wills, take the way to his Lord.

20. Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day. He knows that you are not able to do it, so He has turned to you (mercifully), therefore read what is easy of the Quran. He knows that there must be among you sick, and others who travel in the land seeking of the bounty of Allah, and others who fight in Allah's way, therefore read as much of it as is easy (to you), and keep up prayer and pay the poor-rate and offer to Allah a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in reward; and ask forgiveness of Allah; surely Allah is Forgiving, Merciful.

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Surah MUZZAMMIL is one of the earliest Surah to descend on the Prophet PBUH and it has two Ruku that comprise of 19 AAYAAT and 1 AAYAT respectively; the first Ruku provides the same beautiful message that the Quran has presented at other places too; it tells the Prophet PBUH to read Salah at nights (as Salah in general, was not obligatory at that time when these initial AAYAAT of Surah MUZZAMMIL descended) and show the attitude of SABR i.e. have patience, to such disbelievers who troubled him in different ways; note that this Surah descended at the beginning of the second year whence Allah had asked him to spread His Message to all peoples of the world; when the person reading Salah is fully attentive to Allah reciting the Quran by TAJWID (the most beautiful manner in which the Quran is read with care to say its words correctly, to adhere to it) in the silence of the night with total calmness, it certainly impresses him more

by its goodness; so AAYAT-6 directs that "surely the rising by night is the firmest manner to take and it is most suitable for speech"; Al-Hamdu Lillah; in the first five AAYAT, Allah tells the Prophet PBUH by addressing him by the name of MUZZAMMIL (i.e. "who has wrapped up in his garments") that he shall read Salah at the night as much as possible for him; it maybe for half of the night or less than that (i.e. one-fourth of it) or more than that (i.e. three-fourth of it); note that Allah called him MUZZAMMIL to denote His care to him and MUDDATHHIR which has nearly the same meaning (i.e. "who has wrapped up in his cloak") at the next Surah; this address was because he habitually used to envelop himself in his cloak in his early forties, where he felt somewhat troubled, and this address by Allah to him was to soothe him; Al-Hamdu Lillah; AAYAAT ask him to recite the Quran by the most beautiful manner to adhere to it as Allah will put the heavy liability upon him soon to spread all the message of the Quran to all peoples of the world; Al-Hamdu Lillah; AAYAAT ahead ask to read Salah by arising by night as when the person reading Salah is fully attentive to Allah reciting the Quran by TAJWID in the silence of night with total calmness, it makes the person more intent to obey Allah at the day-time too in the ordinary business of life; Al-Hamdu Lillah; they state that the Prophet PBUH does have much works at the day-time (that relate mostly to TABLIGH) so it is much better that he reads Salah at nights; he shall recite-on the name of Allah to remain most attentive to Him as his total attention needs to remain towards Allah without caring for wealth or status at the life of the world; Al-Hamdu Lillah; Allah is the Lord of the East from where the sun rises and the West to where the sun sets so days and nights all come by His will and both need submission in them of the mankind

(and of the Jinn) to Him; Al-Hamdu Lillah; the Prophet PBUH shall bear their disrespect with patience and keep away from them except where necessary to provide TABLIGH to them of the fundamental teachings of Islam and its necessary explanation; the Prophet PBUH is fully aware that Allah would punish such disbelievers who live by plenty of wealth at the world and with that, by disrespect of the Prophet PBUH, in the most severe manner at the hell-fire; they would be heavily chained there and they would be near to such flaming fire that would burn their skins; they would have such food at hunger that would make them choke and there would be other of His severe punishments too to all of them certainly; it would take place when that day has taken place where the earth and especially mountains on it shall quake as the earth becomes plain and mountains become loose heaps of sand; the last four AAYAAT of the Ruku read, "surely We have sent to you an Apostle (i.e. Muhammad PBUH, the last Messenger of Allah), a witness against you (at the Day of Judgment i.e. against whoever disrespects him after getting the message of Allah), as We sent an apostle (who was very like Muhammad PBUH) to Pharaoh (that apostle was Moses-AS, who mainly had asked Pharaoh to accept the fundamental teachings of Islam - note that his brother Aaron-AS too was the Messenger of Allah); but Pharaoh disobeyed the apostle, so We laid on him a violent hold (by drowning him in waters); how, then, will you guard yourselves if you disbelieve (when even Pharaoh was unable to escape from Allah's punishment) on the day (the last day of the world) which shall make children grey-headed (because of its severity)? the heaven shall rend asunder thereby; His promise (to end the world to lead to the Judgment) certainly comes to fulfillment; surely this is a reminder (to the oath everyone has taken to believe in Allah as

the true Lord) then let him who wills, take the way to his Lord"; Al-Hamdu Lillah; the next Ruku consists of one AAYAT only which has two parts whereas the first part goes to- "so He has turned to you (mercifully), therefore read what is easy of the Quran" (which descended at MK-3 after more than a year of the first Ruku); this part asked the Prophet PBUH and Sahaba, who used to read Salah at night sometimes even for nearly two-third of it that caused hardship to them, to read it setting the quantity of the Quran (whatever of it has descended substantially at that time) which they might recite conveniently at nights; so they do not have to consider the quantity of the night but rather the quantity of the Quran that they could read at the Salah of nights; note that there was no reliable manner to get the most practicable awareness of time at those times; Allah only understands the perfect time for all parts, the night, and even the day, may divide into; Al-Hamdu Lillah; this part of the AAYAT states, "surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day; He knows that you are not able to do it, so He has turned to you (mercifully), therefore read what is easy of the Quran"; Al-Hamdu Lillah; the next part of the AAYAT reads, "He knows that there must be among you sick, and others who travel in the land seeking of the bounty of Allah, and others who fight in Allah's way, therefore read as much of it as is easy (to you), and keep up prayer and pay the poor-rate and offer to Allah a goodly gift (i.e. make other of SADAQAH too from whatever Allah has given to you), and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in reward; and ask forgiveness of Allah; surely Allah is Forgiving, Merciful"; note

that in those days, sickness was more troublesome than now as even those physical adversities that are taken as ordinary today, were most trying then as none of modern medicines were available to invoke the immune system of the body for early healing; however men were generally stronger than today whereas the true belief in Allah always cares for the fast healing to physique besides the spiritual healing; Al-Hamdu Lillah; also travelling to far-away (and even nearby) lands caused much distress then, whereas JEHAD also asked for hardship; note that it is detectable by the mention of JEHAD at this part (by words "and others who fight in Allah's way") that it descended much later than the first part because Allah ruled to take-up JEHAD as obligatory at Madinah; note also that at this part of AAYAT, Allah asks ahead to "keep up prayer (Salah) and pay the poor-rate (ZAKAH)" and both of these became obligatory at Madinah; so the most notable thing is that though this part also came at Makkah yet it was the last period of it when Allah had commanded for Salah; it had happened couple of years before his migration to Madinah when in the company of Gabriel-AS, he had gone from Makkah to the place of the mosque at Jerusalem at night (i.e. ISRA) and then from there, he went to heavens with him (i.e. MIRAJ) in the same night; Ahadith have given much detail to MIRAJ and that was the time when Allah asked Muhammad PBUH to command the Muslims to read five SALAH daily (and it came to routine for Muslims at Madinah as obligatory; also ZAKAH became obligatory at Madinah); Al-Hamdu Lillah; though ISRA was physical in nature (i.e. travel to Jerusalem) and it happened with most surprising velocity in terms of those times (as then it was at the distance of about a month from Makkah to it) yet the ascension to heavens (MIRAJ) from there, seems as the most amazing spiritual

issue (but it certainly is real event) that is not easy to comment upon (see also the note at the first Ruku of Surah BANI-ISRAEL); Al-Hamdu Lillah; at the last of the Surah after mentioning of many virtuous deeds, Allah tells all true Muslims that He would not make any of their good deeds go to waste but they would find best of rewards for them at AKHIRAT; but they must go on asking Allah for forgiveness to their follies as the man does them even without any awareness of such follies; it reads, "and offer to Allah a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in reward; and ask forgiveness of Allah; surely Allah is Forgiving, Merciful"; Al-Hamdu Lillah.

### Surah MUDDATHHIR (Consists of 2 Ruku; MK-2)

1. O you who are clothed!
2. Arise and warn,
3. And your Lord, do magnify,
4. And your garments, do purify,
5. And uncleanness, do shun,
6. And bestow not favors that you may receive again with increase,
7. And for the sake of your Lord, be patient.
8. For when the trumpet is sounded,
9. That, at that time, shall be difficult day,
10. For the disbelievers, anything but easy.
11. Leave Me and him whom I created alone,
12. And give him vast riches,
13. And sons dwelling in his presence,
14. And I adjusted affairs for him adjustably;

15. And yet he desires that I should add more!
16. By no means! surely he offers opposition to Our AAYAAT.
17. I will make a distressing punishment overtake him.
18. Surely he reflected and guessed,
19. But may he be cursed how he planned;
20. Again, may he be cursed how he planned;
21. Then he looked,
22. Then he frowned and scowled,
23. Then he turned back and was big with pride,
24. Then he said: This is naught but enchantment, narrated (from others);
25. This is naught but the word of a mortal.
26. I will cast him into SAQAR (hell-fire).
27. And what will make you realize what SAQAR is?
28. It leaves naught nor does it spare aught.
29. It scorches the mortal.
30. Over it are nineteen.
31. And We have not made the wardens of the fire others than angels, and We have not made their number but as a trial for those who disbelieve, that those who have been given the book may be certain and those who believe may increase in faith, and those who have been given the book and the believers may not doubt, and that those in whose hearts is a disease and the disbelievers may say: What does Allah mean by this example? Thus does Allah make err whom He wills, and He guides whom He wills, and none knows the hosts of your Lord but He Himself; and this is naught but a reminder to the mortals.
32. Nay; I swear by the moon,
33. And the night when it departs,
34. And the daybreak when it shines;

35. Surely it (the punishment of hell) is one of the gravest (misfortunes),
36. A warning to mortals,
37. To him among you who wishes to go forward or remain behind.
38. Every soul is held in pledge for what it earns,
39. Except the people of the right hand,
40. In gardens, they shall ask each other
41. About the guilty:
42. What has brought you into hell?
43. They shall say: We were not of those who prayed;
44. And we used not to feed the poor;
45. And we used to enter into vain discourse with those who entered into vain discourses.
46. And we used to call the day of Judgment a lie;
47. Till death overtook us.
48. So the intercession of intercessors shall not avail them.
49. What is then the matter with them, that they turn away from the admonition
50. As if they were asses taking fright
51. That had fled from a lion?
52. Nay; every one of them desires that he may be given pages spread out;
53. Nay! but they do not fear the hereafter.
54. Nay! it is surely an admonition.
55. So whoever pleases may mind it.
56. And they will not mind unless Allah please. He is to be feared and He it is Who forgives.

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Like Surah MUZZAMMIL, this also is one of the earliest Surah to descend on the Prophet PBUH and its initial AAYAAT descended even before MUZZAMMIL; it descended on the Prophet PBUH the same year i.e. MK-2 and it has two Ruku that comprise of 31 AAYAAT and 25 AAYAT respectively; except for AAYAT-31, it comprises of brief AAYAAT that give it volume; its first seven AAYAAT descended when he was returning from the cave AL-HIRA and he saw Gabriel clearly in his beautiful angelic form who had filled the horizon at front extensively; the second time when he saw him was at the occasion of his ascension to heavens (MIRAJ) just a couple of years before HIJRAH (his migration from Makkah to Madinah); Surah BANI-ISRAEL (also named as Surah ISRA) records this incident at its beginning, which descended at 6<sup>th</sup> to 10<sup>th</sup> year of the period of his stay at Makkah (though it relates his travel from Makkah to Jerusalem only i.e. ISRA); Surah NAJM also mentions MIRAJ in most clear terms (that relates his travel ahead that is his ascension to heavens); Allah gives the same message at the seven AAYAAT that are its beginning which He has also given at MUZZAMMIL to him; they read, "O you who are clothed; arise and warn (the disbelievers); and do magnify your Lord (by Salah at nights and SABR at TABLIGH); and your garments, do purify (so remain clean physically, as always, by care to garments and to the physique); and uncleanness, do shun (so remain clean spiritually, as always, by avoidance of all wrongs); and bestow not favors that you may receive again with increase (so provide TABLIGH of Islam for Allah without asking any person for any returns, except asking for returns on it from Allah); and be patient for the sake of your Lord (on the disrespectful attitude of the disbelievers, without any care to assets or/and status at the world)"; Al-Hamdu Lillah; note

that Allah asks him to arise and warn the disbelievers at this Surah so they become attentive to Allah (and he shall have patience at their disrespectful attitude) whereas at MUZZAMMIL, Allah asks him to arise for Salah at nights so that he remains most attentive to Allah as he always is; Al-Hamdu Lillah; note also that the Muslims who had believed in the fundamental teachings of Islam, were few at that time so Allah asked him to warn all disbelieving persons by the Quran and did not tell him to provide good tidings emphatically; so like MUZZAMMIL, this Surah also mentions emphatically the torments at the hell-fire, and even at the world, on disbelief of the fundamental teachings of Islam; Al-Hamdu Lillah; AAYAAT-8, 9 & 10 tell about the Day of Judgment, "for when the trumpet is sounded (for the second time); that, at that time, shall be difficult day (of Judgment), for the disbelievers, anything but easy"; however, AAYAAT-39 & 40 of this Surah mention the good persons too who would be at total peace at JANNAH; Al-Hamdu Lillah; AAYAAT ahead from 11 to 26 relate to such persons whom Allah provides plenty of assets, status and much convenience at the world yet instead of being grateful to Allah, they reject His message and oppose it feverishly so that others too do not accept it; note that these AAYAAT particularly relate to one of chiefs at Makkah i.e. WALEED Ibn MUGHAIRA whom the Quran has mentioned as one of the most negative characters at Surah NOON (i.e. AL-QALAM) too; he had asked the Prophet PBUH to strike an agreement which curbs his TABLIGH of Islam, between him and the chiefs of Makkah, according to their liking; there, AAYAAT 10 to 14 state, "and yield not to any mean swearer; defamer, going about with slander; forbidder of good, outstepping the limits, sinful, ignoble; besides all that, base-born (i.e. born out

of wedlock); because he possesses wealth and sons; when Our AAYAAT are recited to him, he says- stories of those of yore; We will brand him on the nose (which means that Allah will put some defaming mark on his nose at AKHIRAT)"; three of his many sons accepted Islam and one of them by the blessing of Allah, was named the sword of Allah by the Prophet PBUH and history knows that noble warrior by the name of Khalid-RA, who proved one of the most amazing commanders of Muslims at all of battlefields; it is most interesting to note that with adverse heredity and living much at environment that was challenging to Islamic teachings, he yet was able by the blessing of Allah, to accept Islam and achieve high status of spiritual purity; Al-Hamdu Lillah; AAYAAT here relate about WALEED's assets, status and high number of sons (that also were considered among valuables at those times) at the world and about his disbelief by depiction of his manner to reject the Truth at one of gatherings of chiefs at Makkah; Allah tells here that He has given life to him as to all His creation and if he intends to challenge Allah, he has to come alone to do it; Allah provided him such huge wealth and so many sons from whom, some are always near to him to defend him; and provided such convenience to him (that led to chieftdom at Makkah) that he may put his resources to use easily but he still intends for more, and he would certainly not receive anymore because he has opposed AAYAAT of the Quran; Allah would make his affairs such trying to him that he would live at the world in distress now; note that it happened that he incurred extreme losses after these AAYAAT descended, that decreased his wealth notably; Al-Hamdu Lillah; AAYAAT ahead in these AAYAAT depict how he reacted to the Islamic teachings and what will be the outcome of this reaction; they state "surely he reflected and guessed; but may he be cursed

how he planned; again, may he be cursed how he planned; then he looked; then he frowned and scowled; then he turned back and was big with pride; then he said- this is naught but enchantment (i.e. magic derived from of old) narrated (from others); this is naught but the word of a mortal-; I will cast him into SAQAR (hell-fire)"; so the end-result is that Allah will put him into SAQAR (one of places at JAHANNUM i.e. the hell-fire) at AKHIRAT where he would remain at highest of physical agony; Al-Hamdu Lillah; note that he was asked how he takes the Quran at a gathering of chiefs at Makkah and the text here depicts how he reacted to this question when everybody knew that the Prophet PBUH was AMIN (most trustworthy) among them; they knew that the Prophet PBUH did not ever write poetry as he could not read or write anything and moreover, they also knew that nobody would take it right if they call him a soothsayer or a mad person (see Surah TOOR-29, 30, 31); so after making faces and taking attitude which may show that he is considering the question with all his thought, he said about the Quran that it is naught else than magic derived from of old and it is speech of his own i.e. Muhammad (PBUH) speaks it by his own; may Allah put all His curse on all such fibbers; Al-Hamdu Lillah; note that the Holy Book Quran has directed clearly the Prophet PBUH at few places to the right attitude where he was mistaken as it actually is the Word of Allah that descended on the Prophet PBUH for somewhat 22 years (from 610 AD ending at 632 AD); Al-Hamdu Lillah; the five AAYAAT ahead that are the last AAYAAT in the Ruku, tell about SAQAR and the nineteen guards upon it; they also tell that the Quran is for the guidance of the mankind yet who disrespects the Quran, it does make such persons go more into their wrongs till they fall into the hell-fire; may Allah save all good persons from

disrespecting the Quran in any manner but guide them to the right path through its beautiful teachings; Al-Hamdu Lillah; These AAYAAT read, "and what will make you realize what SAQAR is? it leaves naught nor does it spare aught; it scorches the mortal; over it (i.e. over SAQAR, the place at the hell-fire) are nineteen (angels as guard); and We have not made the wardens of the fire others than angels, and We have not made their number (i.e. nineteen) but as a trial for those who disbelieve, that those who have been given the book may be certain (as those who are inclined towards scholarly pursuits among them, are certainly aware that Allah takes such works from a number of angels having extreme strength and keeps check on them) and those who believe (i.e. the true Muslims) may increase in faith, and those who have been given the book and the believers may not doubt, and that those in whose hearts is a disease (i.e. hypocrites) and the disbelievers may say - what does Allah mean by this example? thus does Allah make (those persons) err whom He wills, and He guides (those persons) whom He wills, and none knows the hosts (i.e. the total number of angels) of your Lord but He Himself; and this (mention of nineteen of them at SAQAR) is naught but a reminder to the mortals"; Al-Hamdu Lillah; note that some of disbelievers mocked this mention of nineteen wardens at SAQAR that they would handle them by force if they are only nineteen, to which Allah tells them that these wardens are angels who are extremely strong against whom their force, even if collective, is nothing; note also that some of commentators on the Quran, have mentioned that the appointment of nineteen angels at SAQAR is due to the fact that there would be nineteen types of punishments there to the wrong-doers, each under the supervision of one of these angels; however, some persons have taken this as

code in the Quran that tells some facts about MUQATTA'AAT (that means the 14 of disjointed letters that are among the Arabic alphabet, that come at the commencement of 29 SURAH in specific combinations and the meanings of these are not evident but they are not necessary to know in understanding of the Quran); the detail for this is not feasible here but I, MSD, have written about it in some detail at one of my writings "Expressions of the Quran" that is available at the net; Al-Hamdu Lillah; at the next Ruku, Allah takes oath of the Moon (as it changes from crescent to full when its light manifests things even at night) and of the departing night (as stars vanish from view at that moment and light dawns to manifest things) and the daybreak as light manifests well; this tells that though the disbelievers do not see that the Day of Judgment is sure to take place yet with time, this would go on becoming clear (especially at their deaths) until it would get them; they need to see that the extreme punishment of the hell-fire, of which they are warned, is the extreme physical torment that they would certainly get; everyone needs to see in his/her own best interest if he/she would take the right path or if he/she would keep away from it; Al-Hamdu Lillah; AAYAAT ahead tell about the question from residents of JANNAAT to residents of hell-fire asking the reason due to which they had entered it; these AAYAAT state, "every soul is held (at the hell-fire) in pledge for what it earns; except the people of the right hand in gardens (i.e. the dwellers of JANNAAT); they shall ask each other about the guilty (who had lived upon wrongs at the world) what has brought you into hell?; they shall say- We were not of those who prayed (i.e. they did not remember Allah in any manner at the life at the world) and we used not to feed the poor (i.e. they did not care for the needy among their fellow-beings

though they had the resources for it); and we used to enter into vain discourse with those who entered into vain discourses (i.e. they challenged the Truth by vague arguments and kept away from it and wasted their precious time in useless pursuits at the world); and we used to call the day of Judgment a lie till death overtook us (i.e. they did come to know that the Judgment would certainly take place but it came to them too late when they were at their death-beds); so the intercession of intercessors (at the Day of Judgment) shall not avail them"; note that Allah has allowed even the satanic persons to work against the Truth in whatever manner they intend and has granted them the ability to mislead others by putting evil thoughts inside; He intends to take the examination of all persons (His Messengers included) and so He has given the satanic persons necessary liberty to do their evil work yet it does have its limit that He certainly decides perfectly well; Al-Hamdu Lillah; these satanic persons are unable to force anything to anyone but they do try to make the wrongs look beautiful and take-up arguments that seem to have some validity yet they are based on play of words; they try to promote the wrong concept that takes something from the right concept, and conceal some other from it to make their point; as the spirit of the Man does not conform to any wrongs so they try to deceive all they address by their manner of speech; may Allah save all the true Muslims from all satanic concepts; Al-Hamdu Lillah; the last eight AAYAAT, though brief, sum up the message of the Surah wonderfully as they read, "what is then the matter with them, that they turn away from the admonition (of the Quran after hearing of the severe punishment on disbelief); as if they were (wild) asses taking fright that had fled from a (chasing) lion? nay; every one of them desires that he may be given pages spread out

(as Muhammad PBUH is receiving AAYAAT); nay; but they do not fear the hereafter (so how do they ask for such esteemed status without having any worth to it); nay; it is surely an admonition (to all though he only is receiving it who is the worthiest to it among them); so whoever pleases may mind it (to save himself from the physical agony of the hell-fire); and they will not mind unless Allah pleases; He is to be feared (the word at the AAYAT is TAQWA so all righteous persons must have TAQWA inside) and He it is Who forgives (so all righteous persons would only save themselves from all major sins by remaining most attentive to Him, the true Lord)"; Al-Hamdu Lillah; note about TAQWA that all persons need to remember the event that relates to Adam-AS that when Allah sent him to the world, He told him that those among his descendants would get the JANNAH, their actual dwelling place, who keep to righteousness in their belief and deeds; but those who disbelieve the true guidance, they would be put into the hell-fire; so the Quran asks all persons to have TAQWA to Allah that is the attitude of the heart which means that all must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places; if he/she does not live as the righteous believer in the Truth (the fundamental teachings of Islam) with virtuous deeds, he/she would lose the opportunity to show his/her worth for JANNAH and would be put into the hell-fire as Allah would certainly fulfill His word; note that the last of Surah MUZZAMMIL also asks all Muslims to habitually ask forgiveness of Allah; certainly, Allah only has the true authority; Al-Hamdu Lillah.

## Surah QIYAMAT

(Consists of 2 Ruku; MK-4)

1. Nay! I swear by the day of resurrection.
2. Nay! I swear by the self-accusing soul.
3. Does man think that We shall not gather his bones?
4. Yea! We are able to make complete his very fingertips
5. Nay! man desires to give the lie to what is before him.
6. He asks: When is the day of resurrection?
7. So when the sight becomes dazed,
8. And the moon becomes dark,
9. And the sun and the moon are brought together,
10. Man shall say on that day: Whither to fly to?
11. By no means! there shall be no place of refuge!
12. With your Lord alone shall on that day be the place of rest.
13. Man shall on that day be informed of what he sent before and (what he) put off.
14. Rather! man is evidence against himself,
15. Though he puts forth his excuses.
16. Do not move your tongue with it to make haste with it,
17. Surely on Us is the collecting of it and the reciting of it.
18. Therefore when We have recited it, follow its recitation.
19. Again on Us is the explaining of it.
20. Nay! But you love the present life,
21. And neglect the hereafter.
22. (Some) faces on that day shall be bright,
23. Looking to their Lord.
24. And (other) faces on that day shall be gloomy,
25. Knowing that there will be made to befall them some great calamity.

26. Nay! When it comes up to the throat,
27. And it is said: Who will be a magician?
28. And he is sure that it is the (hour of) parting
29. And affliction is combined with affliction;
30. To your Lord on that day shall be the driving.
31. So he did not accept the truth, nor did he pray,
32. But called the truth a lie and turned back,
33. Then he went to his followers, walking away in haughtiness.
34. Nearer to you (is destruction) and nearer,
35. Again (consider how) nearer to you and nearer.
36. Does man think that he is to be left to wander fruitless?
37. Was he not a small seed in the seminal elements,
38. Then he was a clot of blood, so He created (him) then made (him) perfect.
39. Then He made of him two kinds, the male and the female.
40. Is not He able to give life to the dead?

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Surah QIYAMAT is also one of the earliest Surah that descended on the Prophet PBUH though it came much later than Surah MUDDATHHIR; it has two Ruku that comprise of thirty and ten AAYAAT respectively whereas the first Ruku tells about the last day of the world (and it might be more extensive than the ordinary day by mention of happenings in it though that mention also implies that all of mankind would die in it in very short time that probably would equal the time that is of an ordinary day, yet its severity would cause the children to become like old persons; see Surah MUZZAMMIL-17) and it also tells about the Day of Judgment; it also tells from AAYAT-16 to AAYAT-19, that the Prophet PBUH does not have to worry that the Quran remains

safe in text by reciting it fast with the angel Gabriel when it descends to him, as not only its text but its meanings too would remain safe as Allah would see not only to its compilation but that its reading too does not cease; Al-Hamdu Lillah; AAYAT-9 of Surah HIJR is most notable for this that gives the message that Allah would totally safeguard the message that He has provided to Muhammad PBUH (i.e. the Holy Book Quran); as no more of Messengers of Allah would come at the world because the Prophet Muhammad PBUH was the last of Messengers, the Message of Allah exists written with us all in the form of the Holy Book Quran and Allah has taken the responsibility for its protection upon Himself so that His Word (that He gave to Adam) is not violated that he would keep the Truth always clear for all to accept or to reject so no injustice takes place when He judges all persons at the day of HASHR (the first day at AKHIRAT); everything that was related to the protection of its text and its meaning was given protection; there were such people who wrote it beautifully with utmost care at all times and places even before the printing manner for it was available, by the will of Allah and there stood people namely HUFFAZ from the very time of its descent that still stand for it by the will of Allah so these HUFFAZ remembered it amazingly word by word by heart; Ahadith, that reported the SUNNAH (i.e. practice in many issues of life of the Last Prophet Muhammad PBUH and explained the Holy Book Quran most clearly), remained most secure at the good books of Ahadith compiled by many of good persons at ancient times (which the students of Islam learn beautifully at different Islamic schools even at this time) by the will of Allah so that the clarification of it remains available at all times and places; its language Arabic still is very much active language of the world by

the will of Allah and in fact, the Holy Book Quran receives, and has always received, the most-high value in the Arabic literature; note also that Allah protected the Muslims from the enemy when they had put the Holy Book Quran into practice individually and collectively with fervor and this tells in most clear terms that whoever and whatever relates to it, Allah would certainly provide security for all such as He has taken the provision of the security of the Quran as His responsibility; this also is undeniable fact (which also expresses its security that Allah has provided to it) that the disbelievers have always remained unable to imitate the Quran as it has amazing integrity not only in its meanings but also in its words; so this all implies that there is no need to take anything else but the Quran for the Guidance to the right path by the assistance of the SUNNAH and that tells most clearly that Muhammad PBUH was and is the last of Messengers of Allah to all peoples of the world, even to those who have come after him at any of times and at any of places in the world to live-on their lives; Al-Hamdu Lillah; the second Ruku of Surah QIYAMAT tells about the disbeliever who does not believe in the Day of Judgment as he is unable to grasp how Allah would resurrect all peoples for it; Allah tells all peoples that even the manner by which He gave life to the mankind at the world is strange but they do see all persons living at the world so it is not difficult for Allah to give life to all persons again even if they take it stranger; so the Surah ends by the same message that the initial AAYAAT of the Surah provided especially AAYAT-4 that tells that Allah has so much control on mankind that He even is able to make the respective fingertips of all persons in exact manner; Al-Hamdu Lillah; AAYAAT-1 to 6 begin by rejecting the disbelievers who thought that the Day of Judgment is never to come, by word "LA" (Nay; No) and then Allah

swears by that day of resurrection because it is so very certain to come; at the second AAYAT too, He rejects their notion and swears by the soul (NAFS) that is self-accusing (has consciousness of guilt so this also tells that the Day of Judgment is certain to take place); Al-Hamdu Lillah; note that all of the mankind took oath at the world of spirits that Allah only is their true Lord for whom they certainly would show all obedience (see Surah AARAAF-172); living against this oath does bring guilt inside that leads to deterioration inside and lowers the image that he has of his own which in turn leads to dissatisfaction to life; so Allah takes oath by the self-accusing soul; note that there are three types of NAFS which actually is related to physique of the Man as it denotes his desires inside, whereas basically (i.e. at birth) it is LAWWAMA (self-accusing) at all wrongs that a person does (and this AAYAT at Surah QIYAMAT mentions it); if it rises to control ROOH (Spirit) of the man with time due to remaining unchecked, it becomes AMMARA (inciting to sins; the one where the physique impresses the Spirit and commands towards wrongs and this was the one that ZELICHA indicated as of hers when she tempted Yusuf-AS; see Surah YOUSUF-53); this type leads to wrongs, with matters getting worse for living of the person except when Allah intends to make things better; this actually is the end-result of taking the mankind among animals and then expecting the righteous guidance from the same to apply to environment that actually must keep to decency in all aspects, if a person has to achieve the true inner satisfaction; if the Spirit of the man rises to make NAFS liable to work under its guidance that is it keeps NAFS attentive to Allah then it becomes MUTMA'INNAH (having total peace without any inclination to wrongs) so it gets control of the physique and of all animal instincts inside (see Surah FAJR-

27); Al-Hamdu Lillah; AAYAAT-3, 4 & 5 state that the disbeliever does not understand how Allah would gather dead bones of so many years to resurrect so he needs to understand that not only bones, Allah is so amazingly powerful that He would even complete the texture of the very fingertips of every dead person (though they are totally lost by view of the mankind whereas they are different from all others too); in fact, such disbelievers intend that there remains no mention even, of the Day of Judgment as that worries them and they want to live their lives with such NAFS that gives desires to them and to which they comply without any check; the disbeliever mockingly asks when this event would come to take place; note that the Quran never gives the timing for it but tells clearly that it would come when Allah wills for it; rather, the Quran tells about the happenings at the last day of the world (QIYAMAT) and the happenings at the Day of Judgment (YAUMUL-QIYAMAT); Al-Hamdu Lillah; from AAYAT-7 to AAYAT-9, the Ruku depicts the happenings at QIYAMAT and then from AAYAT-10 to AAYAT-15, it depicts the happenings at the day of HASHR (i.e. the Day of Judgment); Al-Hamdu Lillah; these all AAYAAT state, "so when the sight becomes dazed; and the moon becomes dark (and also the sun because of solar eclipse; the word used is KHASAFA which is often used to denote the lunar eclipse yet here it is in literal meaning and means that the moon will become dark) and the sun and the moon are brought together (which happens at solar eclipse as seen from earth); --- man (who lived as wrong-doer at the world) shall say on that day- whither to fly to? by no means! there shall be no place of refuge; with your Lord alone shall on that day be the place of rest; man shall on that day be informed of what he sent before and (what he) put off; rather- man is evidence against himself (as he knows

well what he had been doing at his life at the world), though he puts forth his excuses"; AAYAAT ahead ask the Prophet PBUH not to recite the Quran as it descends on him but he shall hear it till the last when the angel Gabriel-AS recites it according to the command of Allah; he does not have to worry about the safety of its text or/and its meanings as Allah would secure it so he has to concentrate on its recitation to remember it; Al-Hamdu Lillah; note that at those times, memorizing text of some writing was the best manner to its safety and people at Arabia were not much literate then generally, but they had many such persons in them who had astounding memory and they used to memorize the Quran as it descended on the Prophet PBUH; the most notable person among them was Zaid-RA who worked by the blessing of Allah, for the compilation of the Quran at the reign of Abu-Bakr-RA and then also for pronunciation of its words & for its certified presentation at the reign of Usman-RA (see also one of my writings "Expressions of the Quran"); Al-Hamdu Lillah; AAYAT-20 to AAYAT-25 tell again about the Day of Judgment while AAYAT-26 to AAYAT-30, the last AAYAT of the first Ruku, tell about the plight of a dying person; the former set of AAYAAT state, "nay- (all have to face the Judgment) but you (who do not have any concern for it), love the present life and neglect the hereafter; (some) faces on that day shall be bright, looking to their Lord (i.e. the true Muslims, though they would see Him at JANNAAT yet here looking to Him means waiting at the grounds of HASHR for His command to give them entrance to beautiful gardens at JANNAAT); and (other) faces on that day shall be gloomy, knowing that there will be made to befall them some great calamity (i.e. all disbelievers who will be dragged to the hell-fire)"; Al-Hamdu Lillah; the other set of AAYAAT state, "nay- (the

departing life) when it comes up to the throat (i.e. when the dying person feels that now he is leaving the world); and it is said- who will be a magician (that may set his life again by his method of cure who blows on him after chanting some words for impression at his inside, as medicines have failed to cure him)? and he is sure that it is the (hour of) parting; and affliction is combined with affliction (the literal translation shall be "when one of calves joins to another" that means all of the lower part of leg, not only the back of it but whole of it, and it denotes reaction to extreme pain in some of dying persons); to your Lord on that day shall be the driving (as angels manifest themselves to the dying person at the time of death"); Al-Hamdu Lillah; the second Ruku of Surah QIYAMAT tells about the disbeliever who does not believe in the Day of Judgment as he is unable to grasp how Allah would resurrect all persons for it so Allah tells that it is not difficult for Allah to give life to all persons again and the Surah ends by the same message that the initial AAYAAT of it provided especially AAYAT-4 which tells that Allah has so much control on mankind that He even is able to make the respective fingertips of all persons in exact manner; Al-Hamdu Lillah; AAYAAT of the second Ruku state, "so he (the disbeliever) did not accept the Truth, nor did he pray; but called the Truth a lie and turned back; then he went to his followers, walking away in haughtiness; nearer to you (is destruction) and nearer; again (consider how) nearer to you and nearer; does man (the disbeliever) think that he is to be left to wander fruitless? was he not a small seed in the seminal elements; then he was a clot of blood, so He created (him) then made (him) perfect; then He made of him two kinds, the male and the female; is not He able to give life to the dead?"; Al-Hamdu Lillah; these AAYAAT ask to see how the laws applying at the

universe are set by Allah rather than call them natural laws; and they ask to care for the Spiritual refinement rather than worry for the physical improvement; and they ask to work for AKHIRAT rather than live-on at the world with efforts to gather wealth or/and to make status at life at the world; may Allah give all good persons TOFIQ to live upon the Truth i.e. the fundamental teachings of Islam, and enable them to make the world better by keeping their total attention to work most efficiently for AKHIRAT so that all such persons achieve the true success at the life there as that certainly is the true life; Al-Hamdu Lillah.

### Surah DAHR (INSAAN)

(Consists of 2 Ruku; MK-6)

1. There surely came over man a period of time when he was a thing not worth mentioning.
2. Surely We have created man from a small mingled life-germ- We mean to try him, so We have made him hearing, seeing.
3. Surely We have shown him the way: he may be thankful or unthankful.
4. Surely We have prepared, for the disbelievers, chains and shackles and burning fire.
5. Surely the righteous shall drink of a cup the admixture of which is camphor
6. A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth.
7. They fulfill vows and fear the day, the evil of which shall be spreading far and wide.
8. And they give food out of love for Him to the poor and the orphan and the captive:

9. We only feed you for Allah's sake; we desire from you neither reward nor thanks:
10. Surely we fear from our Lord the stern, distressful day.
11. Therefore Allah will guard them from the evil of that day and cause them to meet with ease and happiness;
12. And He will reward them, because they were patient, with Garden and silk attire,
13. Reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor intense cold.
14. And close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach.
15. And there shall be made to go round about them vessels of silver and goblets which are of glass,
16. (Transparent as) glass, made of silver; they have measured them according to measure.
17. And they shall be made to drink therein a cup the admixture of which shall be ginger,
18. (Of) a fountain therein which is named SALSABIL.
19. And round about them shall go youths never altering in age; when you see them you will think them to be scattered pearls.
20. And when you see there, you shall see blessings and a great kingdom.
21. Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink.
22. Surely this is reward for you, and your striving shall be recompensed.
23. Surely We Ourselves have revealed the Quran to you revealing (it) in portions.

24. Therefore wait patiently for the command of your Lord, and obey not from among them a sinner or an ungrateful one.
25. And glorify the name of your Lord morning and evening.
26. And during part of the night adore Him, and give glory to Him (a) long (part of the) night.
27. Surely these love the transitory and neglect a grievous day before them.
28. We created them and made firm their make, and when We please, We will bring in their place the likes of them by change.
29. Surely this is reminder so whoever pleases, he may take way to his Lord.
30. And you do not please except that Allah please, surely Allah is Knowing, Wise;
31. He makes whom He pleases to enter into His mercy; and (as for) the unjust, He has prepared for them a painful chastisement.

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Surah DAHR (that is also named as Surah INSAAN) also came at Makkah and it has two Ruku that comprise of 22 AAYAAT and 9 AAYAAT respectively; it tells mostly about living of the true Muslims at JANNAH where they would be dressed beautifully in the most pleasant surroundings and would have different of wonderful drinks in different of amazing glasses, goblets & cups; Al-Hamdu Lillah; the first AAYAT denotes the time when the person was not worth of any mention and that is the time when he was alive at the mother's womb; note that pregnancy takes place by the combination of an ovum from the female and one of spermatozoa from the male and AAYAT-2 refers to this combination as "mingled life-germ" (i.e. zygote); ova are present in the female from her birth (and thus she is cool inside naturally,

waiting for betterment of conditions around) while in contrast, millions of spermatozoa are present at just one average ejaculation that are motile, produced timely at scrotum of the male (and thus he has forceful nature that needs to make its way even in adverse situations he has to face); there remain only four hundred thousand ova inside her at puberty and as about one thousand ripen each month inside her (whereas only one is released towards the womb), a time comes around late forties where the female does not remain capable of reproductive activity any more naturally; note that though only one of spermatozoa fertilizes an ovum (others of ova end off) yet the enormous quantity of them is necessary to affect the ovum with an awe which assists the one that penetrates inside it; the female cell closes entrance to all other male cells once it is fertilized changing into zygote and goes on to attach itself to the wall of the womb; from the third month onwards, the developing pregnancy is called fetus and by this time it is totally recognizable as a human being whereas by Ahadith, we know that by the end of the fourth month, Allah provides its spirit to it and it becomes INSAAN (human being); this is where he/she is not worth mentioning so the first AAYAT denotes the later stage than what the second AAYAT presents; Al-Hamdu Lillah; the second AAYAT also tells that Allah made him able to hear (by providing him ears) and able to see (by providing him eyes) as He intends to examine him at the world whether he accepts Islamic teachings or rejects them when he comes to know of them; the third AAYAT tells that He also gave him the awareness of the right path so even if he does not get invitation to the Islamic teachings, he is yet able to submit to them by his reflection at inside (that also is termed as QALB i.e. heart, at the Holy Book Quran); AARAAF-179 states, "and

certainly We have created for hell many of the jinn and the men; they have hearts (the term used is QULUB which is plural for QALB) with which they do not understand (as they have ignored the Truth), and they have eyes with which they do not see (as they do not see the Truth), and they have ears with which they do not hear (as they do not hear the Truth); they are as cattle, nay, they are in worse errors (as cattle even, care to see the surroundings occasionally while grazing); these are the heedless ones"; this AAYAT tells that if these blessings of Allah are not used rightfully then they remain as if never used; Al-Hamdu Lillah; AAYAAT-4, 5 & 6 state the results of being unthankful and of being thankful, at AKHIRAT, "surely We have prepared, for the disbelievers (who are unthankful to Allah by not taking His commands into their lives), chains and shackles and burning fire (at hell-fire); surely the righteous (who are thankful to Allah by taking His commands into their lives) shall drink of a cup (of delightful liquid) the admixture of which is camphor (i.e. white and scented very like it so the similarity is in color and aroma yet it is not the organic compound of the world); (it is) a fountain (at JANNAH) from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth (so the believers would be able to direct a canal from it towards any place by their intention as Allah allows this to them as one of His many blessings to them)"; Al-Hamdu Lillah; AAYAAT- 7 to 11 state the reason why they receive this blessing, "they fulfill vows (their liabilities especially their commitment to Allah that they would always remember that He only is their true Lord) and fear the day (of Judgment), the evil of which shall be spreading (upon the disbelievers) far and wide; and they give food when they have love for it to (all needy persons that are) the poor and the orphan and the captive (saying

that) we only feed you for Allah's sake (and that statement is to emphasize that though they do find it difficult to part with edibles yet they give it to the needy for Allah's sake sincerely); we desire from you neither reward nor thanks (their words mean that Allah only will provide us our sustenance at the world with ease and He only will provide us clean pure foods at AKHIRAT with which we would be happy); surely we fear from our Lord the stern, distressful day; therefore Allah will guard them from the evil of that day and cause them to meet with ease (at the world) and happiness (at AKHIRAT)"; note that the translation of AAYAT-8 by Respectable M.H. SHAKIR is, "and they give food out of love for Him to the poor and the orphan and the captive"; so he has taken the pronoun to denote Allah that they give food out of love for Him, but I find better to translate the pronoun to denote the love persons have for their edibles so it says, "and they give food when they have love for it to the poor and the orphan and the captive"; at AAYAT-177 of Surah BAQARAH too, his translation reads, "and (the righteousness is) to give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate"; there also, I, MSD, have preferred the translation at my note that "and (the righteousness is) to give away wealth when there is love for it" but my difference to his translation is with the acceptance that his translation might be better; note that AAYAT-177 of Surah BAQARAH implies that the good person must spend amounts to all needy in sequence that are his needy near-relatives, the needy orphans, such needy that are unable to earn to their genuine necessities, the needy way-farers when they become penniless during the travel, the needy persons who ask for some relief for

their sustenance and the needy persons who have been taken into captivity while they desperately ask freedom to live-on virtuously, so it clarifies AAYAT of DAHR; Al-Hamdu Lillah; AAYAAT ahead till the last of Ruku narrate about the residents of JANNAH and they tell about the happiness that they would have at the gardens there; Al-Hamdu Lillah; Surah TOOR also has depicted the life of residents at JANNAH and here, AAYAAT are explicit on the depiction there; the first Ruku of TOOR tells us that Allah would provide them the wonderful fruits there and the meat, that is most refined; Al-Hamdu Lillah; they would get their beautiful cups of wine (and here, there is some elaboration to these beautiful cups too that though they are of silver yet as transparent as glass so their silver is unique) and they would playfully challenge each other by grabbing those cups of wine of each other, but there would never be any foul talks in that nor any cause of sin; we also studied there (as we find here) that there would be such boys at that most pleasant scenario who would be assigned to serve the residents of JANNAH and who would glow handsomely; Al-Hamdu Lillah; keeping these comments in view, we will see AAYAAT ahead that read, "and He will reward them, because they were patient, with Garden and silk attire, reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor intense cold; and close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach (at will); and there shall be made to go round about them vessels of silver and goblets which are of glass, (because they are transparent though that is) glass made of silver; they (the serving persons) have measured them according to measure (neither more nor less); and they shall be made to drink therein a cup (of delightful liquid) the admixture of which shall be ginger; (of) a

fountain therein (i.e. at JANNAH) which is named SALSABIL; and round about them shall go youths never altering in age; when you see them you will think them to be scattered pearls; and when you see there (O listening person), you shall see blessings and a great kingdom; upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink pure drink (i.e. most delightful and clean of any intoxicant); surely this is reward for you, and your striving shall be recompensed"; so there are two beautiful fountains that have delightful liquids from which Allah would provide drinks to all residents of JANNAH by such boys who would remain at the same age ever; Al-Hamdu Lillah; Allah asks the Prophet PBUH at the next Ruku to go on spreading the fundamental teachings of Islam without any alteration, by the Quran as those who get the true guidance, would get it only by this; Allah has descended the Quran upon him in parts so that he remains steadfast on it without any care to offers of disbelievers for compromise and he has to recite-on the name of Allah in the mornings and in the evenings; he has to stand at Salah at nights and recite the Quran at much of nights which means that he would remain attentive to Allah at all times; the disbelievers are totally unable to harm the Prophet PBUH as they are most attentive to gains of the world and most oblivious of the day which would prove most trying for them; may Allah save all good Muslim persons from becoming oblivious of that significant day i.e. the Day of Judgment; Al-Hamdu Lillah; Allah has created all persons and He certainly is able to change these disbelievers by other of persons if He wills, who are most obedient to Allah; but He has created all persons so that He examines them who deserves JANNAH and who does not; note that the opening AAYAAT of this Surah have

also given this message; so this Quran is the gift of Allah to the mankind to guide to the right path, whoever does intend to find proximity to Allah; Al-Hamdu Lillah; AAYAT-30 tells that no person is able to will even, for something unless Allah wills that he does will for it (see also TAKWIR-29); He is ALLEEM so He certainly knows all works of men and how to take issues ahead, and He is HAKEEM so He certainly molds all things towards the way He intends even by works of men; when some nation challenges His authority by working against His commands which displeases Him, then some destruction strikes that nation by His command and its adverse impression ends from the world then & there; Al-Hamdu Lillah; the last AAYAT notes emphatically that whoever is thankful to Allah at life at the world with care to the Day of Judgment, he would receive the best of rewards there and whoever is unthankful to Allah, he would be punished most severely; it states, "He makes whom He pleases to enter into His mercy; and (as for) the unjust, He has prepared for them a painful chastisement"; Al-Hamdu Lillah.

### Surah MURSALAAT (Consists of 2 Ruku; MK-4)

1. I swear by the emissary winds, sent one after another (for men's benefit),
2. By the raging hurricanes,
3. Which scatter clouds to their destined places,
4. Then separate them one from another,
5. Then I swear by angels who bring down the revelation,
6. To excuse or to warn.
7. Most surely what you are threatened with must come to pass.

8. So when the stars are made to lose their light,
9. And when the heaven is rent asunder,
10. And when the mountains are carried away as dust,
11. And when the apostles are gathered at their appointed time
12. To what day is the doom fixed?
13. To the day of decision.
14. And what will make you realize what the day of decision is?
15. Woe on that day to the rejecters.
16. Did We not destroy the former generations?
17. So shall We make later generations follow them.
18. Even thus shall We deal with the guilty.
19. Woe on that day to the rejecters.
20. Did We not create you from contemptible water?
21. Then We placed it in a secure resting-place,
22. Till an appointed term,
23. So We proportion it- how well are We at deciding the proportion (of things).
24. Woe on that day to the rejecters.
25. Have We not made the earth to draw together to itself,
26. The living and the dead,
27. And made therein lofty mountains, and given you to drink of sweet water?
28. Woe on that day to the rejecters.
29. Walk on to that which you called a lie.
30. Walk on to the covering having three branches,
31. Neither having the coolness of the shade nor availing against the flame.
32. Surely it sends up sparks like palaces,
33. As if they were tawny camels.
34. Woe on that day to the rejecters.

35. This is the day on which they shall not speak,
36. And permission shall not be given to them so that they should offer excuses.
37. Woe on that day to the rejecters.
38. This is the day of decision: We have gathered you and those of yore.
39. So if you have some plan, plan against Me (now).
40. Woe on that day to the rejecters.
41. Surely those who guard (against evil) shall be amid shades and fountains,
42. And fruits such as they desire.
43. Eat and drink pleasantly because of what you did.
44. Surely thus do We reward the doers of good.
45. Woe on that day to the rejecters.
46. Eat and enjoy yourselves for a little; surely you are guilty.
47. Woe on that day to the rejecters.
48. And where it is said to them: Bow down, they do not bow down.
49. Woe on that day to the rejecters.
50. In what announcement, then, after it, will they believe?

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Surah MURSALAAT consists of two Ruku that comprise of forty and ten AAYAAT respectively; at the first four AAYAAT, Allah has taken oath of different winds (though their mention is not specifically by their names) which denote the advent of rain and in this matter, it is much similar to the opening AAYAAT of Surah ZAARIYAAT; at those AAYAAT too, Allah tells about the water that He provides to the earth as He has mentioned here; He has taken the oath of winds there and tells about them that they scatter the water droplets within clouds; then these clouds carry

all the water; and then the winds make these clouds glide-on with ease; then finally these clouds provide this water as rainfall at different places and this all happens by the command of Allah, the true Lord; Al-Hamdu Lillah; note that Allah may take oath of any of His creation by His will to express His statement explicitly though the authentic Ahadith has commanded all Muslims to take the oath of Allah only upon good deeds; AAYAAT ahead there tell that the promise that Allah has made to all of mankind about raising them up from the dead is most true just as the rain brings out crops from the earth from inside of it so the true Judgment for all persons would certainly take place; and here, at Surah MURSALAAT too, AAYAT-7 provides the same reason to oaths that is "most surely what you are threatened with (i.e. the Day of Judgment) must come to pass"; Al-Hamdu Lillah; note that the Holy Book Quran has mentioned the rainfall in relation to raising-up of the dead at the Day of Judgment, at different places; for instance, note that AARAAF-57 states, "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" (see also Surah ROUM-50 and Surah HA-MEEM AS-SAJDAH-39); Al-Hamdu Lillah; for AAYAAT-5 & 6 here that read, "then I swear by angels who bring down the revelation to excuse (such persons who repent on their wrongs) or to warn (such persons who do not repent on their wrongs)"; note that Surah ZAARIYAAT mentions the numerous paths at the sky above the earth (by which the angels ascend and descend to keep check on the mankind by the command of Allah) and so it elucidates these AAYAAT at MURSALAAT; Al-Hamdu Lillah; AAYAAT from 8 to 15

tell about QIYAMAT and about the Day of HASHR, "so when (at the last day of the world) the stars are made to lose their light; and when the heaven is rent asunder; and when the mountains are carried away as dust; and when (at the first day of AKHIRAT i.e. the Day of HASHR), the apostles are gathered at their appointed time; to what day is the doom fixed? to the day of decision (i.e. the Day of HASHR); and what will make you realize what the day of decision is? --- woe on that day to the rejecters"; note that the last statement here i.e. "woe on that day to the rejecters" comes repeatedly at this Surah as this Surah tells how unthankful they are to Allah and what troubles they would see at the day of Judgment (i.e. the Day of HASHR); note also that the answer to 'what will make the disbelievers realize what the day of decision is', has been answered by troubles they would face at that day which would be extremely severe to them; this Surah has also told about the righteous persons how happy they would be at JANNAAT and how pleasant their foods and their drinks would be there; Al-Hamdu Lillah; AAYAAT-16 to 24 tell that Allah destroyed such peoples who had challenged Him and He would destroy even those who follow their manner in life as that is His set principle to deal with such peoples; Al-Hamdu Lillah; He tells all peoples that every person is born by contemptible water (semen) and Allah kept him/her at a secured place to develop (i.e. the womb of the mother) till an appointed time and He arranged everything for him/her (which is related to physique and even that, which is related to spirit); one of Ahadith tells that when a person is alive inside the womb of his/her mother, "Allah sends an angel who is ordered to write four things; he is ordered to write down his deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched" (SAHIH Bukhari- at the book of

Beginning of Creation); Al-Hamdu Lillah; these AAYAAT also end by the statement that "woe on that day to the rejecters"; AAYAAT-25 to 34 tell some of His blessings to all peoples of the world so that all persons may live at ease here and they also tell how unpleasant the hell-fire would be which the disbelievers would enter into so the disbelievers would lose that ease which all persons take for granted at life at the world; these blessings of Allah at the world to all persons are that the earth manages all the living and the dead persons within its space and there are high mountains on it which keeps it stable (during its revolution at its orbit); He also gave sweet water to drink to all persons for their sustenance and did not show any discrimination among them; but in contrast, when Allah commands the disbelievers at the grounds of HASHR to stand under the covering of smoke (having three branches) rising from the hell-fire, it would not provide any protection to them against the extreme heat; there would be sparks from the hell-fire which would rise as if they are huge palaces and when they fall and disperse, they still would have volume as of camels that are tawny; these AAYAAT also end by the statement that "woe on that day to the rejecters"; AAYAT-35 to AAYAT-40 (i.e. the last AAYAT of the Ruku) state, "this is the day on which they shall not speak (as no person would speak there except to whom Allah permits), and permission shall not be given to them at the beginning of the day so that they should offer excuses (that Allah gives them another chance as the term of examination is gone away); woe on that day to the rejecters; this is the day of decision (where) We have gathered you and those of yore; so if you have some plan, plan against Me (now); woe on that day to the rejecters"; Al-Hamdu Lillah; the second Ruku tells about the wonderful foods and drinks at the pleasant environment

for all those righteous persons who cared highly at the world that they do not commit any such deeds that bring the displeasure of Allah; in contrast, the environment of the disbelievers would be the hell-fire and their foods there would be extreme filth as the Holy Book Quran has told explicitly at places as for instance AAYAAT-24, 25, 26 of the next Surah i.e. NABA and AAYAAT-36 & 37 of Surah HAAQQA; the disbelievers did not show any care to Allah even when the Holy Book Quran asked them most clearly to surrender to Him in all issues of life at the world; the Quran is so very explicit to present all issues in principle as Allah has commanded, that if they do not believe in it when they receive its teachings (because they take the guidance of their whims to understand anything) then they would never ever believe in the Truth; this Ruku that comprises of ten AAYAAT reads, "surely those who guard (against evil) shall be amid shades and fountains, and fruits such as they desire; eat and drink pleasantly because of what (virtuous deeds) you did; surely thus do We reward the doers of good; woe on that day to the rejecters; eat and enjoy yourselves (at the world) for a little; surely you are guilty (and all guilty persons would have filth to eat & drink at the most unpleasant environment); woe on that day to the rejecters; and where it is said to them, 'bow down', they do not bow down; woe on that day to the rejecters; in what announcement, then, after it (i.e. the invitation to take the teachings at the Holy Book Quran), will they believe?"; Al-Hamdu Lillah.

### Surah NABA

(Consists of 2 Ruku; MK-10)

1. Of what do they ask one another?

2. About the great event,
3. About which they differ?
4. Nay! they shall soon come to know
5. Nay! Nay! they shall soon know.
6. Have We not made the earth an even expanse?
7. And the mountains as projections (thereon)?
8. And We created you in pairs,
9. And We made your sleep to be rest (to you),
10. And We made the night to be a covering,
11. And We made the day for seeking livelihood.
12. And We made above you seven strong ones,
13. And We made a shining lamp,
14. And We send down from the clouds water pouring forth abundantly,
15. That We may bring forth thereby corn and herbs,
16. And gardens dense and luxuriant.
17. Surely the day of decision is appointed (day):
18. The day on which the trumpet shall be blown so you shall come forth in hosts,
19. And the heaven shall be opened so that it shall be all openings,
20. And the mountains shall be moved off so that they shall remain a mere semblance.
21. Surely the hell-fire lies in wait,
22. A place of resort for the inordinate,
23. Living therein for ages.
24. They shall not taste therein cool nor drink
25. But boiling water and most filthy liquid,
26. Requital corresponding.
27. Surely they feared not the account,
28. And called Our AAYAAT a lie, taking (such clear fact) as lie.

29. And We have recorded everything in a book,
30. So taste! for We will not add to you aught but chastisement.
31. Surely for those who guard (against evil) is achievement,
32. Gardens and vineyards,
33. And voluptuous women of equal age;
34. And a pure cup.
35. They shall not hear therein any vain words nor lying.
36. A reward from your Lord, a gift according to reckoning:
37. The Lord of the heavens and the earth and what is between them, the Beneficent Allah, they shall not be able to address Him.
38. The day on which the spirit and the angels shall stand in ranks; they shall not speak except he whom the Beneficent Allah permits and who speaks the right thing.
39. That is the sure day, so whoever desires may take refuge with his Lord.
40. Surely We have warned you of a chastisement near at hand: the day when man shall see what his two hands have sent before, and the disbeliever shall say: O! if only I were dust!

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Surah NABA has two Ruku that have 30 and 10 AAYAAT respectively that also guides attention to the Day of Judgment; it tells that though Allah has provided all set-up for all persons to live-on their lives at the world with convenience yet at AKHIRAT, those only would receive all convenience who prove themselves rightful to it; the disbelievers in the authority of Allah would only receive intense heat, total filth as foods and extreme boiling water; the last AAYAT of the Surah tells explicitly that every disbeliever would be in such agony at AKHIRAT that he would wish to become dust; it states, "surely We have warned you of a

chastisement near at hand (at the Day of Judgment)- the day when man shall see what his two hands have sent before (i.e. whatever good or bad he has done)- and the disbeliever shall say- O! if only I were dust (who had never faced this extreme agony)"; the Surah starts by telling remarks of disbelievers that they ask each other about the Day of Judgment; it tells that they would soon be aware (at their deaths when they see the angels that the Judgment is sure to come); one of Ahadith has noted that "the grave is a garden of the gardens of Paradise (JANNAH) or a pit of the pits of hell-fire" (Tirmidhi); Allah knows better this period of pleasure or agony for every dead person and it might vary for each in quality & quantity; certainly Allah only has the true authority; Al-Hamdu Lillah; AAYAT-3 states that they differ about the Day of Judgment; note that the disbelievers had different views about it as there were persons among them who did not believe in it and there were others who believed it with such concept that when it comes, they are sure to get all pleasures as Allah cares to provide that to them even if they do not care to live by commands of Allah; still others among them believed it with such concept that they have such intercessors who would get their freedom from the hell-fire from Allah, no matter how they live-on at the world and there were others who lived oblivious to it with hypocrisy that it is nothing to be attentive of, and they did not listen to any guidance towards it; in these current times too, there are such persons who have deluded their own selves by taking much wrong concepts about the Day of Judgment; note that Allah has created the jinn and the mankind so that they all worship Him only at all their issues by the free-will He has provided to them; He tells at Surah ZAARIYAAT-56, "And I have created the jinn and the mankind, only that they

should serve Me"; Al-Hamdu Lillah; the next eleven AAYAAT tell about the blessing of Allah upon all of mankind at the world as they read, "have We not made the earth an even expanse (so that it is easy to live upon)? -and the mountains as projections (thereon; so that it assists the gravitational force and the earth does not convulse to shake all persons)? -and We created you in pairs (male & female to live in companionship that leads to peace); and We made your sleep to be rest (so that you may work at ease at the daytime); and We made the night to be a covering (of willful activity to provide total rest to the physique); and We made the day (in general) for seeking (virtuous) livelihood; and We made above you seven (skies that are) strong ones; and We made a shining lamp (i.e. the sun at the nearby sky to provide necessary heat, energy and light to work-on); and We send down from the (nearby) clouds, water pouring forth abundantly; that We may bring forth thereby corn and herbs, and gardens dense and luxuriant (for convenience of all persons in living-on at the world)"; Al-Hamdu Lillah; the next fourteen AAYAAT till the last of Ruku tell about the Day of HASHR (i.e. the Day of Judgment) and how it would be for the disbelievers; they imply that all person must take the heed while the going is good as when the time of life at the world ends, it would cause utmost terrible agony to the disbelievers; these AAYAAT state, "surely the day of decision (the Day of Judgment) is appointed (day which would certainly take place, but only on the time that Allah has set for it); the day on which the (second) trumpet shall be blown so you shall come forth in hosts (according to strength or weakness in belief); and the (nearby) heaven shall be opened so that it shall be all openings (FURQAN-25 says- and on the day when the heaven shall burst asunder with the clouds, and the angels shall be sent down

descending-); and the mountains shall be moved off so that they shall remain a mere semblance (HAAQQAH-14 says- and the earth and the mountains are borne away and crushed with a single crushing); surely the hell-fire lies in wait, a place of resort for the inordinate, living therein for ages (and ages); they shall not taste therein cool nor drink (anything soothing) but boiling water and most filthy liquid (that is) requital corresponding; surely they feared not the account (which tells about their deeds that they would see); and called Our AAYAAT a lie, taking (such clear fact that Judgment would take place) as lie; and We have recorded everything in a book (KAHF-49 says- and the book is placed, and you see the guilty fearful of that which is therein as they say 'what kind of book is this that leaves not a small thing nor a great thing but has counted it'); so taste! for We will not add to you aught but chastisement"; certainly, Allah only has the true authority; Al-Hamdu Lillah; the second Ruku tells about the successful persons at AKHIRAT and the whole Ruku except for the last AAYAT, reads, "surely for those who guard (against evil) is achievement, gardens and vineyards; and voluptuous women of equal age (whom they would marry by permission of Allah); and a pure cup (of wine that does not affect the mind adversely); they shall not hear therein any vain words nor lying (as no person would quarrel there and all persons would refrain totally from abusing any of them at that place); a reward from your Lord, a gift according to reckoning; (He is) the Lord of the heavens and the earth and what is between them, the Beneficent Allah, they shall not be able to address Him (as no person would speak there except by the permission of Allah); the day on which the spirit (Gabriel-AS) and (also other of) the angels shall stand in ranks; they shall not speak except he whom the Beneficent Allah permits

and who speaks the right thing (so Allah would permit only those who vow for the righteousness of good persons); that is the sure day, so whoever desires may take refuge with his Lord (now at the life here to save himself on that day)"; Al-Hamdu Lillah.

## Surah NAZI'AAT

(Consists of 2 Ruku; MK-10)

1. I swear by the angels who violently pull out the souls of the wicked,
2. And by those who gently draw out the souls of the blessed,
3. And by those who float in space,
4. Then those who are foremost going ahead,
5. Then those who regulate the affair.
6. The day on which the quaking one shall quake,
7. What must happen afterwards shall follow it.
8. Hearts on that day shall palpitate,
9. Their eyes cast down.
10. They say: Shall we indeed be restored to first state?
11. What! when we are rotten bones?
12. They said: That then would be a return occasioning loss.
13. But it shall be only a single cry,
14. When lo! they shall be wakeful.
15. Has not there come to you the story of Musa?
16. When his Lord called upon him in the holy valley, TUWA
17. Go to Pharaoh, surely he has become inordinate.
18. Then say: Have you (a desire) to purify yourself:
19. And I will guide you to your Lord so that you should fear.
20. So he showed him the mighty sign.
21. But he rejected (the Truth) and disobeyed.

22. Then he went back hastily.
23. Then he gathered (men) and called out.
24. Then he said: I am your lord, the most high.
25. So Allah seized him with the punishment of the hereafter and the former life.
26. Most surely there is in this a lesson to him who fears.
27. Are you harder to create or the heaven? He made it.
28. He raised high its height, then put it into a right good state.
29. And He made dark its night and brought out its light.
30. And the earth, He expanded it after that.
31. He brought forth from it its water and its pasturage.
32. And the mountains, He made them firm,
33. A provision for you and for your cattle.
34. But when the great predominating calamity comes;
35. The day on which man shall recollect what he strove after,
36. And the hell-fire shall be made manifest to him who sees
37. Then as for him who is inordinate,
38. And prefers the life of this world,
39. Then surely the hell-fire, that is the abode.
40. And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires,
41. Then surely the garden-- that is the abode.
42. They ask you about the hour, when it will come.
43. Why (ask they)? what hast thou to tell thereof?
44. unto thy Lord belongs (the knowledge of) the term thereof;
45. You are only a warner to him who would fear it.
46. On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it.

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Like Surah ZAARIYAAT and Surah MURSALAAT at the last part of the Holy Book Quran, Allah takes oath of angels at the start of Surah NAZI'AAT too that the last day of the world is certain to come and then the Day of the Judgment is also most certain to come; note that at ZAARIYAAT and MURSALAAT, Allah has taken oaths of winds too yet at these initial AAYAAT of NAZI'AAT, His oath relates to angels specifically; these first seven AAYAAT of the Surah state, "I swear by the angels who violently pull out the souls of the wicked (at death which is most painful to them); and by those (angels) who gently draw out the souls of the blessed (which does not give them any pain at death and these both group of angels do their respective tasks according to the command of Allah); and by those (i.e. both groups of these respective angels) who float in space (by the command of Allah, after taking out the soul of the person); then those (i.e. both groups of these respective angels) who are foremost going ahead (by the command of Allah, to the respective places where the souls would go); then those who regulate the affair (by the command of Allah, to settle all of souls to their respective places that are SIJJIN for the wicked and ELIYYEN for the blessed); the day (i.e. of QIYAMAT, the last day of the world, when the angel blows the first trumpet by the command of Allah) on which the quaking one shall quake (that means that the earth would shake most violently and all living creatures on it would die); what must happen afterwards (that means the Day of Judgment as the angel blows the second trumpet by the command of Allah) shall follow it"; Al-Hamdu Lillah; these AAYAAT tell that after taking out the soul of some person, the angels who have the soul of the wicked person, transfer it to SIJJIN and the angels who have the soul of the blessed, transfer it to ELIYYEN; these are respective

places for the soul of the wicked and for the soul of the blessed and these also are the names of respective books that keep the documents of deeds (at SIJJIN) for the wicked and that keep the documents of deeds (at ELIYYEN) for the blessed; both groups of angels do all tasks swiftly and they do all tasks according to the command of Allah; Al-Hamdu Lillah; note that there is extreme period of time between QIYAMAT and YAMUL-QIYAMAT (i.e. the Day of Judgment), which only Allah knows though for the mankind, it would be as the first and then the second day as they all would be dead during this extreme period; AAYAAT-8 to 12 relate the position of disbelievers at the Day of Judgment; they state, "hearts on that day shall palpitate; their eyes cast down; they say- shall we indeed be restored to first state? what! when we are rotten bones? they said- that then would be a return occasioning loss"; these AAYAAT tell about them that as they used to deny the coming of the Day of Judgment as they saw only the manifest issues and did not care about the facts inside issues, they would face extreme humiliation at that day; note that these disbelievers who denied the occurrence of Judgment, did understand that if it comes, they would be at extreme loss but even with such understanding, they did not believe in it and these AAYAAT clearly tell the outcome of such disbelief; Al-Hamdu Lillah; the next AAYAAT tell that when the Judgment comes, it would be a single cry of such high pitch that would wake and bring all persons to the grounds of HASHR; Al-Hamdu Lillah; from AAYAT-15 to AAYAT-26, the last AAYAT of the Ruku, it tells how Allah asked Moses-AS to go to Pharaoh and how Pharaoh reacted to his TABLIGH; these AAYAAT read, "Has not there come to you the story of Musa? when his Lord called upon him in the holy valley TUWA; go to Pharaoh, surely he

has become inordinate; then say- have you (a desire) to purify yourself (becoming believer in Allah, the true Lord); and I will guide you to your Lord so that you should fear; so he showed him the mighty sign (that his staff changed into serpent); but he (the 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 (he used the word RABB for himself); so Allah seized him with the punishment of the hereafter (AKHIRAT) and the former life (i.e. of the world); most surely there is in this a lesson to him who fears (that if Pharaoh could not remove the punishment from himself at the world and he is unable to do so even at AKHIRAT, how would others remove it from themselves if they disbelieve in the Truth)"; Al-Hamdu Lillah; 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 also the note at the thirty-fifth Ruku of Surah BAQARAH); note that RABB of a person means whom he obeys unconditionally taking him the standard for the right manner to lead the life at the world for its improvement ahead; note also that Allah (the only Creator of all creation Who always has all His authority) is the only true RABB (the only true Lord) of all His creation and all do obey Him totally but the jinn and the man have to obey Him by their own freewill for all aspects of life as they also are His slaves, unconditionally; if someone obeys any of men, it would only be so when he commands in accordance with the commands of Allah so such obedience makes him more adherent to the commands of Allah without any challenge to Him in any of

principles that He has given to the mankind; Al-Hamdu Lillah; note that its use literally is for the owner of something (as the person who is the owner of some specific amounts is named as RABBUL-MAAL) and it also is literally used to denote the owner of some person as his slave and Surah YOUSUF-50 records the statement of Joseph-AS that he said to the person who came to tell him that the king intends to see him; it reads, "he (Joseph) said - return unto your RABB (i.e. the king in the literal sense) and ask him what was the case of the women who cut their hands - my RABB (i.e. Allah, the true Lord) knows their guile"; so this single AAYAT has the term in both the literal sense and in the specific meaning; see also Surah AARAAF-172 which tells that all persons took the oath at the world of spirits to serve Allah as RABB and the first AAYAT of the Holy Book Quran that notes that He only is the true RABB of all worlds that He has created; Al-Hamdu Lillah; this recognition that Allah only is the true RABB, would lead all persons to have TAQWA (that means the attitude of the heart that comes by the true belief upon Allah with both fear and hope towards Him when the person has totally thrown away all the worldly base desires completely); Al-Hamdu Lillah; the next seven AAYAAT tell about the mighty authority of Allah and how He has cared for the sustenance of the mankind at the world; these AAYAAT state, "are you harder to create or the heaven? He made it; He raised high its height, then put it into a right good state (by such laws that it remains beneficial to all men at the earth and even to jinn and angels); and He made dark its night and brought out its light (as the light at the earth depends on the sun that is at the sky); and the earth, He expanded it after that; He brought forth from it (at its creation) its water and its pasturage; and the mountains, He made them firm (to strengthen the earth); a

provision for you and for your cattle"; Al-Hamdu Lillah; this detail relates to the time when Allah created the heaven and the earth so from then, the heaven (the nearby sky) contains numerous stars, planets, planetoids, comets, heavenly stones and many other objects, that include extremely huge & extremely small bodies, which are bound to the law of gravitation according to the command of Allah; the extremely huge bodies keep to their orbits without any feasible chance of collision as that would be deadly to the earth even if that occurs far-away to it; and even this heaven nearby to earth is so very vast that the distances are counted by the speed that light travels which is 186000 miles per second (approx. 300000 km/s); and there are stars, the light of which takes several years to come to earth (so we see them at heaven at their position years ago); this detail is for the heaven nearby the earth whereas there are total seven of heavens that are above us; we do have learnt much about the universe but we have learnt nothing; Al-Hamdu Lillah; AAYAAT ahead till the last of Surah tell about the Day of Judgment and extreme agony inside that the disbelievers would have as they see the hell-fire; they also tell about the peace inside that the true believers in the Truth would have as they find that JANNAH would be their abode; and they also tell about the task that the Prophet PBUH had towards the disbelievers that he had to warn them so that such persons who do fear the torments of that day, come to accepting the Truth; note that the disbelievers used to ask the Prophet PBUH about the Day of Judgment when it would occur to which Allah answered at these AAYAAT that why do they ask the Prophet PBUH about the time it would occur; he has no concern to it and he only has to warn them that it would come; Allah only would judge all peoples of the world at that time while it would seem to disbelievers that the

life they had led at the world, is only fraction of this day; note that the Day of Judgment is of 1000 years by count at the world; Al-Hamdu Lillah; the last Ruku of ZAARIYAAT also mentions the blessings of Allah how He has provided shelter to all of mankind as He intends total obedience of His commands from all of mankind; there at AAYAT-56, He has told the only true aim of life explicitly, "and I have created the jinn and the mankind, only that they should serve Me"; the mention of only the jinn and the mankind is because Allah has provided freewill to these both only and He asks them to surrender themselves to Him only, by that freewill; they must fulfill the commands of Allah, the true Lord, with total vigor; Al-Hamdu Lillah; now, from AAYAT-34 to AAYAT-45 at NAZI'AAT, the Ruku states, "but when the great predominating calamity (i.e. the Day of Judgment) comes; the day on which man shall recollect what he strove after (at life at the world); and the hell shall be made manifest to him who sees; then as for him who is inordinate (and has lived by challenge to the commands of Allah) and prefers the life of this world (upon the life at AKHIRAT) then surely the hell-fire, that is the abode; and as for him who fears to stand in the presence of his Lord and forbids the soul from low desires (that is lustful desires as it is easier to avoid wealth of the world and status therein for righteous persons yet women may affect them even, adversely), then surely the garden-- that is the abode; they ask you about the hour, when it will come; why (ask they)? what have you to tell thereof? unto your Lord belongs (the knowledge of) the term thereof; you are only a warner to him who would fear it"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

## Surah ABAS:

### MK-3

(each Surah has one Ruku from here)

1. He frowned and turned (his) back,
2. Because there came to him the blind man.
3. And what would make you know that he would purify himself,
4. Or become reminded so that the reminder should profit him?
5. As for him who considers himself free from need (of you),
6. To him do you address yourself.
7. And no blame is on you if he would not purify himself
8. And as to him who comes to you striving hard,
9. And he fears,
10. From him will you divert yourself.
11. Nay! surely it is an admonishment.
12. So let him who pleases mind it.
13. In honored books,
14. Exalted, purified,
15. In the hands of scribes
16. Noble, virtuous.
17. Cursed be man! how ungrateful is he!
18. Of what thing did He create him?
19. Of a small seed; He created him, then He made him according to a measure,
20. Then (as for) the way-- He has made it easy (for him)
21. Then He causes him to die, then assigns to him a grave,
22. Then when He pleases, He will raise him to life again.
23. Nay; but he has not done what He bade him.
24. Then let man look to his food,
25. That We pour down the water, pouring (it) down in abundance,

26. Then We cleave the earth, cleaving (it) asunder,
27. Then We cause to grow therein the grain,
28. And grapes and clover,
29. And the olive and the palm,
30. And thick gardens,
31. And fruits and herbage
32. A provision for you and for your cattle.
33. But when the deafening cry comes,
34. The day on which a man shall fly from his brother,
35. And his mother and his father,
36. And his spouse and his son--
37. Every man of them shall on that day have an affair which will occupy him.
38. (Many) faces on that day shall be bright,
39. Laughing, joyous.
40. And (many) faces on that day, on them shall be dust,
41. Darkness shall cover them.
42. These are they who are disbelievers, the wicked.

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Surah ABAS tells most clearly that the task of the Prophet PBUH is to present the Islamic teachings to all persons but he has no liability to see that anyone of them does come to Islam but in his TABLIGH, he needs to see whom to prefer among his addressee; it consists of one Ruku and each Surah ahead has one Ruku from here till the last of the Holy Book Quran; Al-Hamdu Lillah; there is an event related to the first few AAYAAT of the Surah that insha-Allah we would learn to understand these AAYAAT in better way; it happened that once Muhammad PBUH, the last of Messengers of Allah, was engaged in conveying the message of

Islam to some chief of Makkah who was one of the disbelievers; at that very time, the blind Sahabi Ibn-Umm-e-MAKTUM-RA, arrived and asked the Prophet PBUH to give him some guidance by Islam at issues; note that Sahabi means one of companions of the Prophet PBUH and note also that Ibn-Umm-e-MAKTUM was among the staunch believers in Islam; now, as he insisted upon his query whereas the Prophet PBUH was much keen to get the chief towards Islam, he was much disturbed by the blind Sahabi and his face did show his displeasure; he ignored him and went on to provide the message of Islam to the chief there; Ibn-Umm-e-MAKTUM sensed that his interruption has disturbed the Prophet PBUH and left the place; at this, these initial AAYAAT of Surah ABAS descended to the Prophet PBUH which asked him not to ignore any such person who intends to improve himself by Islam in preference to some person who is clearly not interested in accepting Islam, especially if the former is among the poor ones and the latter has immense wealth and also some status among some peoples around; when the Prophet PBUH provides the message of Islam explicitly, his task is done and he would not insist on it to bring any person to Islam; Al-Hamdu Lillah; keeping to this, the understanding to these AAYAAT is most feasible insha-Allah; AAYAT-1 to AAYAT-12 state, "he (i.e. the Prophet PBUH) frowned and turned (his) back, because there came to him the blind man; and what would make you know that he would purify himself (by learning more about Islam by the Quran); or become reminded so that the reminder should profit him (in his good deeds)? as for him (the disbeliever) who considers himself free from need (of you), to him do you address yourself; and no blame is on you if he would not purify himself (as when the Prophet PBUH has provided the message of Islam, his job is done); and as to him

who comes to you striving hard, and he fears, from him will you divert yourself; nay! surely it (i.e. the Quran) is an admonishment; so let him who pleases, mind it"; Al-Hamdu Lillah; the four AAYAAT ahead tell about the Holy Book Quran that even if a person among disbelievers, does not accept it, that brings harm to him only and not to the Holy Book Quran; it is so very respectful that it remains as the most authentic of books of Allah in the significant LAUHE-MAHFUZ, the Book where all of significant matters are written; it has been provided to the mankind through Muhammad PBUH, the last Messenger of Allah, and most noble and totally virtuous angels are assigned to care for it; note that all angels are noble, virtuous and most obedient to Allah and the mention here of angels at care for the Quran, is only to mark specifically their good traits too; Al-Hamdu Lillah; AAYAAT-17 to 23 tell about the disbelieving person where he is termed as cursed; note that wherever curse is mentioned upon a person in the Quran, it denotes the disbeliever; these AAYAAT state, "cursed be man (the disbeliever)! how ungrateful is he - (as he disobeys Allah at his life at the world- does he not know) - of what thing did He create him? of a small seed, He created him, then He made him according to a measure (making all his parts in harmony to each other for him to work efficiently), then (as for) the way (for his arrival to the world), He has made it easy (for him); then He causes him to die, then assigns to him a grave (that is again his stay to go ahead though much longer than his stay at the uterus), then when He pleases, He will raise him to life again (to face the Judgment); nay; but he has not done what He bade him"; to understand this last sentence, note that all men have only one aim of life which is to worship Allah only, to keep their attention to Him only and to obey Him truly in all issues of life, unconditionally;

Al-Hamdu Lillah; but the disbeliever keeps to his own whims and does not care for commands of Allah so he would be extreme loser at the Day of Judgment as all persons among the mankind have taken the oath only to obey Allah, the true Lord, at the world of spirits; Al-Hamdu Lillah; the nine AAYAAT ahead tell how Allah has cared for the mankind (all of them) for foods so that no person worries about his basic sustenance in any way; there is huge variety of vegetables and of fruits for all persons in plenty because they never cease to grow and only by blunders of men or/and by their insensitive attitude towards fellow-beings, they face scarcity of anything; we read at ZAARIYAAT-58, "surely Allah is He Who Bestows sustenance, the Lord of Power, the Strong", certainly, Allah only has the true authority; Al-Hamdu Lillah; from AAYAT-33 to last of the Surah, the Ruku narrates about the Day of Judgment that there would be an ignoring attitude among such persons who had not yet received freedom from the hell-fire; they would be oblivious to their close relatives, rather they would avoid them willfully; these last AAYAAT state, "but when the deafening cry comes; the day on which a man shall fly from his brother, and his mother and his father, and his spouse and his son; every man of them shall on that day have an affair which will occupy him; (many) faces on that day shall be bright, laughing, joyous; and (many) faces on that day, on them shall be dust; darkness shall cover them; these are they who are disbelievers, the wicked"; note that it is most feasible to live remaining most charitable to the needy at the world to get closer to Allah whereas the related persons to the man, may even say that he is certainly foolish in the expenditure of his resources; however, for AKHIRAT, he needs to remain caring to his own self with all his attention to Allah because this is how he would save

himself from all commotion that the wrongdoers are most certain to face at that day; certainly, Allah only has the true authority; Al-Hamdu Lillah.

## Surah TAKWIR;

### MK-2

1. When the sun is covered,
2. And when the stars darken,
3. And when the mountains are made to pass away,
4. And when the camels are left untended,
5. And when the wild animals are made to go forth,
6. And when the seas are set on fire,
7. And when souls are sorted out (like with like),
8. And when the female infant buried alive is asked
9. For what sin she was killed,
10. And when the books are spread,
11. And when the heaven has its covering removed,
12. And when the hell is kindled up,
13. And when the garden is brought nigh,
14. Every soul shall (then) know what it has prepared.
15. But nay! I swear by the planets,
16. That run their course (and) hide themselves,
17. And the night when it departs,
18. And the morning when it brightens,
19. Most surely it is the Word of an honored messenger,
20. Endued with strength, having an honorable place with the Lord of the Throne,
21. Who is obeyed, and faithful in trust.
22. And your companion is not gone mad.

23. And he had seen the angel on the clear horizon.
24. Nor of the unseen is he a tenacious concealer.
25. Nor is it the word of the cursed Satan,
26. Whither then will you go?
27. It is naught but a reminder for nations,
28. For him among you who pleases to go straight.
29. And you do not please except that Allah please, the Lord of the worlds.

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Surah TAKWIR is also one of the earliest Surah to descend on the Prophet PBUH and it also guides attention that Allah is the only true Lord Who has provided the Quran to the Prophet PBUH through the revered angel Gabriel-AS with total security to it as He has set the world in such order that the true guidance remains evident to all peoples; it also presents six of events of the last day of the world as the angel blows the first trumpet by the command of Allah and also six of events of the Day of Judgment as the angel blows the second trumpet; Al-Hamdu Lillah; the first six AAYAT present the six events of the last day as they read, "when the sun is covered (i.e. the sunlight ends); and when the stars darken (i.e. they all lose their lights); and when the mountains are made to pass away (as the Quran has narrated at AAYAT-5 of WAQI'AH; AAYAT-14 of HAAQQAH, AAYAT-9 of MA'ARIJ and at many other places including NAML-88 & TA-HA-105, 106, 107; Al-Hamdu Lillah); and when the camels (that are at their best value) are left untended; and when the wild animals are made to go forth (at cities among men without any trouble to them or to their own-selves); and when the seas are set on fire (which means that Allah would set all of them ablaze)"; just as they end,

the next seven AAYAAT present the six events at the Day of Judgment and the additional AAYAT is because they relate the second event in two AAYAAT; then AAYAT-14 tell explicitly that every person would see his due result most clearly; all these eight AAYAAT read, "and when souls are sorted out (at Judgment, like with like; so the good persons getting JANNAH would be at one side and the disbelievers getting hell-fire would be at other); and when the female infant buried alive is asked (her witness to punish those severely who had buried her alive), for what sin she was killed (or was it just their pride which took her life); and when the books (i.e. the documents of deeds of all persons) are spread; and when the heaven has its covering removed (this has been told at different places and among them are NABA-19 which says -'and the heaven shall be opened so that it shall be all openings'-, HAAQQAHAH-16 & 17 which says -'and the heaven shall cleave asunder, so that on that day it shall be frail; and the angels shall be on the sides thereof'-, FURQAN-25 which says -'and on the day when the heaven shall burst asunder with the clouds, and the angels shall be sent down descending'- see also the first few AAYAAT of the next Surah); and when the hell-fire is kindled up (even more and brought nigh to the disbelievers); and when the garden is brought nigh (to the good persons); (on that day) every soul shall (then) know what it has prepared (for itself to get, whether it is the hell-fire or whether it is JANNAH)"; Al-Hamdu Lillah; note that the female child at those times of JAHILIYYAT (extreme ignorance) in Arabia before the advent of Islamic teachings therein, was taken such liability that there were such hard-hearted persons who buried her at infancy; however, there were such good-hearted persons at that period too who used to save them from such extreme injustice; one of such persons who

had saved many such female children, had asked the Prophet PBUH if he would get good returns for this which he had done at JAHILIYYAT, to which he had replied that due to this, Allah had given him TOFIQ to accept Islam; Al-Hamdu Lillah; note also that when there is the mention of opening of heaven at the Day of Judgment, the term "heaven" remains in singular which denotes that the sky nearby above the earth, would only be affected whereas the mention of rain also has the term in singular only; this is the heaven that we see and with all its amazing vastness, it is but only the first heaven among the seven of them and certainly, Allah knows better; Al-Hamdu Lillah; AAYAAT ahead explicitly tell that Allah has given ample protection to the Quran as He has appointed the most revered angel Gabriel to take this most beautiful message to the most appreciated person among the mankind, i.e. His last Messenger Muhammad PBUH; Al-Hamdu Lillah; note that when Allah takes oath of something, it is most related to the issue that He presents by that oath and though the Quran is direct in its address to mankind, yet such oaths may provide symbols that are related to the addressed issues; Allah swears by the planets and these are five that are visible to the naked eye which are Mercury and Venus (nearer to the sun than earth) and outer planets that are Mars, Jupiter and Saturn that run their respective courses in their own orbits (at the given area of zodiac at the sky); they also seem to go backwards sometimes as seen from earth but this retrograde motion is relative to earth as they go ahead only, keeping to their respective courses in their orbits; this mention of planets expresses the course that angels take going to & fro from the earth putting commands of Allah upon it according to His direction and when His Messengers were coming to the world, they used to provide the message of Allah to

them explicitly; Al-Hamdu Lillah; Allah also swears by the night as it departs and the morning at its arrival which expresses constant change in situation at issues in the world as sometimes it seems that darkness of ignorance to the Truth has taken hold of issues yet then change does come and it manifests for all to see clearly; Al-Hamdu Lillah; note that at Surah NAJM too, Allah took the oath of NAJM (the star) at the very first AAYAT there which reads, "I swear by the star (the last one of them as the light dawns) when it goes down (i.e. fades away)"; it tells that the Quran has come to the world through Muhammad PBUH, the last Messenger of Allah, and all other of guidance that He sent before, have faded away as stars vanish from the sight as the sun rises; like Surah TAKWIR here, it also tells that Muhammad PBUH got the Quran from angel Gabriel by the command of Allah whom he had seen couple of times in his angelic form too; also, it tells that the Prophet PBUH did not err in seeing him or in his recognition so when even the disbelievers take him the most truthful person among them, how do they reject his teachings (i.e. the fundamental teachings of Islam) which he provides to them; they undoubtedly need to revise their attitude towards the Prophet PBUH and believe in him most committedly; AAYAAT here too, from 19 ahead to the last of the Surah (except for its very last AAYAT), tell most clearly that Allah, Who has all the true authority, has sent the Holy Book Quran through the most revered angel Gabriel-AS to Muhammad PBUH, the most truthful of all persons and totally committed to provide the message of Allah sincerely without asking any returns from them, to save all persons from torments at AKHIRAT; he tells the matters that are hidden but well-established to take place relating to the future as Allah has told all about them to him, and he is not like

soothsayers who ask for material benefits for whatever they tell in which they add many fibs; in addition, the beautiful gift to mankind that he has received from Allah i.e. the Quran, is most explicit in all its teachings without any contradiction therein whereas Allah has protected it so beautifully that the Satan is totally unable to add anything in it or to erase anything from it; Al-Hamdu Lillah; so what idiocy it is of disbelievers to disbelieve in it and take other courses than what it guides to, as it only is the Guidance to the right path; Al-Hamdu Lillah; these AAYAAT state, "most surely it is the Word of an honored messenger (i.e. Gabriel- AS who recites it to Muhammad PBUH so he gets it totally as Allah has told Gabriel- he is) endued with strength, having an honorable place with the Lord of the Throne- who (i.e. Gabriel) is obeyed, and faithful in trust; and your companion (i.e. the Prophet PBUH) is not gone mad; and he had seen the angel (i.e. Gabriel) on the clear horizon; nor of the unseen is he a tenacious concealer (but he provides the message of Allah most explicitly without asking for anything from any person, so that every person takes care to save himself at AKHIRAT); nor is it the word of the cursed Satan (as the cursed Satan is unable to penetrate into its contents in any manner); whither then will you go?- it (the Quran) is naught but a reminder for (all of) nations- for him among you who pleases to go straight (at the right path)"; Al-Hamdu Lillah; the last AAYAT in this sequence tells that only because of TOFIQ that Allah gives to some person, he/she accepts the Truth as no person is able to take-up the Guidance to the right path for his/her whole life unless Allah wills for it; note that TOFIQ means that Allah provides something good as the reward to some good deeds that the recipient has done before; however, if taken in general, this last AAYAT tells that no person is able to intend

even, for anything unless Allah wills that he intends for it; so it denotes the complete control of Allah over all ongoing matters of the world too which He is taking to righteousness even by whatever the persons at the world are doing as they are unable to intend even, against the will of Allah Who certainly is AZIZ (Mighty) and HAKEEM (Truly Wise); this last AAYAT states, "and you do not please except that Allah please, the Lord of the worlds"; Al-Hamdu Lillah.

## Surah INFITAAR

### MK-11

1. When the heaven becomes cleft asunder,
2. And when the stars become dispersed,
3. And when the seas are made to flow forth,
4. And when the graves are laid open,
5. Every soul shall know what it has sent before and held back.
6. O man! what has beguiled you from your Lord, the Gracious one,
7. Who created you, then made you complete, then made you symmetrical?
8. Into whatever form He pleased He constituted you.
9. Nay! but you give the lie to the judgment day,
10. And most surely there are keepers over you
11. Honorable recorders,
12. They know what you do.
13. Most surely the righteous are in bliss,
14. And most surely the wicked are in burning hell-fire,
15. They shall enter it on the day of judgment.
16. And they shall by no means be absent from it.
17. And what will make you realize what the day of judgment is?

18. Again, what will make you realize what the day of judgment is?  
19. The day on which no soul shall control anything for (another) soul; and the command on that day shall be entirely Allah's.

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Surah INFITAAR came at Makkah and it is very near to its previous Surah and Surah MURSALAAT, as it also depicts QIYAMAT and the Day of Judgment (i.e. YAUMUL-QIYAMAT) explicitly; the first three AAYAAT present the events after the angel blows the first trumpet, and the fourth that says- "and when the graves are laid open"- tells about the event that would happen as the angel blows the second trumpet; note that Surah TAKWIR has narrated at AAYAT-6 -"and when the seas are set on fire"- after the first trumpet and here, they are mentioned to flow forth after the first trumpet so the sequence seems that they all would flow forth and all waters, salty or sweet, would merge; then Allah would set many of them ablaze by His will at the last day of the world that seems much lengthier than any of ordinary days and certainly Allah knows better; Al-Hamdu Lillah; AAYAT-5 tells, "every soul shall know what it has sent before and (what it) held back"; this means that every person lives his life by preferences of attitudes so the righteous believers preferred AKHIRAT and sent much of good deeds for it and never leaned towards the worldly benefit when its effect was to diminish the virtues at AKHIRAT; Al-Hamdu Lillah; and the disbelievers cared for the world, its wealth and status, even if that affected their respective documents of deeds much adversely; certainly, every soul shall know how he has done at AKHIRAT by preferences he took at the world; Al-Hamdu Lillah; AAYAAT-6 to 8 tell about the blessing of Allah upon each person that He has not only created

every person but He also has made every organ in him/her to function according to need and made all of them complementary to each other in his/her physique whereas He made his/her facial features in such manner that he/she remains unique from others for due recognition; Al-Hamdu Lillah; these AAYAAT give the message that all persons need to show gratitude to Allah on this huge blessing, for which they have to practice His commands in their lives at the world and in addition, they have to believe totally that Allah, who has shaped their respective bodies so beautifully with organs to complement each other for different significant works, has total authority to bring them back to life too for the judgment of their doings, after their deaths at the specific Day of Judgment; Al-Hamdu Lillah; AAYAT-9 tells that even with such observation that clearly leads to believing in Allah, the true Lord, and to believing in the true unending life at AKHIRAT (the first day of which is the Day of Judgment), there are many such persons who deny the coming of that specific day; the next three AAYAAT convey that Allah has appointed most respectable angels to monitor all persons and those angels are well-aware of doings of persons whom they monitor by the command of Allah; this tells that every person ought to know well that he shall never get away with any of wrongs he commits though if he surrenders sincerely to Allah living by His commands, Allah hopefully would pardon him and give him space ahead to show his sincerity; Al-Hamdu Lillah; AAYAAT ahead till the last of the Surah tell the respective results of the good persons and of the wrong-doers that they would receive at the Day of Judgment; the word used for the Day of Judgment is "YAMUD-DIN" which means the day of results and these AAYAAT read, "most surely the righteous are in bliss (in JANNAH); and most surely the wicked are in burning hell-fire;

they shall enter it on the day of Judgment and they shall by no means be absent from it (i.e. even if they intend for it and they would remain in the hell-fire forever); and what will make you realize what the day of Judgment is? again, what will make you realize what the day of Judgment is (when all observation shows that everything in His creation manifests balance in their respective works and there are still such persons who yet disbelieve)? the day on which no soul shall control anything for (another) soul; and the command on that day shall be entirely Allah's"; note that Allah has command over all His creation at all times yet at that time, His command would manifest for all to see so the AAYAT refers to that whereas it denotes the most meek position of the man at the grounds of HASHR; certainly, Allah only has the true authority; Al-Hamdu Lillah.

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

Al-Hamdu Lillah

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## Surah MUTAFFIFIN (TATFIF)

### MK-12

1. Woe to the defrauders,
2. Who, when they take the measure (of their dues) from men take it fully,
3. But when they measure out to others or weigh out for them, they are deficient.

4. Do not these think that they shall be raised again
5. For a mighty day,
6. The day on which men shall stand before the Lord of the worlds?
7. Nay! most surely the record of the wicked is in the SIJJIN.
8. And what will make you know what the SIJJIN is?
9. It is a written book.
10. Woe on that day to the rejecters,
11. Who give the lie to the day of judgment.
12. And none gives the lie to it but every excee-der of limits, sinful one
13. When Our AAYAAT are recited to him, he says: Stories of those of yore.
14. Nay! rather, what they used to do has become like rust upon their hearts.
15. Nay! most surely they shall on that day be debarred from their Lord.
16. Then most surely they shall enter the burning hell-fire.
17. Then shall it be said: This is what you gave the lie to.
18. Nay! Most surely the record of the righteous shall be in the ELIYYEN.
19. And what will make you know what the highest ELIYYEN is?
20. It is a written book,
21. Those who are drawn near (to Allah) shall witness it.
22. Most surely the righteous shall be in bliss,
23. On thrones, they shall gaze;
24. You will recognize in their faces the brightness of bliss.
25. They are made to quaff of a pure drink that is sealed (to others).

26. The sealing of it is (with) musk; and for that let the aspirers aspire.
27. And the admixture of it is a water of TASNIM,
28. A fountain from which drink they who are drawn near (to Allah).
29. Surely they who are guilty used to laugh at those who believe.
30. And when they passed by them, they winked at one another.
31. And when they returned to their own followers they returned exulting.
32. And when they saw them, they said: Most surely these are in error;
33. And they were not sent to be keepers over them.
34. So today those who believe shall laugh at the disbelievers;
35. On thrones, they will look.
36. Surely the disbelievers are rewarded as they did.

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Surah TATFIF descended of the Prophet PBUH at his last times in Makkah before HIJRAT and it guides to care about the fellow beings in the ordinary business of life; the Surah begins with the direction that all persons must care not to inflict any losses to any of persons at the business transactions; note that Islam is DEEN which provides principles for all in all issues of life to put into their practice with total attention towards Allah; Al-Hamdu Lillah; its initial AAYAAT state, "woe to the defrauders (who cheat in business transactions); who, when they take the measure (of their dues) from men take it fully but when they measure out to others or weigh out for them, they are deficient (to profit by cheating); do not these think that they shall be raised again for a mighty day (i.e. the Day of Judgment), the day on which men shall stand

before the Lord of the worlds?"; we have studied that Allah destroyed the nation of SHOAIB-AS by a deadly earthquake who had one of ills that they used to cheat in measure and weight at their business transactions; AARAAF-85 states, "and to MADIAN (We sent) their brother SHOAIB; he said- O my people - serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reform; this is better for you if you are believers"; note that the mention of business transactions include even the service that a person is employed at, so he shall provide his efficiency to his work with honest attitude; likewise, the employer shall not put additional works on his employee or ask his additional time for work than he has required initially except by mutual consent; also, besides business transactions, the full measure denote to care about the rights of others that they have on the person including especially his relatives, neighbors and all people in touch in the best possible way (but they also need to care for their liabilities towards him and this actually would lead all surroundings to virtuous living); so, note here that these AAYAAT ask virtuous attitudes in all issues of life and they are not limited to business transactions only; these AAYAAT tell the psyche of the wrongdoers who do not care for others, that they have lost the sense of balance in their attitudes so it denotes that they do not truly believe in the Day of Judgment where Allah would weigh all deeds of all persons at the amazing scales there, which would be most efficient and most highly worthy in its work; Al-Hamdu Lillah; AAYAAT ahead reject the base that they have taken for living their lives at the world as they prefer the assets & the status at the world upon the true success at AKHIRAT;

from AAYAT-7 to AAYAT-17, the Ruku reads, "nay! most surely the record of the wicked is in the SIJJIN; and what will make you know what the SIJJIN is?; it is written book (and the place where the spirits of the disbelievers reside after their deaths, with awareness until the period Allah wills); woe on that day to the rejecters, who give the lie to the day of judgment (i.e. they deny it) and none gives the lie to it but every exceeder of limits, sinful one; when Our AAYAAT are recited to him, he says- stories of those of yore; nay! rather, what they used to do has become like rust upon their hearts; nay! most surely they shall on that day be debarred from (showing their gratitude to) their Lord; then most surely they shall enter the burning hell-fire; then shall it be said- this is what you gave the lie to"; some of things that are mentioned here, ask for some explanatory comments and these are "SIJJIN" and the mention of "rust upon their hearts" and "they shall on that day be debarred from their Lord"; note that after taking out the soul of some person, the angels who have the soul of the wicked person, transfer it to SIJJIN and the angels who have the soul of the blessed, transfer it to ELIYYEN; these are respective places for the soul of the wicked and for the soul of the blessed and these also are the names of respective books that keep the documents of deeds (at SIJJIN) for the wicked and that keep the documents of deeds (at ELIYYEN) for the blessed; both groups of angels do all tasks swiftly and they do all tasks according to the command of Allah; Al-Hamdu Lillah; note also that at the death of a person, his/her document of deeds is sealed as then nothing enters into it so when he/she rises from the grave, he/she would get his/her own respective document of deeds at the grounds of HASHR; Al-Hamdu Lillah; however, there is an authentic Hadith that needs attention here as it is related to

this subject; the Prophet PBUH said, "when a person dies, his deeds are cut off from him except three, perpetual SADAQAH, knowledge from which benefit is derived and righteous children who pray for him" (Tirmidhi); this Hadith relates to the issue of "EETHALE-THAWAB" (to transfer goodness to the deceased or/and even to the living persons) and it is much misunderstood even at scholarly discussions; it does not mean that the space for the deceased person to gain virtuous deeds continues, rather it means that three things continue to benefit him even after his death and those are the wealth he spent as SADAQAH which had benefitted the needy so he asks Allah for his safety, and the knowledge that he spread by his good words which had benefitted the seekers of the Truth (i.e. fundamental teachings of Islam) so they ask Allah for his safety, and the well-mannered righteous children which he left behind so they ask Allah for his safety and to give him JANNAH (Paradise); note that this does not mean that even now he has any more space to collect any of virtuous deeds but it means that those who have benefitted from him, may ask Allah for his safety and Allah, if He wills, may provide His mercy to him if he, though sinful by some of his deeds, is one of the good believers in the fundamental teachings of Islam; note also that even at AKHIRAT, Allah may give permission to some most virtuous persons to ask Allah for safety of some sinful persons though obviously, the space for those sinful persons to collect any of good deeds has totally ended but they must necessarily be among the true believers in the fundamental teachings of Islam; Al-Hamdu Lillah; about the rust upon the hearts of extreme sinners mentioned at AAYAAT here, note that there is an authentic Hadith which tells that the Prophet PBUH said, "when someone commits a sin, a black dot is marked on his heart; when

he abandons it and seeks forgiveness and repents, his heart is cleaned (and spotless), but if he persists and returns (to the sin), then the dots are added till blackness covers his heart" (Tirmidhi); note that the Hadith has also clarified that the best manner to cleanse the heart is to remember death at all times and to read on the Holy Book Quran with high awareness to its most basic contents; Al-Hamdu Lillah; here, AAYAT-15 mentions about the disbelievers that "they shall on that day be debarred from their Lord"; this actually tells that Allah would show some sign about Him at the grounds of HASHR to which the believers would show their gratitude to Him with total obeisance to Him but the disbelievers would be unable to show any gratitude to Him at that crucial time; Surah NOON (AL-QALAM)-42 states about the day of HASHR, "the Day that the shin shall be laid bare, and they (the disbelievers) shall be called upon to make obeisance, but they shall not be able"; note that "the shin shall be laid bare" refers to an attribute of Allah about which no comment is possible; this is just as the Quran has told about the hand of Allah (see MA'EDAH-64) and this is called MUTASHABIH (the meaning of which are not evident to anyone and it is not necessary for him to know that in the understanding of the Quran); no one shall give any final interpretation to such AAYAAT whereas the only right thing for him to say on this is that Allah knows better; Al-Hamdu Lillah; this AAYAT of NOON conveys that those who did not care to remember Allah in their issues at the world, they would be unable to make obeisance there at AKHIRAT whereas the believers would show their total gratitude to Allah; note that the believers would see Allah when they have entered JANNAH as the highest of His blessings to them; Al-Hamdu Lillah; from AAYAT-18 to AAYAT-28, the Ruku reads, "nay (Allah would not put the believers to any

troubles)! most surely the record of the righteous shall be in the ELIYYEN; and what will make you know what the highest ELIYYEN is? it is written book (and the place for the virtuous spirits to reside); those who are drawn near (to Allah) shall witness it; most surely the righteous shall be in bliss (when they enter JANNAH), on thrones, they shall gaze; you will recognize in their faces the brightness of bliss (as faces do represent the situation inside); they are made to quaff of a pure drink (of wine) that is sealed (to others); the sealing of it is musk (and it would be provided to them at JANNAH in beautiful vessels); and for that let the aspirers aspire (as competition shall remain for issues of AKHIRAT rather than for issues of the world); and the admixture of it is water of TASNIM, a fountain (the most clean water of which is specific for most virtuous believers to drink and from it, water would be added to all vessels of the pure drink) from which drink they, who are drawn near (to Allah)"; Al-Hamdu Lillah; AAYAT-29 to the last AAYAT of the Surah, the Ruku tells about the disbelievers how they used to mock the virtuous believers at the world and how they ended-up in the most disgraceful situation that made their own selves into stuff to mock; they would have no one to blame at their most extreme disrespect (with the most extreme torment to them) but their own selves when they get the result that they truly deserved; these AAYAAT read, "surely they who are guilty used to laugh at those who believe; and when they passed by them, they winked at one another (because they considered the believers to follow the way of losers); and when they returned to their own followers they returned exulting; and when they saw them, they said- most surely these (the believers) are in error (because they considered that the believers prefer unseen profits of AKHIRAT upon seen profits of the world)-; and they were not

sent to be keepers over them (so why do they mock the believers while they need to care about their own selves and mind their own business); so today those who believe shall laugh at the disbelievers (by the permission of Allah, until they balance the mocking attitude which the disbelievers had shown against them at the world); on thrones, they will look (at the situation of disbelievers); surely the disbelievers are rewarded as they did"; Al-Hamdu Lillah.

## Surah INSHIQAQ

### MK-11

1. When the heaven bursts asunder,
2. And obeys its Lord and it must.
3. And when the earth is stretched,
4. And casts forth what is in it and becomes empty,
5. And obeys its Lord and it must.
6. O man! surely you must strive-on to your Lord, a hard striving until you meet Him.
7. Then as to him who is given his book in his right hand,
8. He shall be reckoned with by an easy reckoning,
9. And he shall go back to his people joyful.
10. And as to him who is given his book behind his back,
11. He shall invoke destruction,
12. And enter into the burning hell-fire.
13. Surely he was (erstwhile) joyful among his followers.
14. Surely he thought that he would never return.
15. Yea! surely his Lord does ever watch him.
16. But nay! I swear by the sunset redness,
17. And the night and that which it enshrouds,

18. And the moon when it grows full,
19. That you shall most certainly enter one state after another.
20. But what is the matter with them that they do not believe,
21. And when the Quran is recited to them they do not make obeisance?
22. Nay! those who disbelieve give the lie to the truth.
23. And Allah knows best what they hide,
24. So announce to them a painful punishment;
25. Except those who believe and do good; for them is the reward that shall never be cut off.

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Like many other MAKKI Surah at the last of the Holy Book Quran, Surah INSHIQAQ also guides towards AKHIRAT; note that AYAT-48 at the last Ruku of Surah Ibrahim, tells explicitly that the looks of the earth and even the looks of heavens would be changed; the first five AAYAAT of Surah INSHIQAQ tell about this by words that "when the heaven is split asunder; and obeys its Lord and it must; and when the earth is stretched (so it may become stationary at that time); and casts forth what is in it (i.e. the dead and its mineral deposits etc.) and becomes empty; and obeys its Lord and it must"; so there would be some major change at the earth and at heavens for the set-up of that specific day; but the difference in these both AAYAAT is that here, the AAYAT relates heaven in singular whereas IBRAHIM-48 mentions it in plural; note about the AAYAT at Surah IBRAHIM that it reads, "on the day, when the earth shall be changed into a different earth, and the heavens; and they shall come forth before Allah, the One, the Supreme"; but this AAYAT at Surah IBRAHIM has not mentioned categorically for heavens that 'it

shall be changed into different heavens' so this tells that the change at heavens would remain as viewed from the earth at that specific day whereas the earth and the heaven near to it would undergo some specific physical changes according to the will of Allah; Al-Hamdu Lillah; Surah IBRAHIM had come to the Prophet PBUH about 18 months before Surah INSHIQAQ and its last Ruku too, is much related to mentioning of the Day of Judgment; the ten AAYAT ahead from 6 to 15 here, tell that all persons are going on towards meeting Allah, the true Lord, no matter in what pursuit they involve themselves at the world; those who care to live by commands of Allah, they would certainly achieve the true success at AKHIRAT while those who ignore the commands of Allah, they would certainly enter the hell-fire so they would certainly remain at extreme agony; this all is certain to happen; Al-Hamdu Lillah, these AAYAAT read, "O man! (it is your destiny that you remain in some works at the world but whatever the pursuit) surely you must strive-on (i.e. go-on steadily) to your Lord, a hard striving until you meet Him; then as to him who is given his book (his document of deeds) in his right hand, he shall be reckoned with by an easy reckoning (as there would be no scrutiny to his document of deeds) and he shall go back to his people joyful (on his success); and as to him who is given his book behind his back (as many of disbelievers would have their hands tied behind and others of them would put their hands at back in attempt to avoid taking their respective documents), he shall invoke destruction (that he is put to death but his plea would be rejected) and (he would rather) enter into the burning hell-fire; surely he was (erstwhile) joyful among his followers (at the world); surely he thought that he would never return (and went on with his life at the world with ignorance of commands of Allah, the true

Lord); yea- surely his Lord does ever watch him (so he has no chance to get safety by speaking lies at AKHIRAT)"; Al-Hamdu Lillah; at the four AAYAAT ahead from 16 to 19, Allah takes oath on the fact that all persons are going from one state after another and they express that even at the collective level, change is the set phenomenon to life of the man yet the Islamic teachings live-on; these AAYAAT read, "but nay! I swear by the sunset redness (which denotes the verge of ignorance of the teachings of Islam in collective practice after its good involvement at it) and the night (which denotes the period of ignorance to Islam) and that which it enshrouds (i.e. there takes place such ignorance with time which enshrouds the teachings of Islam and there remains no thought to practice Islam collectively), and the moon when it grows full (so even at ignorance to practice Islam in issues, there still remains the true guidance available for men to save themselves; and these oaths are on the statement) that you shall most certainly enter one state after another (as the moon does when it goes on to its peak steadily to show its full moonlight so even at the darkness of ignorance, there would remain the beautiful light to guide to the Truth)"; Al-Hamdu Lillah; these four AAYAAT tell that the darkness of ignorance to Islam maybe extreme at the collective level yet the option to take the Guidance to the right path is always available for the persistent seekers of the Truth (i.e. the fundamental teachings of Islam) and with time, each of them himself may become the soothing full moonlight of the true guidance to all peoples of the world, by the will of Allah; Al-Hamdu Lillah; the last AAYAAT of the Surah tell about the extreme lack of foresight of the disbelievers that in the virtuous presence of the Quran even, they are unable to get to the Truth; these last AAYAAT read, "but what is the matter

with them that they do not believe (that Islam only is the true guidance to mankind); and when the Quran is recited to them they do not make obeisance? nay! those who disbelieve give the lie to the truth (i.e. they not only show disbelief in their living manner but also deny the teachings of the Quran when its AAYAAT come into their knowledge); and Allah knows best what (hatred for the Truth) they hide (at their insides) so announce to them a painful punishment (at the world and at AKHIRAT), except those who believe and do good; for them is the (most beautiful) reward that shall never be cut off"; Al-Hamdu Lillah.

## Surah BURUJ

### MK-3

1. I swear by the heaven that has mansions of stars,
2. And the promised day,
3. And by witness and by that which is witnessed.
4. Cursed be the makers of the pit,
5. Of the fire (kept burning) with fuel,
6. When they sat by it,
7. And they were witnesses of what they did with the believers.
8. And they did not take vengeance on them for aught except that they believed in Allah, the Mighty, the Praised,
9. Whose is the kingdom of the heavens and the earth; and Allah is Witness of all things.
10. Surely (as for) those who persecute the believing men and the believing women, then do not repent, they shall have the chastisement of hell-fire, and they shall have the chastisement of burning.

11. Surely (as for) those who believe and do good, they shall have gardens beneath which rivers flow, that is the great achievement.
12. Surely the might of your Lord is great.
13. Surely He it is Who originates and restores,
14. And He is the Forgiving, the Loving,
15. Lord of the ARSH, the Glorious,
16. The great Doer of what He will.
17. Has not there come to you the story of the hosts,
18. Of Pharaoh and THAMUD?
19. Nay! those who disbelieve are in (the act of) giving the lie to the truth.
20. And Allah encompasses them on every side.
21. Nay! it is the glorious Quran,
22. In the guarded tablet.

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Surah BURUJ implies by the oath that Allah has taken in its first AAYAT, that as the people observe the planets changing their positions with progress of time, going to & fro from constellations formed by stars at the heaven, changes also do occur at the earth around them; change is the set phenomenon to life of the man but Islam does live-on and the ultimate result to wrongs would be extreme punishment to all unjust persons; at the second AAYAT, Allah has taken the oath of the Day of Judgment and this again tells that the ultimate result to wrongs would be extreme punishment to all unjust persons; the third AAYAT tells about the witness (i.e. Friday which witnesses the huge gatherings of Muslims at mosques who gather to show that they are totally humble in front of the authority of Allah, the true Lord) and about that which is witnessed (i.e. the day of ARAFAH, the 9<sup>th</sup> day

of the last lunar month ZIL-HAJJAH which is the most blessed day of the year, at which the Muslims gather at the ground of ARAFAH while performing HAJJ and witness that area which Allah, the true Lord, has blessed much); this denotes that even with all efforts of all wrong persons of the world, the fundamental teachings of Islam would never end rather those wrong persons would ultimately get the most extreme punishment at the world and when the Day of Judgment takes place, they would enter the hell-fire; Allah takes these oaths on the statement that Allah would certainly put His extreme curse on all those who had made or had witnessed willfully the making of the pit (that was an extremely wide ditch) where the true Christians, who were the true believers in Allah, the true Lord, had been burnt by the most unjust disbelievers; this refers to an incident that took place near to the times of the Prophet PBUH and from AAYAT-4 to AAYAT-7, this Surah refers to it; it took place at Yemen about 50 years back from the birth of the Prophet PBUH and its complete awareness was present at Arabia; there had been a Jewish king who had persecuted the true Christians there just because they believed truly in Allah, the true Lord; he had put them into a most wide ditch in which he had ignited a blazing fire and thereby burnt many thousands of them to death; he had called all people at the territory that he governed to witness this heinous event to give the impression that the fundamental teachings of Islam have ended with the death of these true believers; AAYAAT from 8 to 11 read, "and they did not take vengeance on them for aught except that they believed in Allah, the Mighty, the Praised, Whose is the kingdom of the heavens and the earth; and Allah is Witness of all things; surely (as for) those who persecute the believing men and the believing women, then do not repent, they

shall have the chastisement of the hell-fire, and they shall have (there) the chastisement of (extreme) burning; surely (as for) those who believe and do good, they shall have gardens beneath which rivers flow, that is the great achievement"; Al-Hamdu Lillah; so all such unjust disbelievers would face extreme disgrace at the world and they would see the most tormenting punishment at AKHIRAT; AAYAAT-12 to 16 of the Surah tell about the authority of Allah, "surely the might of your Lord is great; surely He it is Who originates and restores (so He would raise all dead to life at the Day of Judgment); and He is the Forgiving, the Loving; Lord of the ARSH (Throne), the Glorious; the great Doer of what He will"; Al-Hamdu Lillah; the last AAYAAT of the Surah guide attention to historical facts and to the message of Allah that all must see what they indicate and all must believe in the true authority of Allah, the true Lord; these AAYAAT state, "has not there come to you the story of the hosts, of Pharaoh and THAMUD (the mention of these two specifically is because they both seemed to have much strength at their respective abodes and because Allah provided miracles for these both that were respectively the amazing staff which changed to serpent and the amazing she-camel that manifested due to the asking of THAMUD)? nay! those who disbelieve are in (the act of) giving the lie to the truth (even when it becomes most evident to them); and Allah encompasses them on every side (so they are unable to save themselves if He intends to punish them even at the world as He drowned Pharaoh with many of his men and as He destroyed THAMUD by a deadly earthquake); nay! it is the glorious Quran (that provides them the true guidance explicitly), in the guarded tablet (so it is most authentic without any change to it certainly)"; Al-Hamdu Lillah.

## Surah TARIQ

### MK-4

1. I swear by the heaven and the comer by night;
2. And what will make you know what the comer by night is?
3. The star of piercing brightness;
4. There is not a soul but over it is a keeper.
5. So let man consider of what he is created:
6. He is created of fluid that gushes forth,
7. Coming from between the back and the ribs.
8. Most surely He is able to return him (to life).
9. On the day when hidden things shall be made manifest,
10. He shall have neither strength nor helper.
11. I swear by the rain-giving heaven,
12. And the earth splitting (with plants);
13. Most surely it is decisive word,
14. And it is no joke.
15. Surely they will make a scheme,
16. And I (too) will make a scheme.
17. So grant the disbelievers respite: let them alone for a while.

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Like Surah BURUJ, at the first AAYAT of Surah TARIQ too, Allah takes oath of the heaven; its AAYAAT relate about the physique of the man while AAYAAT ahead of that again relate about the Day of Judgment; the first three AAYAAT read, "I swear by the heaven and the comer by night; and what will make you know what the comer by night is? the star of piercing brightness"; the star mentioned here might be any of the

brightest stars in magnitude though it would manifest at specific period then, during the year after the sunset; however, if NAJM does not particularly refer to some star (but to some planet), then it most probably is Venus, the brightest planet in the solar system; being nearer to the sun than earth, it manifests beautifully after the sunset at times or before the sunrise at times and it is termed commonly as the evening star or the morning star respectively; the statement on which Allah has taken oath is mentioned at the fourth AAYAT that "there is not a soul but over it is a keeper"; so as Allah has protected the nearby heaven to earth (by flaming meteoroids), He also has provided protection to men by angels, who also have the task to keep records of the doings of men; Al-Hamdu Lillah; AAYAAT from 5 to 10 mention how Allah has created the physique of the man and they also tell about the Day of Judgment; they read, "so let man consider of what he is created (so that he does understand that he is worthless if he does not remain attentive to Allah): he is created of fluid (i.e. seminal fluid) that gushes forth, coming from between the back and the ribs; most surely He is able to return him (to life), on the day (when Judgment would take place) when hidden things shall be made manifest (as everyone will have view of results of others); he (the disbeliever) shall have neither strength (to change his result adverse to him) nor helper (who may do it for him as Allah truly has all authority and no one is able to challenge Him)"; Al-Hamdu Lillah; note about the statement at AAYAT-6 & 7 that "he is created of fluid that gushes forth, coming from between the back and the ribs" that this tells that the formation of seminal fluid relates to all the middle area of the physique (besides scrotum) so the whole physique contributes to the mentioned fluid; these AAYAAT point out that physically the

man has no worth and his worth only would come by the development of his spiritual faculty when he is truly attentive to Allah, the true Lord; Al-Hamdu Lillah; the last seven AAYAAT of the Surah tell the sobriety of the Holy Book Quran whereas at its first AAYAT, Allah takes the oath of the nearby heaven again from which the rainfall takes place time and again; this expresses explicitly that Allah has not only cared for the physical necessities of mankind but also the spiritual necessity of mankind totally (which is the guidance to the Truth) and it also tells that as the rainfall brings vegetation from inside of earth so it would bring forth the dead from inside of it at the day of HASHR as they come to life again and face the Judgment; these AAYAAT read, "I swear by the rain-giving heaven; and the earth splitting (with plants and vegetables because of rain); most surely it (the Holy Book Quran) is decisive word and it is no joke; surely they will make a scheme (for denial of the Quran), and I (too) will make a scheme (to destroy all their evil plans); so grant the disbelievers respite; let them alone for a while (then they certainly would face the most extreme disgrace at the world and the most extreme torment at the true life at AKHIRAT); Al-Hamdu Lillah.

## Surah AA'LA

### MK-2

1. Glorify the name of your Lord, the Most High,
2. Who creates, then makes complete,
3. And Who makes according to a measure, then guides,
4. And Who brings forth herbage,
5. Then makes it dried up, dust-colored.
6. We will make you recite so you shall not forget,

7. Except what Allah pleases, surely He knows the manifest, and what is hidden.
8. And We will make your way smooth to a state of ease.
9. Therefore, do remind, surely reminding does profit.
10. He who fears will mind,
11. And the most unfortunate one will avoid it,
12. Who shall enter the great fire;
13. Then therein he shall neither live nor die.
14. He indeed shall be successful who purifies himself,
15. And magnifies the name of his Lord and prays.
16. Nay! you prefer the life of this world,
17. While the hereafter is better and more lasting.
18. Most surely this is in the earlier scriptures,
19. The scriptures of Ibrahim and Musa.

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Surah AA'LA is among those Surah which came to the Prophet PBUH at his earlier period at Makkah; IMAM at Salah read it and Surah GHASIYA (the next Surah) mostly on Friday and on EID in the following of the Prophet PBUH who used to read them much at these Salah; the first AAYAT asks to glorify the name of Allah which actually implies that the true Muslims shall live their lives by the commands of Allah yet it also means that they shall fervently recite His name time and again to glorify Him; due to this, the Muslims recite words at RUKU & SAJDAH in Salah which fulfill this guidance while they glorify Him by the specific words mentioned here particularly at SAJDAH in Salah; Al-Hamdu Lillah; the four AAYAAT ahead tell how Allah has provided refinement to His creation and has provided each of them the guidance to do its respective task; they read, "Who creates, then makes complete

(so physically His creation becomes highly competent for its task); and Who makes according to a measure, then guides (so that they fulfill their respective liabilities to do their tasks which Allah has set for them); and Who brings forth herbage then makes it dried up, dust-colored (so that the cattle may benefit from it utmost)"; so Allah created everything, refined it in tangible terms, gave it space to work as He willed and then also provided each of them the awareness of the task that it shall fulfill by His command; AARAAF-54 reads, "surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He rose firm at ARSH; He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds"; note also that He has provided two of His creatures that are the jinn and the mankind, the freewill to do their task which is that they fulfill His commands by it to the best of ability; Allah tells at ZAARIYAAT-56, "and I have created the jinn and the mankind, only that they should serve Me"; note that all other of His creation is serving His commands without any option to any other approach yet these two have to do the task by their freewill so the AAYAT mentions them only, and Allah would judge their doings at the Day of Judgment; this is the only aim of life of all His creation, which the jinn and the mankind have to fulfill too yet they shall do it by the freewill that He has given to both of them; Al-Hamdu Lillah; AAYAAT-6 & 7 tell explicitly that Allah has provided the Quran to the Prophet PBUH and He would surely see that it remains totally secured so he does not have to worry that any change may occur at its text or its meaning may become obscure anywhere; whatever he forgets from the Quran (that

means if any command of Allah in it changes in some manner), that only would be due to the direction of Allah; Al-Hamdu Lillah; Allah states at BAQARAH-106, "whatever AAYAT We abrogate or cause to be forgotten, We bring one better than it or like it; do you not know that Allah has power over all things?"; note that "cause to be forgotten" means that Allah ceases some specific aspect of the command previously given in the Holy Book Quran in coming to practice though the other aspect of it does still come to practice (and its recitation still goes on); also, whatever change in practice Allah causes at some AAYAT at the Holy Book Quran, it relates to some command to practice and not in any matter of the true belief or at narrations or at other matters; see also the note at the thirteenth Ruku of Surah BAQARAH; Al-Hamdu Lillah; Allah tells the Prophet PBUH at AAYAT-8 that He will make his task of providing the teachings of Islam easy upon him and he must go on providing those teachings to all such persons whom he sees to have the potential to accept them as they do seem to care for the sense of the Truth inside them; these teachings are such which would decide who actually is fortunate (for he is the one who accepts it) and who is not (for he is the one who ignores it without any remorse); the disbeliever to the fundamental Islamic teachings would be at such situation that at the hell-fire, he shall neither live (as there would be nothing worthy to denote the zeal for life) nor die (as death would never ever come there); from AAYAT-14 to the last, the Surah reads, "he indeed shall be successful who purifies himself and (for that he lives by the commands of Allah, the true Lord, and thus) magnifies the name of his Lord and reads Salah (in which too he glorifies the name of the Lord by his recitation and which brings him near to Allah and detaches him from the world); nay (O disbelievers)! you prefer the

life of this world while the hereafter is better and more lasting; most surely this (statement which asks to prefer the life at AKHIRAT over the life at the world) is in the earlier scriptures (too), the scriptures of Ibrahim and (of) Musa (Salam on both)"; Al-Hamdu Lillah.

## Surah GHASHIYA

### MK-9

1. Has not there come to you the news of the overwhelming calamity?
2. (Some) faces on that day shall be downcast,
3. Laboring, toiling,
4. Entering into burning fire,
5. Made to drink from a boiling spring.
6. They shall have no food but of thorns,
7. Which will neither fatten nor avail against hunger.
8. (Other) faces on that day shall be happy,
9. Well-pleased because of their striving,
10. In a lofty garden,
11. Wherein you shall not hear vain talk.
12. Therein is a fountain flowing,
13. Therein are thrones raised high,
14. And drinking-cups ready placed,
15. And cushions set in a row,
16. And carpets spread out.
17. Will they not then consider the camels, how they are created?
18. And the heaven, how it is reared aloft,
19. And the mountains, how they are firmly fixed,
20. And the earth, how it is made a vast expanse?

21. Therefore, do remind, for you are only reminder.
22. You are not a watcher over them;
23. But whoever turns back and disbelieves,
24. Allah will chastise him with the greatest chastisement.
25. Surely to Us is their turning back,
26. Then surely upon Us is the taking of their account.

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Like many of MAKKI Surah, Surah GHASHIYA also relates about the situation of both disbelievers and of true believers at AKHIRAT; it tells that the disbelievers to the Truth would be put into the hell-fire whereas the true believers would receive JANNAH (the beautiful garden); it tells clearly that the disbelievers would drink the boiled water and eat only from a thorny tree (ZAQQUM) while the believers would enter JANNAH where they would be totally happy and would drink purest of water from a beautiful flowing fountain; so they would receive the purest of edibles and of liquids in the most beautiful environment of the most beautiful garden, adorned with the most beautiful carpets; Al-Hamdu Lillah; it also asks for observation to ordinary things around to realize the authority of Allah, the true Lord, as everything that Allah has created, He has created it with set principles; at the last, it tells the Prophet PBUH that he only has to provide the teachings of Islam to all persons and it is not his liability to see that they do accept Islam; if they reject the teachings of Islam, Allah would see that they get what they deserve; Al-Hamdu Lillah; the first seven AAYAAT of the Surah state, "has not there come to you the news of the overwhelming calamity (i.e. the Day of Judgment)? (some) faces on that day shall be downcast (as they would be aware that they are to be put to

the hell-fire due to their disbelief); laboring, toiling, entering into burning fire, made to drink from a boiling spring; they shall have no food but of (tree with) thorns, which will (not benefit them as it will) neither fatten nor avail against hunger"; the nine AAYAAT ahead tell the pleasant status of the true believers as they read, "(other) faces on that day shall be happy (as they would be the true believers), well-pleased because of their striving, in a lofty garden, wherein you shall not hear vain talk; therein is a (beautiful) fountain flowing (that has the purest of liquid); therein are thrones raised high and drinking-cups ready placed, and cushions set in a row, and carpets spread out"; compare these AAYAAT with Surah TOOR-24 which reads, "they shall pass therein from one to another a cup, wherein there shall be nothing vain nor any sin", and with Surah DAHR (INSAAN)-17 & 18 which read, "and they shall be made to drink therein a cup the admixture of which shall be ginger (of) a fountain therein which is named SALSABIL"; Al-Hamdu Lillah; the four AAYAAT ahead ask for some observation to surroundings to appreciate how beautifully Allah has created everything; note that these AAYAAT especially have a significant appeal to the common Arab person who traveled on the camel, that could travel for many days going without water, in Arabian deserts where there were mountains around and the vast clear sky above; these AAYAAT read, "will they not then consider the camels, how they are created? and the heaven, how it is reared aloft; and the mountains, how they are firmly fixed; and the earth, how it is made a vast expanse?"; Al-Hamdu Lillah; the last six AAYAAT tell the Prophet PBUH not to worry to improve such disbelievers who do not intend to come to Islam; he would do his work to call them towards its teachings and Allah would punish all such persons who disbelieve in them; these AAYAAT read,

"therefore, do remind (by the teachings of the Quran), for you are only reminder (to the recognition inside of every person that Allah only is the true Lord); you are not a watcher over them (especially over those who disbelieve in the teachings of Islam; so leave them after the provision of Islamic teachings to them); but whoever turns back and disbelieves (after he has received the message of the Quran), Allah will chastise him with the greatest chastisement (even at the world); surely to Us is their turning back; then surely upon Us is the taking of their account (at the Day of Judgment); Al-Hamdu Lillah.

## Surah FAJR

### MK-2

1. I swear by the daybreak,
2. And the ten nights,
3. And the even and the odd,
4. And the night when it departs.
5. Truly in that there is an oath for those who possess understanding.
6. Have you not considered how your Lord dealt with AAD,
7. (People of) Aram, possessors of lofty buildings,
8. The like of which were not created in (other) cities;
9. And with THAMUD, who hewed out the rocks in the valley,
10. And with Pharaoh, who was related to spikes firmly planted,
11. Who committed inordinacy in the cities,
12. So they made great mischief therein?
13. Therefore your Lord let down upon them a portion of chastisement.
14. Most surely your Lord is watching.

15. And as for man, when his Lord tries him, then treats him with honor and makes him lead an easy life, he says: My Lord honors me.

16. But when He tries him (differently), then straitens to him his means of subsistence, he says: My Lord has disgraced me.

17. Nay! but you do not honor the orphan,

18. Nor do you urge one another to feed the poor,

19. And you eat away the heritage, devouring (everything) indiscriminately,

20. And you love wealth with exceeding love.

21. Nay! when the earth is pounded by heavily pounding,

22. And your Lord comes and (also) the angels in ranks,

23. And hell-fire is made to appear on that day. On that day shall man be mindful, and what shall, being mindful, avail him?

24. He shall say: O! would that I had sent before for my life!

25. But on that day shall no one chastise with (as much severity as) His chastisement,

26. And no one shall bind with (as much severity as) His binding.

27. O soul that art at peace!

28. Return to your Lord, well-pleased (with him), well-pleasing (Him),

29. So enter among My servants,

30. And enter into My garden.

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Like Surah BURUJ and Surah TARIQ and few other Surah, Allah takes oath at the beginning of Surah FAJR; He also tells at AAYAT-5 that "truly in that there is an oath for those who possess understanding"; these oaths have been interpreted in different ways but many of commentators at the Quran have

related it to specific timing (within ZIL-HAJJAH, the last lunar month), and have taken it to denote the elimination of evil from the world; they all focus on the fact that the word of Allah has always prevailed ultimately even if the evil seemingly had strength at the world; these four initial AAYAAT of the Surah read, "I swear by the daybreak (of the 10<sup>th</sup> of the last lunar month, when the rituals of Hajj are at peak); and the ten nights (that are the initial 10 nights of the last lunar month); and the even and the odd (i.e. its 10<sup>th</sup> night and its 9<sup>th</sup> day which is named as ARAFAH); and the night (after these 10 days) when it departs (eliminating all evil from the surroundings)"; by this interpretation, the last lunar month does have some substantial affinity to remove the evil from the world and note here, that the Quran has provided high significance to two months that are Ramadan (the ninth lunar month when SAUM takes place and which relates to the manifestation of the Holy Book Quran; see also the note at the twenty-third Ruku of BAQARAH) and ZIL-HAJJAH (the last lunar month when HAJJ takes place at Makkah and its adjacent area whereas its most important days are the ninth and the tenth; see also the notes at the twenty-fourth and the twenty-fifth Ruku of BAQARAH); Al-Hamdu Lillah; AAYAAT ahead guides attention to those who gathered much strength at their places and built huge buildings as if they have to live-on at the world and they thought that they have become invincible; Allah sent His Messengers to them but they did not take heed and denied the fundamental teachings of Islam; so when they challenged Allah, He destroyed them totally; these AAYAAT read, "have you not considered how your Lord dealt with AAD, (people of) Aram, possessors of lofty buildings (Aram was the name of one of their ancestors and they are also named as the first AAD while

THAMUD are also termed as the second AAD), the like of which were not created in (other) cities (because they were most highly skilled in making huge buildings though it not appreciable to make such huge buildings; see Surah SHUA'RAA-123 to 135); and with THAMUD, who hewed out the rocks in the valley (which still stand and provide witness to their skill) and with Pharaoh, who was related to spikes (i.e. pyramids) firmly planted, who committed inordinacy in the cities; so they made great mischief therein (without any fear as they thought at their respective times and places, that no one is able to answer to their injustice)? therefore your Lord let down upon them a portion of chastisement; most surely your Lord is watching (and He truly is Mighty)"; Al-Hamdu Lillah; AAYAAT ahead tell about the psyche of such man who has given all attention to the life at the world so when Allah gives him convenience in it by providing him amounts of wealth for his trial, he thinks that Allah has honored him; and when Allah puts him to trial by putting difficulty to him to get even his subsistence, he considers it to be his disgrace; this attitude is because he takes the life at the world as the standard for taking nearness or distance from Allah, the true Lord; but actually caring about the weak persons at the surroundings by spending wealth when available, on them for the pleasure of Allah, tells whether he deserves honor or not; also, he shall not get wealth by usurping it from the rights of others; Al-Hamdu Lillah; note that having plenty of assets of the world does not show that Allah is pleased with him but actually his care to AKHIRAT in his deeds with his attention only towards Allah, the true Lord, raises his status; certainly, Allah only has the true authority; Al-Hamdu Lillah; the Ruku tells ahead from AAYAT-21 about the Day of HASHR (gathering for the Judgment) so that all persons understand that

the life at the world is nothing to care for, but the true life ahead for which this life has been given, is totally important; these AAYAAT state, "nay! when the earth is pounded by heavily pounding (so that it eliminates all protruding structures and the earth becomes totally plain); and your Lord comes and (also) the angels in ranks (BAQARAH-210 states that -they do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and the matter has been decided; and matters are returned to Allah-); and hell-fire is made to appear on that day (NAZI'AAT-36 states that -and the hell-fire shall be made manifest to him who sees-); on that day shall man (who had spent his life at the world by ignorance of the fundamental teachings of Islam) be mindful and what shall, being mindful, avail him (when the time for examination has passed away)? He shall say: O! would that I had sent before for my life (this true life)! but on that day shall no one chastise with (as much severity as) His chastisement (and repentance then would be to no avail), and no one shall bind with (as much severity as) His binding"; the last AAYAAT tell about the NAFS (soul) at AKHIRAT that is totally at peace; note that there are three types of NAFS which actually is related to physique of the Man as it denotes his desires inside, whereas basically (i.e. at birth) it is LAWWAMA (self-accusing) at all wrongs that a person does (and Surah QIYAMAT mentions it); if it rises to control ROOH (Spirit) of the man with time due to remaining unchecked, it becomes AMMARA (inciting to sins; the one where the physique impresses the Spirit and commands towards wrongs and this was the one that ZELICHA indicated as of hers when she tempted Yusuf-AS; see Surah YOUSUF-53); this type leads to wrongs, with matters getting worse for living of the person except when Allah intends to make things better; if

the Spirit of the man rises to make NAFS liable to work under its guidance, that is it keeps NAFS attentive to Allah, then it becomes MUTMA'INNAH (having total peace without any inclination to wrongs) so it gets control of the physique and of all animal instincts inside (and this is the type which Allah would address at the Day of Judgment as is mentioned here at AAYAT-27); Al-Hamdu Lillah; such righteous persons who achieve MUTMA'INNAH, feel peace even at the world and even if they face troubles at the world, their attitude tells that they have no anxiety as they have TAWAKKUL (complete trust on Allah) that makes things better for them; often, these troubles are short-lived and if any person having conceit, is responsible for such troubles, he gets into extreme troubles himself that evidently shows that these conceited persons have troubled some most righteous persons; these last AAYAAT read, "O soul that art at peace! return to your Lord, well-pleased (with Him), well-pleasing (Him); so enter among My (true) servants, and enter into My (beautiful) garden"; Al-Hamdu Lillah.

## Surah BALAD

### MK-4

1. Nay! I swear by this city.
2. And you shall be made free from obligation in this city-
3. And by the begetter and whom he begot.
4. Certainly We have created man to be into struggle.
5. Does he think that no one has power over him?
6. He shall say: I have wasted much wealth.
7. Does he think that no one sees him?
8. Have We not given him two eyes,

9. And a tongue and two lips,
10. And pointed out to him the two conspicuous ways?
11. But he would not attempt the uphill road,
12. And what will make you comprehend what the uphill road is?
13. (It is) the setting free of a slave,
14. Or the giving of food in a day of hunger
15. To an orphan, having relationship,
16. Or to the poor man lying in the dust.
17. Then he is of those who believe and ask one another to show patience, and ask one another to show compassion.
18. These are the people of the right hand.
19. And (as for) those who disbelieve in our AAYAAT, they are the people of the left hand.
20. On them is fire closed over.

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Surah BALAD came to the Prophet PBUH when he, with his companions, was facing most difficult times due to extreme hostility against him by the chiefs of Makkah; even at these times, Allah provided him the command to live by the good Islamic morality as at the period at Makkah, the Prophet PBUH had the liability to provide to all persons the fundamental teachings of Islam explicitly and ask all persons to live in the best social manner by the good Islamic morality; note that JEHAD (in the meaning of QITAL i.e. war against the disbelievers) came at Madinah and note also that Islam is DEEN which means that it guides to all issues of life and it is not only a religion; this whole Surah relates to spending amounts of wealth for the pleasure of Allah and it explicitly tells that caring for the needy, whatever possible in whatever situation, is utmost necessary for the good

believer who truly intends to save himself from the torments of the hell-fire; the Surah starts by the word "Nay" which denies the thoughts of disbelievers and here it seems to deny their thought that Muhammad (PBUH) is wasting efforts in spreading the teachings of Islam as it only is futile; the four AAYAAT at the beginning state, "nay! I swear by this city (of Makkah); and you shall be made free from obligation in this city (as your efforts in TABLIGH and QITAL would mainly remain based at Madinah and this city too would comply to the teachings of Islam)- and by the begetter (i.e. Adam-AS) and whom he begot (i.e. all his progeny); certainly We have created man to be into struggle (so all his life he has to toil in this task or that, whereas Muhammad PBUH has taken the best of tasks to provide the true guidance to all of mankind, by the command of Allah, the true Lord)"; Al-Hamdu Lillah; note that the fourth AAYAT implies that as Allah has created the man into struggle in which he shall remain all his life so he needs to fulfill his true aim of life that is to comply to the commands of Allah in all issues of life as His true servant; the fifth AAYAT tells that every person must remain aware that Allah has all authority and He would put necessary trial to every person at the world whereas He would certainly see the account of deeds of every person at AKHIRAT; the next two AAYAAT tell about the statement of such person who does not follow the commands of Allah in issues of his life and the answer to it respectively; they state, "He shall say- I have wasted much wealth- does he think that no one sees him?"; the answer to his statement means that whatever he has spent, he spent it by his intention for his own pleasure and he did not spend that to get the pleasure of Allah; why is he talking big when all persons spend whatever they have but the thing which leads someone near to Allah is that he spends

his wealth for His pleasure; Al-Hamdu Lillah; the next three AAYAAT tell about the blessings of Allah upon all persons that when they were weak, Allah cared for their survival in all manner which asks them that they care for all weak persons when they do have some resources for that; these AAYAAT state, "have We not given him two eyes and a tongue and two lips and pointed out to him the two conspicuous ways (i.e. the breasts of the mother so that he sucks milk with total ease for his survival)?"; Al-Hamdu Lillah; now, AAYAAT from 11 to 18 elaborate that to spend amounts on the weak for the pleasure of Allah, is praiseworthy and not every expenditure; they read, "but he would not attempt the uphill road (i.e. the difficult thing to do for the pleasure of Allah); and what will make you comprehend what the uphill road is? (it is) the setting free of a slave (or to provide freedom to such confined person who has been put into trial unjustly), or the giving of food in a day of hunger (with scarcity of edibles) to an orphan having relationship (i.e. he is relative to him), or to the poor man lying in the dust (having nothing for his sustenance); then he is of those who believe and ask one another (especially the needy when he is not much able to provide him edibles) to show patience, and ask one another (especially to well-off persons around to help out the needy when he himself provides them whatever possible for him) to show compassion; these are the people of the right hand (as they would receive their respective documents of deeds in their right hands)"; Al-Hamdu Lillah; the last two AAYAAT of the Surah provide the fact about the other type of persons who do not have any inclination to care for the weak in the surroundings; these AAYAAT read, "and (as for) those who disbelieve in our AAYAAT, they are the people of the left hand (as they would receive their respective documents of deeds at their left hands);

on them is fire closed over (so that the heat remains inside the surrounding and the temperature rises to its utmost)"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

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## Surah SHAMS

### MK-3

1. I swear by the sun and its brilliance,
2. And the moon when it follows the sun,
3. And the day when it shows it,
4. And the night when it draws a veil over it,
5. And the heaven and its structure,
6. And the earth and its expanse,
7. And the soul and the proportion given to it,
8. Then He inspired it to be aware of right and wrong for it;
9. He will indeed be successful who purifies it,
10. And he will indeed fail who corrupts it.
11. THAMUD gave the lie (to the truth) in their inordinacy,
12. When the most unfortunate of them broke forth with
13. So Allah's apostle said to them (Leave alone) Allah's she-camel, and (give) her (to) drink.
14. But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and leveled them (with ground).
15. And He fears not its consequence.

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Surah SHAMS is also one of those Surah where Allah takes oaths in the beginning as He has taken in the previous couple of Surah

and the couple of Surah ahead; the first ten AAYAAT of the Surah state, "I swear by the sun and its brilliance (when it shines fully at the day-time) and the moon when it follows the sun (that happens at its fourteenth night when it rises just after sunset and is at its full brilliance) and the day when it shows it (i.e. shows the sun at its full brilliance) and the night when it draws a veil over it (i.e. draws a veil over the sun so there is darkness all around, of high nature, so that all persons may rest in it); and the heaven and its (wonderful) structure, and the earth and its (wide) expanse, and the soul (NAFS) and the (balanced) proportion given to it; then He inspired it to be aware of right and wrong for it; he will indeed be successful who purifies it (as living right by the commands of Allah, would lead him to JANNAH); and he will indeed fail who corrupts it (as living wrong with ignorance of the commands of Allah, would lead him to hell-fire)"; Al-Hamdu Lillah; note that the NAFS (soul) mentioned here relates to its position at birth which is LAWWAMA (self-accusing) at all wrongs that a person does (see the note at Surah QIYAMAT) and it actually is part of the physique; it must not be confused with ROOH (spirit) which belongs to AALAME-AMR (the world of Command) and recognizes Allah as the true Lord; Al-Hamdu Lillah; note also that the oaths that are taken on some statement have specific connection to that statement and here the statement for these oaths is "he will indeed be successful who purifies it and he will indeed fail who corrupts it"; so when Allah has taken oaths of His creation which He has provided wonderful excellence, then He intends that the soul which he has made for the man, he keeps it to that excellence by accepting Allah as the true Lord, even if he needs to ask Allah for His mercy time & again on mistakes that he commits time and again; Al-Hamdu Lillah; AAYAAT ahead provide

the example from history, of THAMUD that was the nation of SALEH-AS; they disregarded the fundamental teachings of Islam that SALEH provided to them and one of their evil persons stood to kill the respectable she-camel that Allah has provided to them miraculously on their request; SALEH had categorically told them not to stop it from drinking any amounts of water on its day for it, but they ignored his direction and killed it brutally; upon this, Allah punished them all severely except for SALEH and the believers with him; AARAAF-77, 78 & 79 state, "so they slew the she-camel and revolted against their Lord's commandment, and they said- O SALEH - bring us what you threatened us with, if you are one of the apostles; then the earthquake overtook them, so they became motionless bodies in their abode; then he 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"; the last AAYAT of Surah SHAMS tells explicitly that Allah did not fear any adverse consequence of putting them to such extreme punishment because He decides in total just way and no person, whatever strength he has (and that even is given to him by Allah), is able to challenge Him; certainly, Allah only has the true authority; Al-Hamdu Lillah.

## Surah LAYL

### MK-2

1. I swear by the night when it draws a veil,
2. And the day when it shines in brightness,
3. And the creating of the male and the female,
4. Your striving is most surely (directed to) various (ends).
5. Then as for him who gives away and guards (against evil),

6. And accepts the virtuous thing,
7. We will facilitate for him the easy end.
8. And as for him who is niggardly and considers himself free from need (to remain attentive to Allah),
9. And rejects the virtuous thing,
10. We will facilitate for him the difficult end.
11. And his wealth will not avail him when he perishes.
12. Surely Ours is it to show the way,
13. And most surely Ours is the hereafter and the former.
14. Therefore I warn you of the hell-fire that flames:
15. None shall enter it but extremely unhappy,
16. Who gives the lie (to the truth) and turns (his) back.
17. And away from it shall be kept the one who guards most (against evil),
18. Who gives away his wealth, purifying himself
19. And no one has with him any boon for which he should be rewarded,
20. Except the seeking of the pleasure of his Lord, the Most High.
21. And he shall soon be well-pleased.

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Surah LAYL provides the message that as there is difference in the darkness of night and the brightness of day, and as there is difference in the mankind, male and female, so there is difference in the living manner of all persons too; however, the main difference among them is that some do such tasks with righteous belief which lead them to JANNAH and the other of them do such tasks which lead them to the hell-fire; AAYAAT-5, 6 & 7 tell about the three worthy tasks of righteous persons, "then as for him who gives away (to the needy from his wealth and guides all

persons in issues by the Islamic teachings if he is capable) and guards (against evil in his belief, with all attention to fulfill the commands of Allah); and accepts the virtuous thing (in some issue which is related to Islam to practice as someone puts it in front of him), We will facilitate for him the easy end (i.e. Allah would lead him to convenience at the world and to JANNAH at AKHIRAT)"; so the true believer shall develop these three qualities as best as he can by all his efforts; in contrast, AAYAAT-8, 9 & 10 tell about the three unworthy tasks of wrong persons, that are opposite to the three worthy tasks of righteous persons, "and as for him who is niggardly (and does not help the needy even with resources available to him) and considers himself free from the need (to remain attentive to Allah with complete ignorance to fulfill His commands), and rejects the virtuous thing (in some issue which is related to Islam to practice as someone puts it in front of him), We will facilitate for him the difficult end (i.e. Allah would lead him to troubles at the world and to the hell-fire at AKHIRAT)"; so both categories would get their respective results according to their doings at the world; Al-Hamdu Lillah; AAYAT-11 tells that when troubles get the wrong person at the world, and when he is put at the hell-fire at AKHIRAT, his wealth would be completely useless; AAYAAT ahead tell about the ultimate status of both categories at the true life of AKHIRAT; "surely (the liability of) Ours is it to show the way (so Allah has provided the true guidance to the mankind at different times, after Adam-AS came to earth, by sending His sacred scriptures and His holy Messengers to the world); and most surely Ours is the hereafter (i.e. AKHIRAT) and the former (i.e. the world, so Allah would judge all persons according to their doings most justly as their liability is to fulfill the commands of Allah, the true Lord);

therefore, I warn you of the hell-fire that flames: none shall enter it but extremely unhappy, who gives the lie (to the truth) and turns (his) back (to the virtuous teachings); and away from it shall be kept the one who guards most (against evil, living in compliance to the commands of Allah), who gives away his wealth, purifying himself, and no one has with him any boon for which he should be rewarded (so this provision to needy is not by any motive) except the seeking of the pleasure of his Lord, the Most High; and he shall soon be well-pleased"; so at these AAYAAT, Allah states the worthy qualities of the righteous person again whereas here there is elaboration to AAYAT-6 which reads, "and (he) accepts the virtuous thing" at AAYAT-19 as it tells that whenever opportunity asks to provide assistance to the needy, he provides that only for the sake of getting the pleasure of Allah; the last AAYAT of the Surah implies that Allah would provide the righteous person, total convenience at the world and highest of good returns at AKHIRAT so he shall certainly be well-pleased; Al-Hamdu Lillah.

## Surah DHUHA

### MK-2

1. I swear by the early hours of the day,
2. And the night when it covers with darkness.
3. Your Lord has not forsaken you, nor has He become displeased,
4. And surely what comes after is better for you than that which has gone before.
5. And soon will your Lord give you so that you shall be well pleased.
6. Did He not find you an orphan and did give you shelter?

7. And find you lost and did guide?
8. And find you in want and did make you to be free from want?
9. Therefore, as for the orphan, do not oppress.
10. And as for him who asks, do not chide,
11. And as for the favor of your Lord, do announce.

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Surah DHUHA descended to the Prophet PBUH at his early period at Makkah to provide much comfort to him; there was such time at the beginning of WAHI (revelation of the Quran) that it ceased to come for a while and that caused the Prophet PBUH some worry; it had ceased at that time for about 8 months or so (after the first revelation of the first five AAYAAT of Surah ALAQ and some AAYAAT of Surah QALAM), when seven initial AAYAAT of Surah MUDHDHATHIR descended; then came the first Ruku of Surah MUZZAMMIL and with these, Allah asked him to take up the task of spreading the fundamental teachings of Islam and so He appointed him as His last Messenger to all peoples of the world; Al-Hamdu Lillah; however, as he worried if Allah is displeased with him on something that he is not aware of, Allah revealed Surah DHUHA where He explicitly told him by taking oaths of the daylight and the dark night that "your Lord has not forsaken you, nor has He become displeased" (AAYAT-3); the oaths denote that as Allah has decided for the coming of the day and the night alternately, the cessation of WAHI for some while does not mean that He has abandoned the Prophet PBUH or is displeased with him; on the contrary, O Prophet PBUH! He would provide you with the highest of honor at the world whereas AKHIRAT certainly is even better for you; do not worry ever that Allah will abandon you or will be displeased with you as He always

took care for you at adverse times; at AAYAAT 6, 7 & 8, Allah tells how He took care for him, "did He not find you an orphan (at birth) and give you shelter (by providing care from near relatives)? and find you lost (that is, unaware of the Islamic teachings) and guide? and find you in want and make you to be free from want (as to live by sustenance is enough for the good person, and that even he takes as having wealth, who intends to fulfill his obligations that Allah has put upon him)?"; note that the father of the Prophet PBUH had died before he was born and as his mother also died when he was six, his near relatives took care to his well-being including his grandfather and his paternal uncle; the phrase "find you lost" refers to the time when the Prophet PBUH was totally weary of the disbelief of his people and was intensely searching for the Truth; Surah SHURA-52 & 53 (that are its last couple of AAYAAT) state, "and thus did We reveal to you an inspired book by Our command; you did not know what the Book was, nor (what) the belief (was), but We made it a light, guiding thereby whom We please of Our servants; and most surely you show the way to the right path, 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"; Al-Hamdu Lillah; and "find you in want" refers to that time at the very beginning of his preaching at Makkah, where he left all works for the task to spread the teachings of Islam as Allah had commanded him, and with time, he did get much convenience in getting his necessary sustenance; generally, commentators on TAFSIR for this AAYAT state that it refers to the wealth that Khadija-RA, the first wife of the Prophet PBUH, put at his charge; however, the better comment is that he did get his sustenance at the time when he put himself totally to the task of spreading the teachings of Islam as

Allah had commanded him; so Allah granted him both spiritual and physical benefits and He only is the true authority; Al-Hamdu Lillah; the next three AAYAAT ask him to remember the situation he has gone through and to provide improvement to the situation of those who are passing through the same; these AAYAAT read, "therefore, as for the orphan, do not oppress (but provide him the support and even the love that he has not found yet); and as for him who asks (for the true guidance), do not chide (but do guide him to that); and as for the favor of your Lord (that he has given enough amounts to you O Prophet PBUH for your sustenance), do announce (i.e. spend on the needy whatever is possible, openly)"; Al-Hamdu Lillah.

## Surah ALAM-NASHRAH (INSHIRAH)

### MK-2

1. Have We not expanded for you your breast,
2. And taken off from you your burden,
3. Which pressed heavily upon your back,
4. And exalted for you your esteem?
5. Surely with difficulty is ease.
6. With difficulty is surely ease.
7. So when you are free, still toil.
8. And to your Lord, turn all your attention.

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Surah INSHIRAH provides soothing effect to the Prophet PBUH like the previous Surah to it and they both came at Makkah, the same year; Allah provided him the awareness of the right path when he used to worry so much about the moral deterioration of

his people at Arabia, which used to become unbearable to him at times; not only this but Allah chose him as His last Messenger too and gave all peoples of the world the Holy Book Quran through him so he did get the utmost recognition in all peoples, as the foremost teacher of it to all of them; Al-Hamdu Lillah; this Surah tells him that even if he feels sad on the adverse remarks of the people to whom he provides the true guidance by the teachings of Islam without any selfish motive, there would ultimately occur much convenience by the will of Allah, after he bears the hardship to improve all peoples in the way of Allah; so it tells that to achieve spiritual prominence, there would occur some physical inconvenience that he shall bear with patience; this did happen as about whole of Arabia had come to Islam when he departed from the world and the message of Islam was spreading even beyond it; the last couple of AAYAAT of this Surah ask him to strive even more to remember Allah whenever he gets the spare time (especially by Salah at nights) and remain like all times, totally attentive to Him; Al-Hamdu Lillah.

## Surah TEEN

### MK-3

1. I swear by the fig and the olive,
2. And mount Sinai,
3. And this city made secure,
4. Certainly We created man in the best make.
5. Then We render him the lowest of the low.
6. Except those who believe and do good, so they shall have a reward never to be cut off.
7. Then who can give you the lie after (this) about the judgment?

## 8. Is not Allah the best of judges?

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Surah TEEN tells that the best among the mankind were the Messengers of Allah and they are mentioned by reference to their locations which is denoted by the fruits, by the mountain and by the security of the location respectively; at the first AAYAT, Allah takes the oath of fig and olive which denotes the location of Noah-AS as that had the trees of fig there and where his ark landed, it had trees of olive nearby; at the second AAYAT, mount Sinai refers to Moses-AS who received Torah there; and the secured city mentioned is Makkah, the native city of the Prophet PBUH, where KA'BAH is located; note that Surah TEEN descended on him at the early period of Makkah and note also that there is gap of 2000 years between the arrival of Adam-AS to the earth and the time when Noah-AS became the Messenger of Allah; similarly, there is gap of 2000 years between the time when Noah became the Messenger of Allah up-to Moses-AS, whereas there is gap of 2000 years between Moses and Muhammad PBUH; all Messengers of Allah had worked hard to bring the people to accepting the fundamental teachings of Islam and these three are most prominent among them who put the highest of efforts to their task for many years; 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); 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); Al-Hamdu Lillah; Allah tells from AAYAT-4 to AAYAT-6 that Allah has created man in the best make which means that He has provided him ROOH

(spirit) which has the recognition of Allah, the true Lord, whereas AAYAT-5 tells that Allah has also provided him the physique which needs foods, water and other things; if he does not keep check on it by the teachings of Islam, he becomes unworthy person by falling into wrongs; but those who care about the beauty of spirit by compliance to the commands of Allah, they shall have the most beautiful reward that would never be cut off; so there are such person who care for the physique and relate themselves to its pleasures at the world, whereas there are such persons too who care for the spirit and relate themselves to its purity at AKHIRAT; this needs the judgment to provide the best of rewards to those who put their efforts to get the pleasure of Allah by keeping purity to the spirit by the true belief and the righteous deeds according to it; the last couple of AAYAAT of this Surah read, "then who can give you the lie after (this) about the judgment?; is not Allah the best of judges?"; Al-Hamdu Lillah.

## Surah ALAQ

### MK-1

1. Read in the name of your Lord Who created.
2. He created man from a clot.
3. Read and your Lord is Most Honorable,
4. Who taught (to write) with the pen
5. Taught man what he knew not.
6. Nay! man is most surely inordinate,
7. That he sees himself free from want.
8. Surely to your Lord is the return.
9. Have you seen him who forbids?
10. The servant (of Allah) when he prays?

11. Have you considered, if he were on the right path
12. Or enjoined guarding (against evil)?
13. Have you considered if he gives the lie to the truth and turns (his) back?
14. Does he not know that Allah does see?
15. Nay! if he desists not, We would certainly smite his forehead,
16. A lying, sinful forehead.
17. Then let him summon his council,
18. We too would summon the braves of the army.
19. Nay! obey him not, and make obeisance and draw nigh (to Allah).

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Surah ALAQ has the first of WAHI (revelation from Allah) to the Prophet PBUH as the angel Gabriel-AS brought to him its first five AAYAAT at the cave of Hira where he used to retire for solitude from all wrongs of his people; the angel embraced him for three times and asked him after each of them to read; he replied that he is unable to read (as he was unlettered) but then the angel recited these five AAYAAT and he learnt them; the term "IQRA" (Read) does tell that to teach needs to learn beforehand and as Muhammad PBUH was to become the greatest of teachers of the Holy Book Quran, he learnt it from Allah, the true Lord; Al-Hamdu Lillah; he was near to 40 years then and this incident affected him so much that he returned immediately to home; he told his wife Khadija-RA about this incident and showed some fear; she assured him that Allah will never disgrace him as he keeps good relations with near ones, helps the poor and the destitute, serves his guests generously and assists the deserving persons that are afflicted by troubles; Khadija then accompanied him to her cousin WARAQA

Ibn NAUFAL; during the period of JAHILLIYAT (period of ignorance of the fundamental teachings of Islam before the Prophet PBUH commenced his TABLIGH for Islam), he had become a Christian and used to write from the Gospel in Hebrew as much as Allah wished him to write; he was an old man and had lost his eyesight; Khadija said to him, "Listen to the story of your nephew, O my cousin!" WARQA asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen so he said that this is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses; he wished then that he could live up to the time when his people would turn him out, to support him; Allah's Apostle asked, "Will they drive me out?" WARQA replied in the affirmative but he died after a few days and WAHI also paused for a while; this first WAHI has the beautiful message that relates to knowledge of the Truth, "read in the name of your Lord Who created (all of creation); He created man from a clot (i.e. ALAQ that attaches to the uterus where it gets all its sustenance; and He provided him with faculties to learn functions to live-on); read and your Lord is Most Honorable, Who taught (to write) with the pen (and this is applicable even to the indicator of the keyboard at the monitor while using the computer); He taught man (i.e. the mankind) what he knew not"; Al-Hamdu Lillah; the phrase 'what he knew not' denotes "the virtuous living manner by the good Islamic morality" and with that, it also denotes the laws at the universe that are most complementary to that virtuous living manner, only if the man cares to live with that virtuous living manner with total attention towards Allah, the true Lord; Al-Hamdu Lillah; the three AAYAAT ahead in the Surah state about such person who inclines to the world, that even with all he needs, he still is ready to take more to

himself; these AAYAAT read; "nay! man is most surely inordinate that he sees himself free from want; surely to your Lord is the return"; so he needs to care for the fellow-beings and remember that if he has some authority at the world, he still has to give the account of all he has done at the world and no one is totally independent; certainly Allah only has the true authority; Al-Hamdu Lillah; from AAYAT-9, the Surah tells about such character who himself is against the teachings of Islam and asks others too to avoid even listening to them; those who accept it, he tries his best to stop such persons to practice it but Allah explicitly states here that such evil character would see extreme troubles at the world and face utmost torments at AKHIRAT; note that these AAYAAT tell about ABU-JAHL who had extreme enmity to Islam and he tried by highest of efforts to stop the Prophet PBUH from practicing and spreading the teachings of Islam at Makkah; once he even tried to put his foot on the neck of the Prophet PBUH when he was in prostration to Allah at Salah at KA'BAH but Allah stopped him as he advanced towards him, from the fulfillment of his evil intention; all such bad characters, who do not accept Islamic teachings and stop others too to accept it and put it into practice, they all ask for such wrath of Allah that is mentioned here at these AAYAAT; they read, "have you seen him who forbids the servant (of Allah) when he prays? have you considered, if he (the righteous servant of Allah) were on the right path or enjoined guarding (against evil)? have you considered if he (the wrong person who has the evil character) gives the lie to the truth and turns (his) back? does he not know that Allah does see (all which he does in enmity to Islam)? nay! if he desists not, We would certainly smite his forehead (i.e. his whole physique), a lying, sinful forehead; then let him summon his council; We too would

summon the braves of the army (of angels)"; note that ABU-JAHL was killed at the battle of BADR that took place in the second year of HIJRAH and his head was chopped off then from his body; Al-Hamdu Lillah; the last AAYAT of the Surah tells the Prophet PBUH not to worry about the negative efforts of evil persons against him but go on showing complete submission to Allah and by that, get all His pleasure at the world and at AKHIRAT that is the true life of all of mankind; Al-Hamdu Lillah.

## Surah QADR

### MK-3

1. Surely We revealed it on the grand night.
2. And what will make you comprehend what is the grand night
3. The grand night is better than a thousand months.
4. The angels and ROOH (i.e. the most esteemed angel Gabriel-AS) descend in it by the permission of their Lord for every affair,
5. Peace! it is till the break of the morning.

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Surah QADR relates about the night that is named as AL-QADR (which M.H. SHAKIR has translated as the grand night) because Allah provides His rulings for times ahead to angels; note that the term QADR denotes issues of destiny and this splendid night occurs in the holy month of RAMADHAN; though it is taken as any of odd nights at the last ten nights of RAMADHAN yet it maybe any of them as the twenty-fourth night of it is also mentioned as probable; AAYAAT at the beginning of Surah DUKHAN read, "HA-MIM! I swear by the Book that makes manifest (the Truth); surely We revealed it on a blessed night; surely We are ever

warning; therein every wise affair is made distinct which is command from Us; surely We are the senders (of apostles and this is) mercy from your Lord, surely He is the Hearing, the Knowing"; Al-Hamdu Lillah; Surah QADR reads, "surely We revealed it on the grand night; and what will make you comprehend what is the grand night; the grand night is better than a thousand months (as Allah provides His mercy in this single night that is even more than in a thousand months to all persons who repent on their wrongs); the angels and ROOH (i.e. the most esteemed angel Gabriel-AS with all of them) descend in it by the permission of their Lord for every affair; peace! it is till the break of the morning"; note that the Surah has mentioned that Allah has sent it down at LAYLATUL-QADR (the grand night that relates to predestination); so the matter seems that Allah began to record the revelation of the Quran on that significant night at LAUHE-MAHFUZ i.e. the Secured Written Tablet, the book of Allah which is especially related to predestination; He sent it 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 and the relevant guidance in general to what the people needed to live their lives upon the Islamic teachings; Al-Hamdu Lillah; all good works need good times for them to manifest their utmost BARAKAH and so Allah chose the best of times that was that significant night of RAMADHAN when He began to provide the Holy Book Quran to LAUHE-MAHFUZ; note that when some good thing brings the most good results by it then it is mentioned as having "BARAKAH" for that so when the good rain falls upon the good land, it brings its crops well upon the surface so it has "BARAKAH" for that good land; Al-Hamdu Lillah;

Allah provided the Quran to Muhammad PBUH for nearly 23 lunar years and LAUHE-MAHFUZ saved that text of the Quran as he got it; so with the completion of its text at the world, it was saved there too in total by text; Al-Hamdu Lillah.

## Surah BAYYINAH

### H-6

1. Those who disbelieved from among the followers of the Book and the polytheists could not have left (their disbelief) until there had come to them the clear evidence:
2. An apostle from Allah, reciting pure scriptures,
3. Wherein are all the right ordinances.
4. And those who were given the Book did not become divided except after clear evidence had come to them.
5. And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion.
6. Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men.
7. (As for) those who believe and do good, surely they are the - best of men.
8. Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein forever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord.

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Surah BAYYINAH states at the beginning that the darkness of disbelief in Allah had spread to such extreme that all disbelievers were living most oblivious to the right path so Allah sent the clear evidence i.e. He sent Muhammad PBUH, His last Messenger, who recited to all persons the right teachings of the pure scriptures that Allah had previously given (i.e. the fundamental teachings of Islam that were present at the previous holy scriptures too, which the Holy Book Quran tells most explicitly), in which are all of His right ordinances (and which the Holy Book Quran tells most explicitly); Al-Hamdu Lillah; BAYYINAH denotes the distinct reasoning (the clear evidence as translated here) 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 all peoples by His Messengers especially those who had received the scriptures from Allah; so this single term asks all peoples to believe in all the fundamental teachings of Islam; Al-Hamdu Lillah; note that this Surah and the next one came at Madinah and their placement is between many of the Surah that came at Makkah as they also mostly relate to asking of attention towards AKHIRAT; the fourth & fifth AAYAAT here tell, "and those who were given the Book (i.e. the Jews and the Christians who were guided by Torah) did not become divided except after clear evidence (that Allah gave them in Torah) had come to them; and they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion"; this tells that they involved themselves in useless discussions inclining towards the detail of everything that Allah commanded them; they were only ordered to worship Allah, the true Lord, with total belief in AKHIRAT accepting all of

BAYYINAH & with total compliance to Him; this compliance included to remain committed to performing of SALAH (that would keep them attentive to Allah with care to work for AKHIRAT) and to remain committed to paying of ZAKAH (that would keep them away from any attention to achievement of wealth & of status at the world); Al-Hamdu Lillah; note that we have read at BAQARAH-153, "O you who believe- seek assistance through patience (SABR that includes all attitudes which denote disinterest to the world) and prayer (SALAH); surely Allah is with the patient"; read also the note at the fifth Ruku of Surah BAQARAH which also tells as is mentioned here that Allah had asked the Bani-Israel too, "and seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones" (AAYAT-45); Al-Hamdu Lillah; so Allah sent BAYYINAH so that they get the true guidance for their belief and for their practice by it but they took the attitude of ignorance to it by falling into most useless discussions about it; this also warns the Muslims not to fall into such discussions about the true belief, and about all the virtuous practice, in Islam that causes them to drift away from the right path; Al-Hamdu Lillah; AAYAAT-6 and 7 of this Surah tell about the ultimate outcome, of the doings of the disbelievers and of the doings of the true believers, respectively; they read, "surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men; (as for) those who believe and do good, surely they are the best of men"; Al-Hamdu Lillah; the last AAYAT of the Surah, further gives the good tidings about the pleasure of the true believers, "their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein forever; (and the highest of

rewards for them is that) Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

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## Surah ZILZAAL

### H-4

1. When the earth is shaken with her (violent) shaking,
  2. And the earth brings forth her burdens,
  3. And man says: What has befallen her?
  4. On that day she shall tell her news,
  5. Because your Lord had inspired her.
  6. On that day men shall come forth in scattered groups that they may be shown their works.
  7. So, he who has done an atom's weight of good shall see it
  8. And he who has done an atom's weight of evil shall see it.
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Surah ZILZAAL narrates that the earth would bring out all dead persons inside it (and they all would come to life) and whatever that it has inside of it due to the tremendous earthquake, at the Day of Judgment; all persons that lived at the world at any time & place, would come to life, even if their bodies were drowned or burnt, as the earth would produce all of them at the Day of Judgment; note that this narration relates to the Day of Judgment when Allah would give it such ability even, that if asked, it would tell the news of every such thing which has happened on it at any time and at any place so that would surprise such persons

who remained disbelievers in Allah at the world or had utmost weakness in the belief in Allah, that they had; this ability might not necessarily manifest by speech but it might come at fore by some other manner as Allah wills; note that Surah HAJJ begins by relating about the earthquake at the last day of the world i.e. QAYAMAT (and which often is mentioned as the Hour in the Quran) so Surah HAJJ tell about the earthquake that occurs at the last day of the world whereas here the earthquake mentioned is at the Day of Judgment when all persons would be raised from the dead as is clear by the text; Al-Hamdu Lillah; every person would come at the ground of HASHR in groups according to doings so each group would especially relate to some specific doing; on that day, at the ground of HASHR, every person would see all of his/her doings, major or minor, at the world most obvious in front of him/her; KAHF-49 states, "and the Book shall be placed, then you will see the guilty fearing from what is in it, and they will say- Ah- woe to us- what a book is this- it does not omit a small one nor a great one, but numbers them (all); and what they had done they shall find present (there); and your Lord does not deal unjustly with anyone"; so that would be the day of results and all of righteous persons would receive this honor too that they would see Allah when they enter JANNAAT, the most beautiful gardens that would be eternal as wonderful reward to the true believers; certainly, Allah only has the true authority; Al-Hamdu Lillah.

## Surah AA'DIYAAT

### MK-2

1. I swear by the runners breathing, panting,
2. Then those that produce fire striking,

3. Then those that make raids at morn,
4. Then thereby raise dust,
5. Then thereby penetrate upon assembly:
6. Most surely, the man is most ungrateful to his Lord.
7. And most surely he is a witness of that.
8. And most surely he is tenacious in the love of wealth.
9. Does he not then know when what is in the graves is raised,
10. And what is in the breasts is made apparent?
11. Most surely their Lord that day shall be fully aware of them.

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Like few of previous Surah, AA'DIYAAT also starts by continuous oaths that Allah takes and these Surah include SAAFFAAT, ZAARIYAAT, MURSALAAT and NAZI'AAT; we all have studied the last three of these Surah at this last part and have noted 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 them; Al-Hamdu Lillah; at the five beginning AAYAAT of this Surah, Allah has taken oaths of different attributes of horses, "I swear by the runners (i.e. horses that run extremely fast) breathing, panting, then (they become) those that produce fire (sparks by) striking (upon the earth as they run extremely fast), then (they become) those that make raids at morn (as was the custom in Arabia at that time), then thereby raise dust (charging ahead towards the enemy), then thereby penetrate upon (their) assembly"; AAYAAT do not mention horses yet the mentioned attributes suggest them clearly as they had

these were the wars that took place among the people at those times; AAYAT-6 presents the statement on which Allah takes these oaths that reads, "most surely, the man (who does not thank Allah on His blessings) is most ungrateful to his Lord"; note that there is comparison of the ungrateful person to horses that, when given their food & water with affection, expose themselves to utmost danger at the gesture of their master against his foe; but many of men are not even prepared to thank Allah for whatever He has done for them; He certainly is the true Lord; Al-Hamdu Lillah; AAYAAT-7 & 8 state the psyche of such person, "and most surely he is a witness of that; and most surely he is tenacious in the love of wealth"; this tells his attitude to remain so obsessed with the pleasures of the world that even when he sees how much Allah has cared for all persons at the world by providing them ease at getting their necessities, he does not show any gratitude towards Him; the last three AAYAAT state about the Day of Judgment, where he would be an extreme loser, "does he not then know when what is in the graves is raised (i.e. all the dead would be raised to life) and what is in the breasts is made apparent (so all persons there would see openly how much belief each of other persons had, at their insides at the world)? most surely, their Lord that day shall be fully aware of them (i.e. He would inspect their documents of deeds most critically on that day)"; note that one of Ahadith at Bukhari reports that the Prophet PBUH said, "whoever will be called to account (critically about his deeds on the Day of Resurrection) will surely be punished." Ayesha-RA, his beloved wife, guided his attention to the AAYAT of INSHIQAQ-8 where Allah says -he shall be reckoned with an easy reckoning (so the words here may denote some scrutiny of document of deeds even of the righteous person)-; the Prophet PBUH replied,

"this means only the presentation of the account but whoever will be argued about his account, he will certainly be ruined"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

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

Al-Hamdu Lillah

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## Surah QARI'AH

### MK-3

1. The terrible calamity!
2. What is the terrible calamity!
3. And what will make you realize what the terrible calamity is?
4. The day on which men shall be as scattered moths,
5. And the mountains shall be as loosened wool.
6. Then as for him whose measure of good deeds is heavy,
7. He shall live pleasant life.
8. And as for him whose measure of good deeds is light,
9. His abode shall be the abyss.
10. And what will make you know what it is?
11. A burning fire.

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Surah QARI'AH starts by mentioning the terrible calamity and elucidating that it would take place at the Day of Resurrection when the quantity of all men shall be such that they would seem as

scattered moths; and the mountains would fly about as loosened wool; note that the first six AAYAAT of Surah WAQI'AH read, "when the great event comes to pass; there is no belying its coming to pass; abasing (one party), exalting (the other); when the earth shall be shaken with a (severe) shaking; and the mountains shall be made to crumble with (an awful) crumbling; so that they shall be as scattered dust (as if they are loosened wool)"; this tells about the last day of the world and the words "abasing (one party), exalting (the other)" tell that this day would lead to the Day of Judgment that would abase the disbelievers and that would lead the righteous persons to highest of honor; the Quran takes the matter of the last day of the world (QIYAMAT) and the first day of AKHIRAT (that is the Day of Judgment) at places by such relation that the latter occurs just after QIYAMAT; this is because all of mankind is dead at QIYAMAT whereas all of mankind regain life (and awareness) at the Day of Judgment though there is an extensive period of time between these two; Al-Hamdu Lillah; AAYAAT ahead tell, "then as for him whose measure of good deeds is heavy, he shall live pleasant life; and as for him whose measure of good deeds is light, his abode shall be the abyss"; note that at the Day of Judgment, besides giving of the documents of deeds to all persons, the scales would be brought that would weigh the belief and deeds of all persons; so they would be such scales that would be able to weigh even the belief of any person; if the scales show favorable result by being heavy, such person would attain the salvation; and if the scales show unfavorable result by being light, they would be such persons who have put the most heavy loss upon themselves as their attitude to the AAYAAT of Allah was most unjust in their worldly lives; and there would be such extreme wrong persons too for

whom no scales would be provided; Surah KAHF mentions that "those whose effort go astray in the life of the world, and yet they reckon that they do good work; these are they who disbelieve in the AAYAAT of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance for them on the day of resurrection" (KAHF-104 & 105); the last couple of AYAAT of the Surah elucidate what "abyss" is as they read, "and what will make you know what it is?- (it is) a burning fire"; certainly, all that the Quran tells, would totally happen in the same manner; and certainly, Allah only has the true authority; Al-Hamdu Lillah.

## Surah TAKATHUR

### MK-3

1. Rivalry for abundance diverts you,
2. Until you come to the graves.
3. Nay! you shall soon know,
4. Nay! Nay! you shall soon know.
5. Nay! if you had known with certain knowledge,
6. That you shall most certainly see the hell-fire;
7. Then you shall most certainly see it with the eye of certainty;
8. Then on that day you shall most certainly be questioned about the boons.

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Surah TAKATHUR tells about the psyche of those persons who have attached themselves to get the wealth, status and fame at the world with the consideration that this attachment would prove that they are among the successful persons; this becomes such

obsession to them with time that they go on living with this attachment competing with all persons, until they reach near to death; note that the Quran does not ask for any competition for issues of the life at the world anywhere but it does ask to hasten towards all good deeds that keep the righteous person firm on the right path for the salvation at AKHIRAT; one of examples for this statement is AAYAT-133 at AALE-IMRAN that tells, "and hasten to forgiveness from your Lord and the Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who have TAQWA to Allah"; Al-Hamdu Lillah; one of Ahadith of the Prophet PBUH has pointed out the negative psyche of such persons who attach themselves totally to gains of the world, by words that "if the son of Adam had one valley full of gold, even then he would crave for a second; nothing can fill his stomach but dust (of the grave) and Allah cares for one who repents" (Tirmidhi); note that this Surah is explicit on the point that actual success only relates to getting the pleasure of Allah as that gives wonderful peace both at the world and at AKHIRAT; AAYAAT 5, 6 & 7 imply that though such persons who are attached to the world, would see the hell-fire most certainly (at AKHIRAT) yet it would have been better for them if they could have got the awareness about it here at the world; these AAYAAT read, "nay! if you had known (at the world) with certain knowledge that you shall most certainly see the hell-fire (it would have affected attitudes positively); then you shall most certainly see it with the eye of certainty (at AKHIRAT)"; the last AAYAT clearly states that they would have to present account for all they had achieved at the world with all their efforts, how did they achieve those and how did they spend those; Al-Hamdu Lillah.

## Surah ASR

### MK-2

1. I swear by the time,
2. Most surely man is in loss,
3. Except those who believe and do good, and enjoin on each other righteousness, and enjoin on each other patience.

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Surah ASR is brief in volume, as it consists of three AAYAAT only, but it tells the mankind the only manner for success; Allah swears by the time that is fast running out for every person as all persons are going towards 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 (the most beautiful garden where he/she would remain totally at peace forever); Al-Hamdu Lillah; the last AAYAT tells the only manner for success that those only would remain safe from the extreme loss at AKHIRAT who believe in Allah truly and do all good deeds that Allah has commanded them; note about the belief mentioned here, that it means to believe in the fundamental teachings of Islam that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path); Al-Hamdu Lillah; and as for doing all good deeds, note that basically the Muslim person has to remain totally attentive to Allah and has to

remain totally disinterested in gathering wealth at the world as this 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; this last AAYAT of Surah ASR also mentions for those who remain safe from the extreme loss that they "enjoin on each other the righteousness (i.e. to care for each other by assets of the world that they have, which may show their total gratitude to Allah), and enjoin on each other patience (i.e. SABR to bear the trying situation of not getting even the required sustenance)"; so whatever the position, the Muslim person needs to show the virtuous attitude of remaining attentive to Allah and of remaining disinterested in wealth of the world; this attitude among the Muslims, is necessary to consolidate the doing of good deeds so their mention here is for the completion of good deeds as absence of TABLIGH may lead the surroundings to wrongs by doings of the Satan; Surah TEEN-4 to its last read, "certainly We created man in the best make; then We render him the lowest of the low; except those who believe and do good, so they shall have a reward never to be cut off; then who can give you the lie after (this) about the judgment? is not Allah the best of judges?"; if the Muslims discontinue TABLIGH, it may gradually result into change in preferences at the surroundings which may cause much hardship for the true Muslims to fulfill their obligations; they shall always care for AKHIRAT with their total attention towards Allah, the true Lord; Al-Hamdu Lillah.

## Surah HUMAZA

### MK-4

1. Woe to every slanderer, defamer,

2. Who amasses wealth and considers it a provision (against all troubles he may face);
3. He thinks that his wealth will make him immortal.
4. Nay! he shall most certainly be hurled into the crushing disaster,
5. And what will make you realize what the crushing disaster is?
6. It is the fire kindled by Allah,
7. Which rises above the hearts.
8. Surely it shall be closed over upon them,
9. In extended columns.

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Like Surah TAKATHUR, Surah HUMAZA also denotes displeasure at giving undue attention to the world; it also tells the psyche of those persons who have attached themselves to get the wealth, status and fame at the world with the consideration that this attachment would prove that they are among the successful persons; this becomes such obsession to them with time that they go on living with this attachment competing with all persons, until they reach near to death; note that the Quran does not ask for any competition for issues of the worldly life anywhere but it does ask to hasten towards all good deeds that keep the righteous person firm on the right path for the salvation at AKHIRAT; note also that in Islam, it is not feasible to degrade any other Muslim by calling him bad names and to belittle him; this negative psyche to degrade other Muslims often occurs when someone is attentive to gathering of much assets or/and status at the world and does get them to some notable extent where he thinks that he has proven himself worthy of significance; Surah HUIJURAT-10, 11 & 12 state explicitly, "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; O you who believe! avoid most of suspicion, for surely suspicion in some cases is 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"; Al-Hamdu Lillah; AAYAAT from 4 to the last at this Surah, refute this thinking that the gathering of assets of the world ensures safety from troubles as they read, "nay (this thinking that wealth of the world provides safety from all troubles, is erroneous)! he shall most certainly be hurled into the crushing disaster, and what will make you realize what the crushing disaster is? it is the fire kindled by Allah, which rises above the hearts (as fire also has kinds and this one would penetrate inside sharply); surely it shall be closed over upon them, in extended columns (so being close system, it would heat the surroundings to extreme temperature)"; may Allah save all true Muslims from inclining towards the world in any undue manner and give all of them TOFIQ to care most sincerely for the true life which is at AKHIRAT; Al-Hamdu Lillah.

## Surah FEEL

### MK-3

1. Have you not considered how your Lord dealt with the possessors of the elephant?
2. Did He not cause their war to end in confusion,

3. And send down (to prey) upon them birds in flocks,
4. Casting against them stones of baked clay,
5. So He rendered them like straw eaten up?

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Note that FEEL in Arabic means "elephant" and Surah FEEL guides attention towards an incident that occurred very near to the birth of the Prophet PBUH; there are such comments even on it that put it in the same year when the Prophet PBUH was born though it is probable that it occurred a year or two before; note that the ruler of Yemen at that time by the name of ABRAHA, constructed some building at some area of his rule for which he asked all persons around to visit as a holy place leaving KA'BAH at Makkah; note also that even then, KA'BAH was taken holy by tribes and all tribes had the respective idol they worshipped, inside it; however, he got no response to his call and that infuriated him while it also happened that someone put some filth there at the building that he had constructed, against which he vowed to take revenge by demolishing KA'BAH; he took an army with thousands of men that even had few of elephants (in which one was highly prominent) and marched towards Makkah; note that the use of elephants in the army was new to Arabia; his army marched on destroying any challenging tribe that came on its way and when it reached near KA'BAH at MEHSAR, it camped there; the chiefs of Makkah sent them the message that they do not intend to fight them, with the warning that Allah would protect His house; note that though they worshipped idols yet they had the notion that Allah is the Creator of all the universe and He runs that; ABRAHA ignored the warning and marched towards it the next day; it happened that there came hundreds of birds (that are named commonly as ABABIL which

also means flocks) from nowhere and these birds though small, were most unique in looks; they had pebbles in their beaks and in their claws, that they just left over that army; they acted like bullets to the men and the elephants and had such amazing potential energy that they even though small, were enough to render the whole army useless; this incident became so well-known at Arabia that the timing of any incident was related by taking the "year of the elephant" as basis then; Surah FEEL reads, "have you not considered how your Lord dealt with the possessors of the elephant? did He not cause their war to end in confusion (by sudden loss of direction in planning) and send down (to prey) upon them birds in flocks, casting against them stones of baked clay (the term SIJJIL for baked clay came to Arabic from Persian); so He rendered them like straw eaten up (by the cattle)?"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

## Surah QURAYSH

### MK-3

1. For the protection of the QURAYSH-
2. Their protection during their trading caravans in the winter and the summer-
3. So let them serve the Lord of this House,
4. Who feeds them against hunger and gives them security against fear.

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Surah QURAYSH, that was associated most closely to Surah FEEL at ancient times, tells the residents at Makkah that it is because of KA'BAH that they all are given respect as all tribes take

KA'BAH as most respectable (where each one had placed its respective idol to worship); so as they dwell at Makkah, this placement has given them high protection even at times when caravans are looted frequently; note that QURAYSH meant the peoples that gathered at one place to become a tribe and note also that Makkah did not accommodate the growth of crops so its residents had to rely on trade for them; the Surah tells that they do see that their trading caravans go freely towards Yemen in the winter and towards Syria in the summer without any fear of plunder; they need to serve Allah only Who is the true Lord of KA'BAH as this righteous belief only would truly defend them from all calamities; 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; as they reside at Makkah, Allah has given them convenience to live without the pangs of hunger and have secured them against fear of any looter that may take away their assets or even their lives when they are at the trading caravans; Surah QURAYSH reads, "for the protection of the QURAYSH; their protection during their trading caravans in the winter and the summer; so let them serve the Lord of this House (KA'BAH), Who feeds them against hunger and gives them security against fear"; Al-Hamdu Lillah.

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## Surah MAA'UN

### MK-3

1. Have you considered him who calls the judgment a lie?
2. That is the one who treats the orphan with harshness,

3. And does not urge (others) to feed the poor.
4. So woe unto such readers of SALAH,
5. Who are unmindful of their SALAH (remembrance to Allah),
6. Who do (good) to be seen,
7. And withhold the necessities of life.

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Surah MAA'UN explicitly tells that those who do not truly believe in the Day of Judgment, they often treat all weak persons hard-heartedly; not only this but such person who is among these, his psyche turns to such immorality that he does not even urge others to care for the weak (because if he does that, others would ask him to take the initiative as he has so much to spare); the Surah tells that these persons who seemingly are good persons, who seem to care about Allah by His remembrance much, they forget that the true remembrance of Allah asks that they worship Him only without taking any other as the true Lord; then it also asks for charitable nature that cares for the weak to the utmost so they actually do not fulfill any of demands of their remembrance (termed as their SALAH here); note that this Surah came to the Prophet PBUH at the third year of his period at Makkah where SALAH had not taken its usual shape to remember Allah and here it means the manner in which those persons whom the people of that time took as good persons, used to remember Allah; this remembrance was in presence of their disbelief in the Day of Judgment and even with the worship of idols that was wide-spread at those times, so it certainly had no concern to virtuousness; however, note here that this Surah tells even the good Muslims that remembrance of Allah even with care for TAUHID, does ask for charitable character too and they must see to all of weak

persons (orphan; needy; deprived) at surroundings; note that TAUHID 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; so this Surah tells about the seemingly good persons that they have to see to virtues truly; Surah MAA'UN reads, "have you considered him who calls the judgment a lie (so he actually is one of disbelievers)? that is the one who treats the orphan with harshness and does not urge (even others) to feed the poor (as he is one of the most hard-hearted persons); so woe unto such readers of SALAH, who are unmindful of their SALAH (remembrance to Allah); who do (good) to be seen (so that the persons around may praise them); and withhold the necessities of life (even such petty things that persons often borrow from each other casually)"; Allah knows about all which they have inside them and that would undoubtedly come at fore at the Day of Judgment; certainly, Allah only has the true authority; Al-Hamdu Lillah.

## Surah KAUTHAR

### MK-3

1. Surely We have given you KAUTHAR,
2. Therefore pray to your Lord and make a sacrifice.
3. Surely your enemy is the one who shall be without posterity

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Surah KAUTHAR is the smallest Surah in volume at the Holy Book Quran and it relates that Allah has given the Prophet PBUH all of virtuousness at the world and at AKHIRAT; note that KAUTHAR means abundance of all good things and it also is the name of the beautiful fountain at JANNAH that Allah would especially provide

to Muhammad PBUH, the last of His Messengers; so Allah has given him KAUTHAR at the world (i.e. the Holy Book Quran, the teaching of which would always give him the highest of fame) and KAUTHAR at AKHIRAT (i.e. the beautiful fountain, from where he would provide waters to all virtuous persons of his UMMAH at JANNAH); Al-Hamdu Lillah; Allah asks the Prophet PBUH to read SALAH for his Lord and make sacrifice; though the term NAHR that occurs here to denote sacrifice means to slaughter camels in the name of Allah, it implies that the Prophet PBUH shall always remain attentive to Allah and shall sacrifice any inclination to grandeur that the world presents; I, MSD, would quote from the note at the last Ruku of Surah AN'AAM where AAYAT-162 asks the Prophet PBUH, "say- my worship and my sacrifice and my living and my dying are (all) for Allah, Lord of the worlds"; Al-Hamdu Lillah; in the Surah that descended at Makkah, Allah does advise the Prophet PBUH to say such statements individually that relate to all Muslims too in general and that the Muslim person would easily deduct by some observation; at the Surah that descended at Madinah, Allah provides the commands even directly to Muslims; Al-Hamdu Lillah; AAYAT-162 tells that the belief and the deeds of the Prophet PBUH were totally based on the attention towards Allah, the true Lord; this in brief, is the introduction to Islam as SALAH and NUSUK (sacrifice) keep the Muslim person steadfast at the right path of Islam; Al-Hamdu Lillah; we have learnt this important teaching of the Quran at BAQARAH-153 (Ruku-19) where the AAYAT says, "O you who believe; seek assistance through SABR (patience) and SALAH (prayer); surely Allah is with the patient"; the term NUSUK at AAYAT-162 (Surah AN'AAM) is related to SABR (as NAHR also does relate to SABR at Surah KAUTHAR); by these, the Muslim

person would surely prove that Allah has no partner; 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; the person must recognize Him only as the true Lord (RABB) and do according to His commands; he has to answer for his belief and his deeds at the Day of Judgment at the grounds of HASHR which would be established at this very earth; all persons would return to their true Lord and then Allah, their true Lord, would judge everything amongst all of the peoples there; it is for that Day that Allah has provided this life at the world and settled peoples one after another; He has given status to some over some as that is how He asks their test at the world by whatever status and possession He has provided to the peoples; they must see well what they strive for because He, the true Lord, certainly is swift in providing the punishment and He certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah; for the last AAYAT of Surah KAUTHAR, note that there were such chiefs among disbelievers at Makkah, who mentioned that as Muhammad (PBUH) has no son so his name would not live-on after his death; Allah answers them that it would be they who would not be remembered by any good name but the coming peoples would always remember Muhammad PBUH, the last Messenger of Allah, by the most respectable terms; this Allah has decreed and so this would take place for certain; Surah KAUTHAR reads, "(O Muhammad PBUH)- surely We have given you KAUTHAR; therefore, pray to your Lord and make sacrifice; surely your enemy is the one who shall be without posterity"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah KAAFIRUN

MK-3

1. Say: O disbelievers!
2. I do not serve that which you serve,
3. Nor do you serve Him Whom I serve:
4. Nor am I going to serve that which you serve,
5. Nor are you going to serve Him Whom I serve:
6. You shall have your way to live and I shall have my way to live.

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Surah KAAFIRUN is the answer to those disbelievers who had suggested that the Prophet PBUH and the disbelievers strike an agreement between them that sometimes they would worship Allah and sometimes the Prophet PBUH come to their side to worship their way; Surah KAAFIRUN explicitly rejects this extremely preposterous suggestion where Allah commands the Prophet PBUH to tell the disbelievers in clearest of terms that he does not serve whom they take worthy of worship and they do not serve Allah, the true Lord; this situation would stay even in the future as to worship Allah means to worship Him only as the true Lord; there is no one equal to Him in any manner for certain as AAYAT-11 of Surah SHURA states clearly, "(Allah is) the Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing is like likeness of Him; and He is the Hearing, the Seeing"; the Muslims believe in Allah keeping to TAUHID which means that "Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord"; Al-Hamdu Lillah; so the Prophet PBUH gave the best answer to the suggestion of the disbelievers, by the command of Allah that "you shall have your way to live and I shall have my way to live"; the whole Surah

KAAFIRUN reads, "(O Muhammad PBUH)- say- O disbelievers! I do not serve that which you serve, nor do you serve Him Whom I serve; nor am I going to serve that which you serve, nor are you going to serve Him Whom I serve; you shall have your way to live and I shall have my way to live"; Al-Hamdu Lillah.

## Surah NASR

### MK-2

1. When there comes the help of Allah and the victory,
2. And you see men entering the right path of Allah in companies,
3. Then celebrate the praise of your Lord, and ask for His forgiveness; surely He is oft-returning (to mercy).

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Like Surah ASR and Surah KAUTHAR, Surah NASR also consists of 3 AAYAT and it gives the good tidings that such time would come in the life of the Prophet PBUH that he would see the help from Allah coming for the spread of Islam so he would see that huge number of persons are entering Islam from all places around; Al-Hamdu Lillah; Allah commands the Prophet PBUH that when this comes to pass, he shall praise Allah, the true Lord, and ask His forgiveness on any unintentional mistakes he may have committed at TABLIGH of Islam anytime at any place; note that it is mentioned that Surah NASR came to the Prophet PBUH at Madinah and even there, it is mentioned as to come at the last of that period; so, there is some disagreement about the period when it came to the Prophet PBUH and I, MSD, have preferred the early period at Makkah for it; note that this Surah gives a subtle indication that when this all happens, he must prepare to depart

from the world because he has done his task and that would be the last period of his life at the world; Surah NASR reads, "when there comes the help of Allah (for spread of Islam) and the victory (of it over satanic arguments); and you see men entering the right path of Allah in companies (i.e. in huge numbers); then celebrate the praise of your Lord, and ask for His forgiveness; surely He is oft-returning (to mercy)"; Al-Hamdu Lillah.

## Surah LAHAB (MASAD)

### MK-2

1. Perdition overtake both hands of ABU-LAHAB, and he will perish.
2. His wealth and what he earns will not avail him.
3. He shall soon burn in fire that flames,
4. And his wife, the wood-bearer (for fuel),
5. Upon her neck, a halter of strongly twisted rope.

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Surah LAHAB tells that whoever challenges the fundamental teachings of Islam (especially when he disrespects the Prophet PBUH too), he is certain to face most disgraceful death and to get extreme torments at the hell-fire; note that ABU-LAHAB was the paternal uncle of the Prophet PBUH and he also was the neighbor of the Prophet PBUH; note that LAHAB means "flame" and in Arabic, when someone is attached to something, he is known by its relation as IBN-us-SABIL literally means "the son of the way" and it denotes the traveller; so ABU-LAHAB was named as "the father of the flame" as he was much robust in looks whereas the Surah notes the term LAHAB in literal sense too at AAYAT-3; he used

to pass rude remarks on the Prophet PBUH when he called him towards Islam with all decency; he taunted about the hands of the Prophet PBUH once as to curse him, to which Allah answered in defense of the Prophet PBUH that it is ABU-LAHAB who would be destroyed with extreme curse falling upon him at the world and most severe torment getting him at AKHIRAT where he would meet the flaming fire; note that ABU-LAHAB died in extreme pain by a tumor on him and persons at his household put him in quarantine where he died a cruel death; there is another manner too by which his death is mentioned and that also tells that he died a cruel death; he was thrown into the grave by few slaves after a couple of days of his death as the persons at his household were not ready to touch him; this fact is most interesting that ABU-LAHAB had heard this Surah but it never occurred to him that he may act to become Muslim to disprove this Surah though he lived for more than twelve years after its descent; this is how Allah protects the Holy Book Quran; Al-Hamdu Lillah; AAYAT-4 tells about his wife (who also troubled the Prophet PBUH in different ways) that she would also be at the hell-fire where she would be the carrier of wood to keep on the fire burning so that its highest of temperature may torment her husband and herself continuously; AAYAT-5, the last AAYAT of the Surah, marked her end at the world before it occurred that "upon her neck, (is) a halter of strongly twisted rope"; she died of strangulation of the rope by which she had picked-up a wood-pile; it twisted around her neck and could not be untwisted before her death; Surah LAHAB reads, "perdition overtake both hands of ABU-LAHAB, and he will perish; his wealth and what he earns will not avail him; he shall soon burn in fire that flames and his wife, the wood-bearer (for

fuel), upon her neck (is) a halter of strongly twisted rope"; most certainly, Allah only has the true authority; Al-Hamdu Lillah.

## Surah IKHLAAS

### MK-3

1. Say: He, Allah, is One.
2. Allah is He on Whom all depend.
3. He begets not, nor is He begotten.
4. And none is like Him.

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Surah IKHLAAS tells about Allah Who is One (i.e. Unique) and Who does not depend on anyone for anything but upon Whom all true believers depend for the solution when it seems that there is no way out; He begets not, nor is He begotten; He is Unique and none is like Him; Surah SHURA-11 states clearly, "(Allah is) the Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing is like likeness of Him; and He is the Hearing, the Seeing"; Al-Hamdu Lillah; the true Muslims believe in Allah by keeping to TAUHID which means that "Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord"; 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; RABBUL-AALAMIN 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 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, that is most sincere; Al-Hamdu Lillah RABBEL-AALAMIN; the Quran has indicated at places that many of totally wrong persons did believe Allah in the sense that He has created all the creation and there even were those among them who believed that He certainly has absolute authority with His true attributes but then they believed that He necessarily listens to those who are very near to Him and does accordingly, so their belief had most extreme flaw in it; and that flaw led them to the thing that totally degraded them which was that they ignored Him as the true Lord (RABB) Whom they must truly obey in all principles that He has provided to them in all walks of life (while their obedience to any of persons is only if his direction does not fall against any of commands of Allah); this ignorance to recognize Him as the only true Lord, ultimately led them to take some of His creation too as the object to worship and as to obey unconditionally (accepting some of His authority in them and raising them to such status where they took them as their intercessors at the court of Allah to whom Allah would necessarily listen); may Allah save all Muslims from this gravest of sins that is named SHERK which certainly leads to the hell-fire if the person involved in it does not ask for (and receive) forgiveness from Allah and His mercy, at life at the world; Al-Hamdu Lillah; Surah

IKHLAAS reads, "(O Muhammad PBUH)- say- He, Allah, is One; Allah is He on Whom all depend; He begets not, nor is He begotten; and none is like Him"; so sincere belief of the true Muslims in this expresses TAUHID completely; Al-Hamdu Lillah.

## Surah FALAQ

### MK-3

1. Say: I seek refuge in the Lord of the dawn,
2. From the evil of what He has created,
3. And from the evil of the utterly dark night when it comes,
4. And from the evil of those who blow on knots,
5. And from the evil of the envious when he envies

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Surah FALAQ came with the next Surah that is Surah NAAS and these both, if read together in highest of quantity, are wonderful remedy to any negative spiritual effect that someone has managed to put on a Muslim person; this negative spiritual effect may occur by some negative spell of magic against him, by some negative sight of eyes (intentional or unintentional) against him, by some negative sentiment (especially extreme jealousy) against him and even by some negative words of someone that may take effect against him, intentionally said to affect him or unintentionally; these things do affect and all most virtuous Muslim persons must seek refuge from these in Allah, the true Lord; Al-Hamdu Lillah; there are ULAMA, the reliable scholars of Islam, who have mentioned that when Surah FATIHA (the first Surah), AAYATUL-KURSI (AAYAT-255 of Surah BAQARAH, the second Surah), the last AAYAT of Surah BAQARAH and these last two

Surah (which are named together as MAU'DHATAIN), are read in sequence in the highest of quantity, Allah makes them barrier to all negative effect of all persons around, for the most virtuous Muslim person; Al-Hamdu Lillah; Surah FALAQ presents the words that relate to protect the Muslim person from all such things around that might affect his physique negatively whereas Surah NAAS presents the words that relate to protect the Muslim person from all such things which direct their negative effect against his inside; the words in AAYAT-1, 2 & 3 of FALAQ imply that all of most virtuous Muslim persons must ask Allah, the only Creator of all the creation, for His protection against the negative effect of times (especially early hours of the morning and the darkest hours of the night); its last couple of AAYAAT imply that he shall also ask Allah for His protection against the evil effect of those who blow on knots (for making of magic) and against the evil effect of such person who envies (resents due to jealousy) at all good achievements of persons around him, especially at the times that have been noted; note that AAYAT-4 relates to an incident that is specific to the Prophet PBUH as Ahadith narrate; it happened that one of Jews who did not belong to any of Jewish tribes but was related to the tribe of BANU-ZURAYQ, had put a spell of magic on the Prophet PBUH by assistance of his daughters; they got some of the hair of the Prophet PBUH somehow and his comb that they put into palm leaves; they had tied knots to bind all hair of the Prophet PBUH and had blown some magic spell on them; he put these palm leaves into the bed of a well by the name of DHI-ARWAN under a stone, that was at the premises of his tribe; due to this spell, the Prophet PBUH felt physical weakness and it also happened that sometimes he forgot whether he has done something he intended or not; note that the

negative effect of magic spell on him, did not cause any adverse influence upon his task of providing the teachings of Islam by the Quran in any way; Al-Hamdu Lillah; though he was the last of Messengers of Allah yet he also was a man who became afflicted by illness too and who was wounded too at the expedition of TA'IF and at the battle of UHUD; the last AAYAT of Surah KAHF reads, "(O Muhammad PBUH) say- I am only a mortal (i.e. a human being) like you; (but as the Messenger of Allah), it is revealed to me that your god is one that is Allah, so whoever hopes to meet his Lord, he should do good deeds and should not join anyone in the service of his Lord"; Al-Hamdu Lillah; Allah informed him by two of respectable angels about the magic spell that was put on him and he went to the well with some of his Sahaba and they found the stone and the palm leaves beneath it; then as Gabriel-AS read the AAYAAT of MAU'DHATAIN, the Prophet PBUH opened the tied knots of his hair until he opened all of those knots within the recitation of the angel; he was instantly cured and then he buried the leaves with the comb and the hair and did not pursue the issue; Surah FALAQ reads, "(O Muhammad PBUH)- say- I seek refuge in the Lord of the dawn from the evil of what He has created; and from the evil of the utterly dark night when it comes; and from the evil of those who blow on knots; and from the evil of the envious when he envies"; certainly, no one is able to affect negatively for any notable period in any manner, any of the most virtuous Muslim persons when he does seek refuge in Allah from all adversities; Al-Hamdu Lillah.

Surah NAAS

MK-3

1. Say: I seek refuge in the Lord of men,
2. The King upon men,
3. The true Authority for men,
4. From the evil of whisperings of the slinking (Satan),
5. Who whispers into inside of men,
6. from among the jinn and the men.

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Like Surah FALAQ, Surah NAAS also relates the words that provide protection to the most virtuous Muslim persons; however, they protect against the negative effect that is directed towards the inside of them whereas the words at Surah FALAQ protect against the negative effect that is directed towards the physique of them so it is most feasible to study both of these Surah together; this Surah guides all Muslims to praise Allah in the worthiest manner by appreciating Him as the true Lord of men, the true King upon men, the true Authority for men; this tells that they have to fulfill the commands of Allah sincerely at all times and at all places; when such virtuous Muslim persons seek refuge in Allah from all evil of whisperings of wrongs that those persons who incline to satanic ways of life, put at their inside, Allah gives them all protection that they do need; those who incline to satanic ways, include such jinn who whisper evil directly by blowing whisperings of evil, into the inside of men so that they leave the right path due to the motivation from those whisperings; and they also include such men who speak evil by such manner of speech that may affect inside of all men most negatively, so that they attach themselves to evil; the recitation of this Surah repeatedly, with all attention towards Allah, saves the Muslim person from all wrong motivations by the satanic persons among the jinn and from

all evil speech by the satanic persons among the mankind, as then the Muslim person comes into the protection of Allah, the true Lord; Al-Hamdu Lillah; Surah NAAS, the last Surah of the Holy Book Quran, reads, "(O Muhammad PBUH)! - say - I seek refuge in the Lord of men, the King upon men, the true Authority for men, from the evil of whisperings of the slinking (Satan), who whispers into inside of men, (who are) from among the jinn and the men (too)"; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:  
Muhammad Saleem Dada  
[www.saleemdada.weebly.com](http://www.saleemdada.weebly.com)

*Here our study from Surah ZAARIAAT to Surah NAAS and "Tafsiri-Guide to the Quran" (Fourth Part) ends; there still remains the Third Part of it that presents TAFSIR for 25 Surah (From Surah SHUA'RAA to Surah QAAF) and insha-Allah I, MSD, would apply to it presently; 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.*

Tuesday - 1:25 PM  
ZIL-HAJJAH 16, 1442  
July-27, 2021